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डा० रत्नकुमारीप्रकाशनयोजनान्तर्गतं
तृतीयं पुष्पम्

शतपथब्राह्मणम्

तृतीयो-भागः

पण्डित गंगाप्रसाद उपाध्याय विरचितया

'रत्नदीपिका' हिन्दी टीकयोपेतम्

डा० सत्यप्रकाश लिखितेन उपोद्घातेन सहितम्

प्राचीन वैज्ञानिकाध्ययन अनुसंधान संस्थानम्
नई दिल्ली-८

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CHAPTER XII

SACRIFICES AND RITUALS

Obviously, the Śatapatha Brāhmaṇa, like other great treatises of the same type, deals with sacrifices and certain rituals which appear to closely follow the Vedic Texts with certain elaborations initiated by the *Brāhmaṇa* literature itself. The texts from the *Saṁhitās* have been so very well knit in the sacrifices that at the first glance, one is led to believe as if the texts were actually composed to be utilized in ceremonial rituals. Of course, this is not the case. The *Saṁhitās* were not meant to be used as ritual basis. They, however, formed the backbone of the society, and hence, whenever a new ritual came into practice, it, for sanctity, based itself on certain Vedic texts. The *Saṁhitās* have been since antiquity regarded as the revealed knowledge ; of course, they adopted their present compositional form at some stage, and at a much later stage, they came to be used for the purposes of the Karmakāṇḍa, which included sacrifices introduced from time to time and also household ceremonies of a well established society. This explains for the queer *viniyogas*, attached to the texts.

The Brāhmaṇical Sacrifices had a multiple purpose. The yajñas, as I have said very often, were the open air observatories, academies and laboratories, from which emanated knowledge from time to time,—the sciences developed in this context were phonetics, grammar, linguistics, geometry, astronomy, cosmology, biology, medicine, surgery and anatomy besides agriculture, dairy and dietetics.

The sacrifices and allied ceremonies in the Brāhmaṇa literature may be summarised as follows :

(*i*) *Haviryajñas*, which include the offerings of the morning and evening, the Agnihotra, and the offerings at New and at Full Moon. This might include the *cāturmāsya* rites also.

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(*ii*) *Paśu-yajñas*, or adoration of animals, very wrongly interpreted as animal offerings. The *paśumedha* or the 'animal adoration' ceremonies are also associated with the New Moon and Full Moon rites, the Soma sacrifice and its supplement and the Agnicayana. The horse, the cow, the goat, the sheep or the man himself constituted the animal to be adored. The practice deteriorated in latter times in sacrificing an animal as a dedication to a certain deity. In the highly developed society, the animal became a part of the man's family, and the *grāmya paśu* was shown all respect and adoration besides affection, due to one's own kith and kin. For the reason that the animal adoration sacrifice deteriorated to the extent of killing at the altar in a yajña, the subject matter has become highly controversial, and therefore, deserves a study in the proper perspective.

(*iii*) The *Vājapeya*, which appears to be one of the forms of the Soma sacrifice, though it is performed as an independent rite. It appears in the *Taittiriya Saṁhitā* before the *Rājasuya*, and it occupies the same order in the *Vājasaneyi Saṁhita* (the *Śukla Yajurveda*; IX, X) and the *Śatapatha Brāhmaṇa* (V). The Vājapeya is a special form of the *Soḍaśin*, that form of the Soma sacrifice which adds to the fifteen Stotras and Śastras of the Ukthya a sixteenth Stotra and Śastra, and a third animal, a ram for Indra. The exact nature of the Vājapeya is obscure. The *Śatapatha Brāhmaṇa* (V.1) sets out to show that the Vājapeya is a ceremony of greater importance than the Rājasūya. The Vājapeya and the Rājasūya both are to be performed by a king: the Rājasūya can only be performed by a king on whom it confers kingship (*rājya*), while the Vājapeya, can be performed by a Brāhmaṇa and it confers paramount sovereignity (*sāmrājya*). We shall talk about the difference afterwards. In the Vājapeya ceremony, a good deal of importance has been attached to the chariot race (cf. the Olympic games), and a feast of victory of the winner in the chariot race. The drinking of Soma is a part of the Vājapeya, and perhaps, for this reason, it is known as Vājapeya (Weber translates the word as "*Scutz*" of strength). We shall speak of the chariot-race a little after.

(*iv*) The *Rājasūya*, which is a ritual extending over about two years, the centre being the *Abhiṣecaniya* day, when

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the actual anointing of the king takes place. It begins on the First Phālguna, and the *Abhyārohaṇiya* and other libations, including on the Eighth those to Anumati etc. occupy the first half-month. Then follows a year of offerings, including the *Cāturmāsya* offerings, the *Mahāpitṛyajña*, the cake of Tryambaka, and ending on the next First of Phālguna, with the *Śunāsīrya* rite. We shall take up the details afterwards. The Rājasūya very much resembles the coronation. While the proclamation tells the people that so-and-so is their king, the Brāhmaṇas add that their king is Soma.

(*v*) The *Dikṣa*.—This is a sacrifice which makes the man (the Yajamāna) fit for contact with the sacrifice. There are many peculiarities associated with this rite. The man is filled with the dread power of the god ; he does everything as nearly as may be topsy-turvy, exactly opposite to the usages of man. *Dikṣā* has various implications, for example of self-immolation or redemption. The European authors have advanced curious explanations as to explain the purport of *Dīkṣa*.

(*vi*) The *Soma Sacrifice*.—The Soma sacrifice is divided into three classes, the Ekāhas, of one days duration, the Ahīnas, lasting for two to twelve days, and the Satras which last from twelve days upwards. *Agniṣṭoma* is the simplest Soma sacrifice. The Ukthya is another type of the Soma sacrifice ; then we have Soḍaśin (a part of the *atyagniṣṭoma*). There is in this connection what is known as *Atirātra* form (an overnight performance of Stotras and Śastras). The Soma sacrifice refers to Ahīnas and Sattras, and in their context, we come across what is known as *Abhiplava* and *Pṛṣṭhya Ṣaḍahas*.

(*vii*) The *Pravargya* – It forms a part of the performance of the Upasad days of the Soma sacrifice ; originally, of course, it was an independent rite. The essential portion of the rite is the heating of milk and ghee in a pot called *Mahāvīra*, from which libations are made among others to the Aśvins. This ceremony precedes the *Bṛhadāraṇyaka Upaniṣad* and in the *Śukla Yajurveda*, it precedes the *Iśopaniṣad*. The *Pravargya* ceremony, thus is a link between the Brāhmaṇa rituals and the metaphysical or the Upaniṣadic part.

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(*viii*) The *Agnicayana*.—In the words of Keith, in the elaborate and in detail tedious rite of the piling of the fire altar lies the most philosophic content of the *Saṁhitā*, for in it finds expression the chief doctrine of the sacrificial ritual, the sacrifice as a cosmic power of the highest potency. We shall talk about the *agnicayana* in some other chapter on altars. This part led to the composition of the Śulba Sūtras and their geometry. The Agnicayana leads to the concept of *Prajāpati* a subject to which we have devoted an exclusive chapter.

As Keith says, there is no doubt that in the case of the *Śatapatha*, the Agnicayana was only later embodied in one whole, as we now have it, with the rest of the ritual and its whole nature is that of a further development of theology, a ritual developed from simpler elements by priestly ingenuity in accord with a gradually growing theory of the nature of sacrifice. A simple fire altar must be assumed for any use of the fire in a formal ritual, but Agnicayana has passed all ordinary limits, and has been developed into an end in itself. It does not seem that the use of such an altar was ever necessary, save when a *Mahāvrata* day figured as part of the sacrifice.

Along with Agnicayana, one cannot exclude a *Mahāvrata day*. It was always celebrated as a part of the Satra. According to Sāyaṇa (*Aitareya Āraṇyaka*, V.1.1.), it could be performed as an Ekāha, an Ahīna, or a Satra. The appropriate place for a *Mahāvrata* day was regarded as a day before the concluding Atirātra of a Satra, after a Daśarātra. And for this reason, we find that the *Baudhāyana Śrauta Sūtra* repeatedly adds to the Saṭras an extra day, the *Mahāvrata*, before the final Atirātra. According to the *Śatapatha*, the Agnicayana, and therefore, the Mahāvrata day should also not be performed for another ; of course, in this matter, the authorities differ.

The feature in which the Mahāvrata resembled especially the Agnicayana, is in the shape assigned to the Mahāvrata Sāman and the Mahaduktha, the Pṛṣṭha Stotra of the Hotṛ, and his own litany at the midday pressing. They are both intended to represent the fire altar in its shape and thus the Sāman is arranged as five parts with varying stomas.

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The *Mahāvarata day* has another peculiar interest. The basis of the day is obviously an old and popular festival (as Keith puts it), that of the winter solstice, when steps are necessary to encourage the Sun to regain strength for the sake of fresh growth on the earth (*i.e.*, when it becomes *uttarāyaṇa*). The rite teems with hints of this character, the beating of the earth drum, the axchange of the ritual abuse between a hetaira and a Brahmacārin, the *Bhūtānām Maithuna* which the later taste of Sāṅkhāyana (XVII. 6.2) declared obsolete (purāṇa), and not to be done, the fight of an Aryan and a Śūdra for a white round skin, a symbol of the Sun, the solemn swinging of the priest on a swing, the piercing of a skin with arrows, the dance of maidens with water-pitchers, the driving round the sacrificial ground, the girding of warrior with arms. But, as Keith says, this is all amalgamated with the artifical litany and Sāman engendered by the Agnicayana rite.

(*ix*) The *Aśvamedha.*—The *Saṁhitās* do not refer to this rite ; the word in the sense of the Horse Sacrifice does not occur in the *Saṁhitas*. Of course, horse or Aśva had a unique place in the society, only next to man, even superior to cow. In the cosmic analogy, aśva is the Sun. In respect to the *adhyātma pakṣa*, the Prajāpati-Agni, or the Puruṣa, the Greator, is the Aśva ; He is the same as the Varuṇa, the Most Supreme. The word *medha* stands for *homage* ; it latter on, became a synonymn of oblations in rituology, since oblations are offered, dedicated to the one whom we pay homage. The word deteriorated further when it came to mean slaughter or sacrifice. The Vedic society held in high esteem the *puruṣa*, the *aśva*, the *pitṛ*, the *go* and the *aja* including the *avi*. The homage paid to them in rituals was to enrich them with strength and prosperity. Unfortunately, the mute animal bacame an offering and regarded as one of the victims at the stake or Yūpa. We shall speak of this sacrifice in details.

(*x*) The *Puruṣamedha.*—The human sacrifice as a ritual form is not alluded to in the *Saṁhitā (Kṛṣṇa Yajurveda)* as Keith says, but the *Taittriya Brāhmaṇa* (III. 4) enumerates the symbolic victims as does the *Vājasaneyi Saṁhitā* (XXX). In fact, there is nothing in the *Saṁhitā* which justifies the performa-

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nce of a *bali* ceremony : the whole of the chapter is devoted to the description of the human well-developed society, which includes people of numerous professions. The enumeration does not mean dedicating the whole list of people to the flames of a fire, how-so-ever sacred it be. Of course, in the post-Vedic period, its contents became the basis of human sacrifice, either in actual form or in the symbolic form. We shall take up this subject in details later on.

Eggeling on the Vājapeya and Rājasūya Ceremonies

This we shall quote from the Introduction given by Eggeling to the Fifth, sixth and the seventh Kāṇḍas contained in the Volume III of his Satapatha Brāhmaṇa, which describe different forms of Soma-sacrifice, along with important ceremonies, the *Vājapeya* and *Rājasūya*. From a ritualistic point of view, there is a radical difference between these two ceremonies. The Rājasūya, or 'inauguration of a king', strictly speaking, is not a Soma-sacrifice, but rather a complex religious ceremony which includes, amongst other rites, the performance of a number of Soma-sacrifices of different kinds. The Vājapeya, or 'drink of strength' (or, perhaps, (the 'race-cup'), on the other hand, is recognized as one of the different forms (*saṁsthā*) which a single Soma-sacrifice may take. As a matter of fact, however, this form hardly ever occurs, as most of the others constantly do, in connection with, and as a constituent element of, other ceremonies, but is almost exclusively performed as an independent sacrifice. The reason why this sacrifice has received a special treatment in Brāhmaṇa, between the Agniṣṭoma and the Rajasūya, doubtless is that, unlike the other forms of Soma-sacrifice, it has some striking features of its own which stamp it, like the Rājasūya, as a political ceremony. According to certain ritualistic authorities[1], indeed, the performance of the Vājapeya should be arranged in much the same way as that of the Rājasūya ; that is, just as the central ceremony of the Rājasūya, viz. the *abhiṣekaniya* or consecration, so the Vājapeya should be preceded and followed by exactly corresponding ceremonies.

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1. Kātyāyana XIV. 1.7 ; Lātyāyana VIII. 11.7.

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Ekāh or One-day Soma Sacrifice

The Fourth Kāṇḍa deals with a detailed discussion on the simplest form of a complete Soma-sacrifice, the Agniṣṭoma, serving as the model for all other kinds of one-day (*ekāha*) Soma-sacrifices ; and it also adverted incidentally to some of the special features of such of the remaining fundamental forms of Soma-sacrifice as are required for the performance of sacrificial periods of from two to twelve pressing days, the so-called *ahīna*-sacrifices-as well as for the performance of the sacrificial sessions (*sattra*) lasting from twelve days upwards. As discussion of the Vājapeya presupposes a knowledge of several of those fundamental forms of Soma-sacrince, it may not be out of place here briefly to recapitulate their charactersitic features.

The *ekāha*. or 'one-day' sacrifices, are those Soma sacrifices which have a single pressing-day, consisting of three services (or pressings, *savana*)—the morning, midday, and third (or evening) services—at each of which certain cups of Soma-liquor are drawn, destined to be ultimately consumed by the priests and sacrificer, after libations to the respective deities have been duly made therefrom. At certain stated times during the performance hymns (*stotra*) are chanted by the Udgātṛs ; each of which is followed by an appropriate recitation (*śastra*) of Vedic hymns or detached verses, by the Hotṛ priest or one of his assistants. An integral part of each Soma-sacrifice, moreover, is the animal sacrifice (*paśubadha*) ; the number of victims varying according to the particular form of sacrifice adoppted. In the exposition of the Agniṣṭoma, the animal offering actually described is that of a he-goat to Agni and Soma, intended to serve as the model for all other animal sacrifices. This description is inserted in the Brāhmaṇa among the ceremonies of the day preceding the Soma-day ; whilst, in the actual performance, the slaughtering of the victim or victims, takes place during the morning service, and the meat-oblations are made during the evening service, of the pressing-day. The ritualistic works enumerate a considerable number of 'one-day' sacrifices, all of them with special features of their own ; most of these sacrifices are, however, merely modifications of one or other of the fundamental forms of *ekāhas*. Of such forms or *saṁsthās* literally, 'completions,' being so called because

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the final chants or ceremonies are their most characteristic features—the ritual system recognises seven, viz. the Agniṣṭoma, Atyagniṣṭoma, Ukthya, Ṣoḍaśin, Vājapeya, Atirātra, and Aptoryāma.

The Agniṣṭoma

The Agniṣṭoma, the simplest and most common form of Soma sacrifice, requires the immolation of a single victim, a he-goat to Agni; and the chanting of twelve stotras, viz. the *Bahiṣ-pavamāna* and four *Ājya-stotras* at the morning service; the *Mādhyandina-pavamāna* and four *Pṛṣṭha-stotras* at the midday service; and the *Tṛtīya* (or *Ārbhava*)-*pavamāna* and the *Agniṣṭoma-sāman* at the evening service. It is this last-named chant then, that gives its name to this sacrifice which, indeed, is often explained as the '*Agniṣṭoma-saṁsthaḥ kratuḥ* or the sacrifice concluding with 'Agni's Praise.' The term '*sāman*' in its narrow technical sense, means a choral melody, a hymn-tune, without reference to the words set thereto. Not unfrequently, however, it has to be taken in the wider sense of a chanted verse or hymn (triplet), a chorale; but though the distinction is evidently of some importance for the ritual, it is not always easy to determine the particular sense in which the term is meant to be applied, viz. whether a specified sāman is intended to include the original text set to the respective tune, or whether some other verses to which that tune has been adapted are intended. In the case of the Agniṣṭoma-sāman, however, the word '*sāman*' cannot be taken in its narrow acceptation, but the term has to be understood in the sense of 'a hymn chanted in praise of Agni'. The words commonly used for this chant, are the first two verses[1] of the *Ṛgveda* VI, 48, a hymn indeed admirably adapted for the purpose of singing Agni's praises. For the first verse, beginning '*yajña-yajña vo agnaye*', the chief tune-book, the *Grāmageya gāna*, has preserved four different tunes, all of which are ascribed to the Ṛṣi Bharadvāja: one of them has, however, come to be generally

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1. यज्ञायज्ञा वो अग्नये गिरा गिरा च दक्षसे। प्रप्र वयममृतं जातवेदसं प्रियं मित्रं न शंसिषम्॥ (1) ऊर्जो नपातं स हिनायमस्मयुर्दाशेम हव्यदातये।
भुवद् वाजेष्वविता भुवद् वृध उत त्राता तनूनाम्॥ (2)
—*Rv.* VI. 48. 1-2

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accepted as the Yajñāyajñīya-*tune*, and has been made use of for this and numerous other triplets ; whilst the other tunes seem to have met with little favour, not one of them being represented in the triplets arranged for chanting in *stotras*, as given in the Ūha and Uhya-gānas.

Neither the Yajñāyajñīya-tune, nor its original text, is, however, a fixed item in the chanting of the Agniṣṭoma-sāman. Thus, for the first two verses of *Ṛgveda* VI, 48, the Vājapeya-sacrifice substitutes verses nine and ten of the hymn[1], and these are chanted, not to the *Yajña-yajñiya*, but to the *Vāravantīya*-tune,[2] originally composed for and named after, *Ṛgveda* I, 27, '*aśvam na tvā vāravantam.*'

The Ukthya—

The *Ukthya*-sacrifice requires the slaughtering of a second victim, a he-goat to Indra and Agni ; and to the twelve chants of the Agniṣṭoma it adds three more, the so-called Uktha-stotras, each of which is again followed by an *Uktha-śastra* recited by one of the Hotrakas, or assistants of the Hotṛ. As the evening service of the Agniṣṭoma had only two śastras, both recited by the Hotṛ, the addition of the three śastras of the Hotrakas would, in this respect, equalize the evening to the morning and midday *savanas*. The word '*uktha*' is explained by later lexicographers either as a synonymn of '*sāman*,' or as a kind of sāman ; but it is not unlikely that that meaning of the word was directly derived from this, the most common use of the word in the term, *uktha-stotra*'. The etymology of the word, at all events, would point to the meaning 'verse, hymn,' rather than to that of 'tune' or 'chant' ; but, be that as it may, the word is certainly used in the former sense in the term '*mahad-uktha*' the name of the 'great recitation'

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1. त्वं नश्चित्र ऊत्या वसो राधांसि चोदय ।
अस्य रायस्त्वमग्ने रथीरसि विदा गाधं तुचे तु नः ॥ (9)
पर्षि तोकं तनयं पतूँभिष्ट्वमदब्धैरप्रयुत्वभिः ।
अग्ने हेलांसि दैव्या युयोधि नोऽदेवानि ह्वरांसि च ॥ (10)
—*Ṛv*, VI. 48. 9-10.

2. अश्वं न त्वा वारवन्तं वन्दध्या अग्निं नमोभिः । सम्राजन्तमध्वराणाम् ॥
—*Ṛv*. I. 27. 1.

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of a thousand *bṛhati* verses, being the Hotṛ's śastra in response to the *Mahāvrata-stotra* at the last but one day of the *Gavām-ayana*. And. besides, at the Agniṣṭoma a special '*ukthya*' cup of Soma-juice is drawn both at the morning and midday pressings, but not at the evening *savana*. This cup, which is evintually shared by the three principal Hotṛakas between them, is evidently, intended as their reward for the recitation of their' '*ukthas*.' At the *Ukthya*-sacrifice, as might have been expected, the same cup is likewise drawn at the evening service. Though it may be taken for granted, therefore, that '*uktha*' was an older term for 'śastra,' it still seems somewhat strange that this term should have been applied specially to the additional śastras and stotras of the Ukthya-sacrifice. Could it be thar the name of the additional Ukthya-cup, as a distinctive feature of this sacrifice, suggested the name for the śastras and stotras with which that cup was connected, or have we rather to look for some such reason as *Ait. Br.* VI, 13 might seem to indicate ? This passage[1] contains a discussion regarding the different status of the Hotrakas who have *ukthas* of thair own, and those who have not ; and it then proceeds to consider the difference that exists between the two first and the third *savanas* of the Agniṣṭoma in respect of the Hotrakas' ukthas. It is clear that here also, the term '*uktha*' can hardly be taken otherwise than as referring to the śastras though, no doubt the stotra is sometimes said to belong to the priest who recites the śastra in responce to it—and this paragraph of the Brāhmaṇa reads almost like the echo of an old discussion as to whether or not there should be recitations for the Hotrakas at the evening service of a complete Soma-sacrifiee. If, in this way, the question of 'uktha or no uktha' had become a sort of catchword for ritualistic controversy, one could understand how the term came ultimately to be applied to the three additional stotras and śastras.

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1. अथाह यदुक्थिन्योन्याहोत्रा अनुक्था अन्याः कथमस्यैता उक्थिन्यः सर्वाः समाः समृद्धा भवंतीति यदेवैनाः सं प्रगीर्यंहोत्रा इत्याचक्षते तेन समायदुक्थिन्योन्याहोत्रा । अनुक्था अन्यास्तेनो विषमा एवंमुहास्यैता उक्थिन्यः सर्वाः समाः समृद्धा भवंत्यथाहशंसांते प्रातः सवने शंसंति माध्यन्दिने होत्रकाः । कथमेषां तृतीयसवने शस्तंभवतीति । यदेव माध्यन्दिने द्वे-द्वे सूक्ते शंसंतीति ब्रूयात्तेनेत्यथाह यद्व्युक्थो होता । कथं होत्रकाद्व्युक्था भवंतीति । यदेव द्विदेवत्याभिर्यजंतीति ब्रूयात्तेनेति ।। —*Ait, Br.* VI. 13.

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Not unfrequently, the ukthya is treated merely as a redundant Agniṣṭoma, as an '*Agntṣṭomaḥ sokthaḥ*,' or Agniṣṭoma with the Ukthas.[1] Considering, however, that the term Agniṣṭoma, properly speaking, belongs only o a Soma-sacrifice which ends with the Agniṣṭoma (*sāman*) and that the addition of the ukthastotras also involves considerable modifications in the form of most of the preceding chants, a new term such as Ukthya, based on the completing and characterstic chants of this form of sacrifice, was decidedly more convenient: In regard to the composition of the preceding stotras, with the exception of the Ukthya, indeed, may be said to constitute a parallel form of Sacrifice beside the Agniṣṭoma, the succeeding *saṁsthās* following the model of either the one or the other of these two parallel forms.

The ṣoḍaśin

The *Ṣoḍaśin* sacrifice requires as a third victim, the immolation of a ram to Indra ; and one additional chant, the ṣoḍaśī-stotra, with its attendant śastra and Soma cup. The most natural explanation of the name is the one supplied, in the first place, by *Ait. Br.* IV. I (as interpreted by Sāyaṇa)—viz, the sacrifice which has sixteen or a sixteenth stotra. But, as the name applies not only to the sacrifice but also to the *stotra* and *śastra*, the Brāhmaṇa further justifies the name by the peculiar composition of the *ṣoḍaśi-śastra* in which the number sixteen prevails. Very probably, however, the name may have belonged to the sacrifice long before the śastra, for symbolic reasons, had assumed the peculiar form it now presents.

The Atyagniṣṭoma

In this summary of the characteristic features of the forms of Soma-sacrifice presupposed by the Vājapeya, no mention has yet been made of the *Atyagniṣṭoma*, or redundant Agniṣṭoma, which usually occupies the second place in the list of *saṁsthās*. This form of sacrifice is indeed very little used, and there can be little doubt that it was introduced into the system, as Professor

1. Tāṇḍya. —*Br.* XX. 1.1.
2. षोडशभिः प्रणौति षोडश पदां निविदं दधाति तत्षोडशिनः षोडशित्वम् ॥ =*Ait. Br.* IV. 1,

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Weber suggests, merely for the sake of bringing up the Soma-saṁsthās to the sacred number of seven. This sacrifice is obtained by the addition of the ṣoḍaśī-stotra to the twelve chants of the Agniṣṭoma, as well as of the special Soma-cup and sacrificial victim for Indra, connected with that chant. It may thus be considered as a short form of the Soḍaśin-sacrifice (though without the full complement of stotras implied in that name), which might have suited the views of such ritualists as held the śastras of the Hotrakas at the evening service to be superfluous.

The Atirātra

The distinctive feature of the *Atiratra*-sacrifice as the name itself indicates, is an 'overnight' performance of chants and recitations, consisting of three rounds of four stotras and śastras each. At the end of each round (*paryāya*) libations are offered, followed by the inevitable potations of Soma-liquor. That the performance, indeed, partook largely of the character of a regular nocturnal carousal, may be gathered from the fact, specially mentioned in the *Aitareya Brāhmaṇa*, that each of the Hotṛs offering formulas is to contain the three words—'*andhas*' Soma-plant (or liquor), '*pā*' to drink, and '*made*' intoxication. Accordingly, one of the formulas used is *Ṛgveda* II, 19, I *apāvyasyāndhaso madāya*,[1] there has been drunk (by Indra or by us) of this juice for intoxication. The twelve stotras, each of which is chanted to a different tune, are followed up, at day break, by the *Sandhi-stotra*, or twilight chant, consisting of six verses (Sama-veda S.II. 99-104) chanted to the Rathantara-tune. This chant is succeeded by the Hotṛ's recitation of Āśvina-śastra, a modification of the ordinary '*prātar-anuvāka*,' or morning-litany, by which the pressing-day of a Soma-sacrifice is ushered in. The Atirātra also requires a special victim, viz. a he-goat offered to Sarasvatī, the goddess of speech. As regards the ceremonies preceding the night-performance, there is again a difference of opinion among ritualists as to whether the ṣoḍaśī-stotra, with its attendant rites, is, or is not, a necessary element of the Atirātra. Some authorities, accordingly, distinctly recognize two different kinds of Atirātra,—one with, and the other without, the ṣoḍaśin.

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1. अपाव्यस्यान्धसो मदाय मनीषिणः सुवानस्य प्रयसः। —*Rv.* II. 19. 1.

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In Kātyāyana's Sūtra, there is no allusion to any difference of opinion on this point, but, in specifying the victims required at the different Soma-sacrifices, he merely remarks (IX.8.5) that 'At the Atirātra there is a fourth victim to Sarasvati.' This would certainly seem to imply that there are also to be the three preceding victims, including the one to Indra peculiar to the Ṣoḍaśin. Āśvalāyana (V.11.I) also refers incidentally to the ṣoḍaśin as part of the Atirātra, though it is not quite clear from the text of the stotra whether it is meant to be a necessary or only an optional feature of that sacrifice. The *Aitareya Brāhmaṇa* (IV, 6), on the other hand, in treating of the Atirātra, enters on a discussion with the view of showing that the night-performance of that sacrifice is in every respect equal to the preceding day-performance ; and accordingly, as the three services of the day-performance include fifteen chants and recitations (viz. the twelve of the Agniṣṭome and the three Ukthas), so, during the night the three rounds of in all twelve stotras, together with the *sandhi-stotra*, here counted as three stotras (triplets), make up the requisite fifteen chants. This Brahmaṇa, then, does not recognize the ṣoḍaśin as part of the Atirātra, and indeed, the manuals of the Atirātra chants which Eggeling has consulted make no mention of the ṣoḍaśi-stotra, though it is distinctly mentioned there among the chants of the *Vājapeya* and the *Aptoryāma*. The passage in the *Aitareya*, just referred to, also seems to raise the question as to whether the Atirātra is really an *ekāha*, or whether it is not rather an *ahīna*-sacrifice. On this point also the authorities seem to differ ; whilst most writers take the *Atirātra*, and the analogous *Aptoryāma*, to be 'one-day' sacrifices, the *Tāṇḍya Brāhamaṇa* (XX) and Lāṭyāyana IX, 5, 6 class them along with the Ahīnas ; and they may indeed be regarded as intermediate links between the two classes of Soma-sacrifice, inasmuch as, in a continued sacrificial performance, the final recitations of these sacrifices take the place of the opening ceremony on the next day's performance. Such, for instance, is the case in the performance. Such, for instance, is the case in the performance of the Atirātra as the opening day of the *Dvādaśāha*, or twelve-days' period of sacrifice ; whilst in the performance of the twelfth and concluding day, which is likewise an Atirātra, the concluding ceremonies of the latter might be con-

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sidered in a manner superabundant. It is probably in this sense that Laty. (IX, 5 4) calls the overnight performance of the last day of an *ahina* (*e.g.*, the Dvādaśāha) the *yajñapuccha*. or tail of the sacrifice, which is to fall beyond the month for which, from the time of the initiation the *ahina* is to last.

The Aptoryāma

The *Aptoryāma* sacrifice represents an amplified form of the Atirātra. It requires the ṣoḍaśī-stotra and the ceremonies connected with it as a necessary element of its performance; whilst its distinctive feature consists in four additional (*atirikta-*) stotras and śastras, chanted and recited after the Āśvina-śastra, the concluding recitation of the Atirātra. These four chants are arranged in such a manner that each successive stotra is chanted to a different tune, and in a more advanced form of composition. from the *trivṛt* (nine-versed) *stoma*. In the liturgical manuals, the *Aptoryāma* moreover, performs the function of serving as the model for a sacrificial performance with all the pṛṣṭhas. Though this mode of chanting has been repeatedly referred to by Eggeling in his translation and notes, a few additional remarks on this subject may not be out of place here. When performed in its '*pṛṣṭha*' form, the stotra is so arranged that a certain sāman (or chanted triplet) is enclosed, as the '*garbha*' (embryo). within soma other sāman which, as its '*pṛṣṭha*' (*i.e.*, back, or flanks), is chanted a number of times before and after the verses of the central sāman. The tunes most commonly used for forming the enclosing sāmans of a *pṛṣṭha-stotra* are the *Rathantara* and *Bṛhat*; and along with these, four others are singled out to make up the six *Pṛṣṭha-sāmans*, viz, the *Vairūpa* (with the text Sāma-Veda II, 212-13), *Vairāja* (II. 277-9), *Śākvara* (chanted on the Mahānāmnī verses, *Aitar. Ar.* IV). and *Raivata* sāmans. These six sāmans are employed during the six days' sacrificial period called *Pṛṣṭhya-ṣaḍaha*. in such a way that one of them, in the order in which they are here enumerated, is used for the first, or Hotṛ's *Pṛṣṭha-stotra* on the successive days of that period. In that case, however, these stotras are not performed in the proper '*pṛṣṭha*' form, *i.e.* they have not other sāman inserted within them, but they are treated like any other triplet according to the particular stoma, or mode of composi-

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tion, prescribed for them. But, on the other hand, in the Aptoryāma, when performed 'with all the *Pṛṣṭhas*, not only are a number of stotras chanted in the proper 'pṛṣṭha' form, but the '*pṛṣṭha*' element asserts itself in yet another way, viz. by the appearance of all the six 'Pṛṣṭha-sāmans' in the course of the performance of the different stotras, in this way :—the Rathantara-tune forms the middlemost of the seven triplets of which the *Mādhyandina-povamāna* is composed ; the Bṛhat forms the *garbha* or enclosed sāman, of the Agniṣṭoma-sāman ; the *Vairupa* the '*garbha*' of the third, the *Vairaja* that of the first, the *Śākvara* that of the second and the *Raivata* that of the fourth *Pṛṣṭha-stotra*. It is doubtless this feature which gives to certain Soma-days the name of '*sarvapṛṣṭha*,' or one performed with all the (six) *Pṛṣṭhas*. Then, as regards the particular stotras that are chanted in the proper '*pṛṣṭha*' form, these include not only the four so-called *Pṛṣṭha stotras* of the midday service, but also the four Ājyastotras of the morning service, as well as the *Agniṣṭoma sāman* and the three *Uktha-stotras* of the evening service in short, all the first fifteen stotras with the exception of the three Pavamāna stotras. Of the stotras which succeed the *Ukthas*, on the other hand viz. the *Soḍaśin*, the twelve chants of the three night rounds, the *Sandhi stotra*, and the four *Atirikta stotras*—not one is performed in the 'pṛṣṭha' form. How often the several verses of the '*pṛṣṭha sāman*' and those of the '*garbha*' are to be chanted, of course, depends, in each case, not only on the particular stoma which has to be performed, but also on the particular mode (*viṣṭuti*) prescribed, or selected, for the stoma. Thus, while all the four Ājyastotras are chanted in the *pañcadaśa*, or fifteen versed-stoma ; the four *Pṛṣṭha statras* are to be performed in the *ekaviṁśa* (of twenty one verses), the *caturviṁśa* (of twenty four verses), the *catuścatvāriṁśa* (of forty four verses), and the *aṣṭacatvāriṁśa* (or forty eight verses) respectively. Now whenever, as in the case of the *pañcadaśa* and the *ekaviṁśa-stomas*, the number of verses is divisible by three one-third of the total number of verses is usually assigned to each of the three parts of the stotra, and distributed over the respective (three or sometimes four) verses of

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that sāman.[1] To illustrate this tripartite composition, the Hotṛ's Pṛṣṭha-stotra, performed in the twenty-one-versed stoma, may be taken as an example. For the pṛṣṭha, the manuals give the Bṛhat-sāman, on its original text (Sāmaveda II, 159, 160, *'tvām id dhi havāmahe*, arranged so as to form three verses), though the Rathantara may be used instead. For the *garbha*, or enclosed sāman, on the other hand, the *Vairāja-sāman* (with its original text, S.V.II.277-9. *'pibā somam Indra mandatu tvā'*) is to be used, a most elaborate tune, with long sets of *stobhas*, or musical ejaculations, inserted in the text. Of the twenty-one verses, of which the stoma consist, seven verses would thus fall to the share of the *'garbha,'* and seven verses to that of the *'pṛṣṭha*, as chanted before and after the *'garbha'*. Thus, in accordance with the formula set forth in note 1, the three verses *a, b, c)* of the *Bṛhat* would be chanted in the form *aaa-bbb-c* ; then the verses of the *Vairāja-sāman* (as *'garbha'*) in the form *a-bbb-ccc* ; and finally again the *Bṛhat* in the form *aaa-b-ccc*. Stotras, the total number of verses of which is not divisible by three, of course require a slightly different distribution. Thus, of the third *Pṛṣṭha-stotra*, the stoma of which consists of forty-four verses, the two parts of the *'pṛṣṭha'* obtain fifteen verses each, whilst the *'garbha'* has only fourteen verses for its share.

The Vājapeya

The *Vājapeya*, the last of the seven forms of a complete Soma-sacrifice, occupies an independent position beside the *Atirātra* and *Aptoryāma*, whose special features it does not share. Like them, it starts from the *Ṣoḍaśin*, to the *Bṛhat*-tune, in the *Saptadaśa* (seventeen-versed) stoma, and followed by the recitation of the *Vājapeya-śastra*. The *Saptadaśa-stoma*, indeed, is so characteristic of this sacrifice that all the preceding chants, from the *Bahiṣpavamāna* onward, are remodelled in accordance with it. Besides, over and above the three victims of the Ṣoḍaśin-sacri-

1. Whenever the Stotra is not performed in the *pṛṣṭha* form, but consists of a single sāman or triplet, the repetitions required to make up the number of verses implied in the respective Stoma, are distributed over the three verses of the Sāman in such a way that the whole Sāman is chanted thrice, each time with various repetitions of the single verses. The usual form in which the *ekaviṁśa* is performed may be represented by the formula *aaa-bbb-c* ; *a-bbb-ccc* ; *aaa b-ccc*, making together twenty-one verses.

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fice, the Vājapeya requires, not only a fourth one, sacred to Sarasvatī, the goddess of speech, but also a set of seventeen victims for Prajāpati, the god of creatures and procreation. As regards other rites peculiar to the Vājapeya, the most interesting, doubtless, is the chariot-race in which the sacrificer, who must be either of the royal or of the priestly order is allowed to carry off the palm, and from which this sacrifice perhaps derives its name. Professor Hillebrandt, indeed, would claim for this feature of the sacrifice the character of a relic of an old national festival, a kind of Indian Olympic games; and though there is perhaps hardly sufficient evidence to bear out this conjecture, it cannot at least be denied that this feature has a certain popular look about it.

Somewhat peculiar are the relations between the *Vājapeya* and the *Rājasūya* on the one hand, and between the *Vājapeya* and the *Bṛhaspatisava* on the other. In the first chapter of the fifth book, the author of this part of the *Śātapatha Brāhmaṇa* is at some pains to impress the fact that the *Vājapeya* is a ceremony of superior value and import to the *Rājasūya*; and hence Kātyāyana (XV, III-2) has two rules to the effect that the *Rājasūya* may be performed by king who has not yet performed the *Vājapeya*. These authorities would thus seem to consider the drinking of the *Rājasūya*, or inauguration of a king; they do not, however, say that the *Rājasūya* must be performed prior to the Vājapeya, but only maintain that the Vājapeya cannot be performed after the *Rājasūya*. The *Rājasūya*, according to the Brāhmaṇa, confers on the sacrificer royal dignity (*rājya*), and the *Vājapeya* peramount sovereignty (*sāmrājya*). It might almost seem as if the relatively loose positions here assigned to the *Rājasūya* were entirely owing to the fact that it is a purely Kṣatriya ceremony to which the Brāhmaṇa has no right, whilst the *Vājapeya* may be performed by Brāhamaṇas as well as Kṣatriyas. But on whatever grounds this appreciation of the two ceremonies may be based, it certainly goes right in the face of the rule laid down by Āśvalāyana (IX, 9, 19) that, 'after performing the *Vājapeya*, a king may perform the *Rājasūya*, and a Brāhmaṇa the *Bṛhaspatisava*' With this rule would seem to accord the relative

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value assigned to the two ceremonies in the *Taittirıya Samhitā*[1] and *Brāhmaṇa* II. 7, 6, 1), according to which the Vājapeya is a 'samrāṭsava' or consecration to the dignity of a paramount sovereign, while the *Rājasūya* is called a '*varuṇasava i.e.*, according to Sāyaṇa a consecration to the universal sway wielded by Varuṇa. In much the same sense we have doubtless to understand the rule in which Lāṭyāyana defines the object of the *Vājapeya* (VIII, 11.1) *viz.* Whomsoever the Brāhmaṇas and kings (or nobles) may place at their head, let him perform the Vājapeya. All these authorities, with the exception of the *Śatapatha-Brahmaṇa* and Kātyāyana, are thus agreed in making the *Vājpeya* a preliminary ceremony, performed by a Brāhamaṇa who is raised to the dignity of a Purohita, or head-priest (so to speak, a minister of worship, and court-priest), or by a king who is elected paramount sovereign by a number of petty rājās ; this sacrificer being in due time followed by the respective installation and consecration ceremony, *viz.* the *Bṛihaspatisava*, in the case of the Purohita ; and the *Rājasūya*, in that of the king. In regard to the *Bṛhaspatisava*, which these authorities place on an equality with the Rājasūya, the Śatapatha Brāhmaṇa finds itself in a somewhat awkward position, and it gets out of its difficulty[2] (V, 2, I. 19) by simply indentifying the *Bṛhaspatisava* with the Vājapeya, and making the *Vājapeya* itself to be 'the consecration of Bṛhaspati ; and Kātyāyana (XIV, 1, 2) compromises matters by combining the two ceremonies in this way that he who performs the *Vājapeya* is to perform the *Bṛhaspatisva* for a fortnight before and after the *Vājapeya*.

The Rājasūya

The *Rājasūya*, or inauguration of a king, is a complex ceremony which according to the Śrauta-sūtras, consists of a long succession of sacrificial performances, spread over a period upwards of two years. It includes seven distinct Soma-sacrifices, viz. (*i*), the Pavitra, an Agniṣṭoma serving as the opening sacrifice, and followed, after an interval of a year (during which the

1. अपां ग्रहान् गृह्णात्येतद्वाव राजसूयं यदेते ग्रहाः सवोऽग्निर्वरुणराजसूयमग्निसवश्चित्यः । —*Ts.* V. 6. 2. 1.
2. बृहस्पतिसवो वाएष यद्वाजपेयम् । —*ŚBr.* V. 2. 19.

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seasonal sacrifices have to be performed). by (*ii*), the *Abhiṣecaniya*, an Ukthya-sacrifice, being the consecration (or anointing) ceremony. Then follows (*iii*), the *Daśapeya*, or 'drink of ten,' an Agniṣṭoma, so-called because ten priests take part in drinking the Soma liquor contained in each of the ten cups. After another year's interval, during which monthly 'offerings to the beams (*i e.*, the months) are made, takes place (*iv*) the *Keśavapanīya*, or hair-cutting ceremony, an Atirātra sacrifice ; followed, after a month or fortnight, by (*v*), and (*vi*). the *Vyuṣṭi dvirātra*, or two hights (ceremony of the dawning, consisting of an Agniṣṭoma and an Agniṣṭoma and an Atriātra ; and finally (*vii*), the *Kṣatradhṛti*, or 'the weilding of the (royal) power' an Agniṣṭoma performed a month later. The round of ceremonies concludes with the Sautrāmaṇī, an *iṣṭi* the object of which is to make amends for any excess committed in the consumption of Soma-liquor.

The Fifth Book of the *Śatapatha* completes the dogmatic discussion of the ordinary circle of sacrifices, some less common, or altogether obsolete, ceremonies, such as the Aśvamedha (horse-sacrifice), Puruṣamedha (human sacrifice), Sarvamedha (sacrifice for universal rule), being dealt with, by way of supplement, in the thirteenth Book.

With the sixth kāṇḍa, we enter on the detailed explanation of the *Agnicayana*, or building of the fire-altar, a very solemn ceremony which would seem originally to have stood apart from, if not in actual opposition to, the ordinary sacrificial system, but which, in the end, apparently by some ecclesiastical compromise, was added on to the Soma ritual as an important, though not indispensable, element of it. The avowed object of this ceremony is the super-exaltation of Agni, the Fire, who, in the elaborate cosmogenic legend with which this section begins, is identified with Prajāpati, the Lord of Generation, and the Source of Life in this world.

The Aśvamedha in the Saṁhitās

The Aśvameda, commonly known as the Horse-Sacrifice, has to be interpreted in a proper perspective, since the whole ceremony considerably deteriorated in the post-Vedic age. The

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word *Aśvamedha* occurs only thrice in the *Ṛgveda* in one and the same hymn[1], where it stands for a Rājarṣi or a king well-versed not only in the statescraft but in metaphysics also. Those who subscribe to the Itihāsa pakṣa (historical school) associate the word *Aśvamedha* with a king who was a descendent of Bharata. In the *Yajurveda*,[2] the word occurs in connection with a list of terms, which have nothing to do with the Horse Sacrifice, and in consonance with the context or association, the word might mean "strength or vigour" or may even mean "the Sun." The word does not occur in the *Atharvaveda*. The word, of course, occurs at numerous places in the *Śatapatha* and other Brāhmaṇas. Here we give its occurrence in the *Śatapatha*.

Aśvamedhaḥ : VI 6.2.1 ; IX. 4.2. 18 ; X.1.5.3 ; 3.3.3 ; 6.5.8 ; XI.2.5.1 ; 4 ; XIII.1.2.2 ; 3.6 ; 6.3 ; 2.1.1 ; 2. 1 ; 13 ; 14 ; 16 ; 9.2 ; 10.2 ; 11.2 ; 3.1.4 ; 3.6 ; 4.3 ; 4.1.2.5 ; 6 ; 10 ; 15 ; 2.2 ; 17 ; 4. 11 ; 5. 1.4 ; 5 ; 9 ; 15 ; 3. 9 ; 11

Aśvamedham : X 6.5.7 ; XI.2.5.1 ; 4 ; 5 ; XIII.1.3.2 ; 4.1 ; 8.1; 2.1.1 ; 5.1 ; 4.1.1

Aśvamedhasya : X.6.5.7 ; XIII.1.8.1 ; 2.2.13 ; 4.1.15 ; 2.17 ; 5.1.9 ; 7.1.7 ;

Aśvamedhe : XIII.1.2.9 ; 2.3.1 ; 11 ; 1 ; 3 3.10 ; 4.5 ; 5.4 ; 4.1. 12 ; 13 ; 5.1.10 ; 14 ; 2.9 ; 22 ; 4.15.

Aśvamedhena : XI.2.5.5 ; 8.3.5 ; XIII.1 2.9 ; 5.1 ; 6.3 ; 7.1 ; 2.6 3 ; 9 ; 9.1 ; 4.1.1 ; 5.4.1 ; 6.16

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1. यो म इति प्रवोचत्यश्वमेधाय सूरये ।
ददद्दचा सनिं यते ददन्मेधामृतायते ।। (4)
यस्य मा परुषाः शतमुद्धर्षयन्त्युक्षणः ।
अश्वमेधस्य दानाः सोमाइव त्र्याशिरः ।। (5)
इन्द्राग्नी शतदाव्न्यश्वमेधे सुवीर्यम् ।
क्षत्रं धारयतं बृहद् दिवि सूर्यमिवाजरम् ।। (6)
(Aśvamedha, as the name of a descendent of Bharata)
—*Ṛv.* V. 27. 4-6

2. अग्निश्च मे घर्मश्च मेऽर्कश्च मे सूर्यश्च मे प्राणश्च मेऽश्वमेधश्च मे पृथिवी च मेऽदितिश्च मे दितिश्च मे द्यौश्च मेऽङ्गुलयः शक्वरयो दिशश्च मे यज्ञेन कल्पन्ताम् । —*Yy.* XVII. 22.

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Aśvamedhaiḥ : XIII.5.4.3

Aśvamedhatvam : X.6.5.7

Aśvamedha-yājinaḥ : XIV.6.3.2

The word "*medhas*" occurs in several passages in different connotations. We would quote a passage from the *Yajurveda* ;

> Idjure not, thousand-eyed, while thou art building for sacrifice, this animal, the biped. Accept as pithman's counterfeit the victim, Agni : therewith building thy forms, be settled. Let thy flame reach man's counterfeit ; let thy flame reach the man we hate. (47)
> Harm not thus animal whose hooves are solid, the courser neighing in the midst of coursers. I dedicate to thee the forest Gaura : building thy bodies up with him be settled. Let thy flame reach the Gaura, let thy flame reach him whom we detest. (48)[1]

In the literature, the word *medha* came to be used in the sense of juice of meat, broth, noroushing or strengthening drink, marrow (of the sacrificial victim), sap, pith, essence, a sacrificial animal, victim, an animal sacrifice, offering, oblation, any sacrifice. (*Monier Williams*). Originally in the Vedic texts, it stood for mental vigour or intelligence (the same as *medhā* also).

Though the term *Aśvamedha* in the sense of the Horse—Sacrifice does not occur in the *Ṛgveda* or the *Yajurveda*, the Sacrifice is said to be based on the two hymns occurring in the First Book of the *Ṛgveda*. These hymns are associated with the name of the great seer Dīrghatamas, a Ṛṣi who devoted his whole life to astronomical observations and who introduced the system of intercalation in our Calendar. I have devoted a special chap-

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1. इमं मा हिꣳसीर्द्विपादं पशुꣳ सहस्राक्षो मेधाय चीयमानः ।
मयुं पशुं मेधमग्ने जुषस्व तेन चिन्वानस्तन्वो निषीद ॥
मयुं ते शुगृच्छतु यं द्विष्यस्तं ते शुगृच्छतु ॥ (47)
इमं मा हिꣳसीरेकशफं पशुं कनिक्रदं वाजिनेषु ।
गौरमारण्यमनु ते दिशामि तेन चिन्वानस्तन्वो निषीद ।
गौरं ते शुगृच्छतु यं द्विष्यस्तं ते शुगृच्छतु ॥ (48)
—*Yy.* XIII. 47. 48

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ter to this seer in my book *Founder of Sciences in Ancient India.* The hymn 162 is reproduced here in full :

> Let neither Mitra nor Varuṇa, Aryaman, Āyu, Indra Ribhukṣin, nor the Maruts, censure us ; when we proclaim in the sacrifice the virtues of the swift horse sprung from the gods. (1)
>
> When they (the priests) bring the prepared offering to the presence (of the horse), who has been bathed and decorated with rich (trappings), the various coloured goat going before him, bleating, becomes an acceptable offering to Indra and Pūṣan. (2)
>
> This goat, the portion of Pūṣan, fit for all the gods, is brought first wfth the fleet courser, so that Tvaṣṭṛ may prepare him along with the horse, as an acceptable preliminary offering for the (sacrificial) food. (3)
>
> When the priests at the season (of the ceremony) lead forth the horse, the offering devoted to the gods, thrice round (the sacrificial fire) ; then goat, the portion of Pūṣan, goes first, announcing the sacrifice to the gods. (4)
>
> The invoker of the gods, the minister of the rite, the offerer of the oblation, the kindler of the fire, the bruiser of the Soma plant, the director of the ceremony, the sage (superintendent of the whole) ; do you replenish the rivers by this well-ordered, well-conducted, sacrifice. (5)

मा नो मित्रो वरुणो अर्यमायुरिन्द्र ऋभुक्षा मरुतः परिख्यन् ।
यद् वाजिनो देवजातस्य सप्तेः प्रवक्ष्यामो विदथे वीर्याणि ॥ (1)
यन्निर्णिजा रेक्णसा प्रावृतस्य रातिं गृभीतां मुखन्तो नयन्ति ।
सुप्राङजो मेम्यद् विश्वरूप इन्द्रापूष्णोः प्रियमप्येति पाथः ॥ (2)
एष च्छागः पुरो अश्वेन वाजिना पूष्णो भागो नीयते विश्वदेव्यः ।
अभिप्रियं यत् पुरोळाशमर्वता त्वष्टेदेनं सौश्रवसाय जिन्वति ॥ (3)
यद्धविष्यमृतुशो देवयानं त्रिर्मानुषाः पर्यश्वं नयन्ति ।
अत्रा पूष्णः प्रथमो भाग एति यज्ञं देवेभ्यः प्रतिवेदयन्नजः ॥ (4)
होताध्वर्युरावया अग्निमिन्धो ग्रावग्राभ उत शंस्ता सुविप्रः ।
तेन यज्ञेन स्वरंकृतेन स्विष्टेन वक्षणा आ पृणध्वम् ॥ (5)

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Whether they be those who cut the (sacrificial) post, or those who bear the post, or those who fasten the rings on the top of the post, to which the horse (is bound); or those who prepare the vessels in which the food of the horse is dressed; let the exertions of them all fulfil our expectations. (6)

May my desire be of itself accomplished, such as it has been entertained, that the smooth-baked steed should come to (gratify) the expectations of the gods; we have made him well-secured for the nutriment of the gods; let the wise saints now rejoice. (7)

May the halter and the heel-ropes of the fleet courser, and the head ropes, the girths, and any other (part of the harness); and the grass that has been put into his mouth; may all these be with thee, (horse), amongst the gods. (8)

Whatever the flies may eat of the raw flesh of the horse; whatever (grease) is smeared upon the brush or upon the axe; (what is smeared) upon the hands or the nails of the immolator, may all this be with thee, (horse), among the gods. (9)

Whatever undigested grass fall from his belly; whatever particle of raw flesh may remain; let the immolators make the whole free from defect, and so cook the pure (offering) that it may be perfectly dressed. (10)

यूपव्रस्का उत ये यूपवाहाश्चषालं ये अश्वयूपाय तक्षति ।
ये चार्वते पचनं संभरन्त्युतो तेषामभिगूर्तिर्न इन्वतु ॥ (6)
उप प्रागात् सुमन्मेऽधायि मन्म देवानामाशा उप वीतपृष्ठः ।
अन्वेनं विप्रा ऋषयो मदन्ति देवानां पुष्टे चकृमा सुबन्धुम् ॥ (7)
यद् वाजिनो दाम संदानमर्वतो या शीर्षण्या रशना रज्जुरस्य ।
यद् वा घास्य प्रभृतमास्ये तृणं सर्वा ता ते अपि देवेष्वस्तु ॥ (8)
यदश्वस्य क्रविषो मक्षिकाश यद् वा स्वरौ स्वधितौ रिप्तमस्ति ।
यद्धस्तयोः शमितुर्यन्नखेषु सर्वा ता ते अपि देवेष्वस्तु ॥ (9)
यदूवध्यमुदरस्यापवाति य आमस्य क्रविषो गन्धो अस्ति ।
सुकृता तच्छमितारः कृण्वन्तूत मेधं शृतपाकं पचन्तु ॥ (10)

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Whatever (portion) of thy slaughtered (body) fall from thy carcase when it is being roasted by the fire (escaping) from the spit ; let it not be left on the ground, nor on the (sacred) grass, but let it (fall) be given to the longing gods. (11)

Let their exertions be for our good who watch the cooking of the horse ; who say, it is fragrant ; therefore, give us some : who solicit the flesh of the horse as alms. (12)

The stick that is dipped into the caldron in which the flesh is boiled ; the vessels that distribute the broth ; the covers of the dishes, the skewers, the knives, all do honour (to the horse). (13)

May the place of going forth, of tarrying, of rolling on the ground ; the foot-fastening of rolling on the ground; the foot-fastening of the horse, (the water) that he has drunk, the grass that he has eaten ;—may all these be thine among the gods. (14)

Let not smoke-smelling Agni cause thee, (horse), to utter sound ; let not the glowing caldron, odoriferous (which its contents), be overturned : the gods accept a horse that has been selected (for sacrifice) ; that has been led (round the fire) ; that has been devoutly offered, and has been consecrated by (the exclamation) *Vaṣaṭ*. (15)

यत् ते गात्रादग्निना पच्यमानादभि शूलं निहतस्यावधावति ।
मा तद् भूम्यामा श्रिषन्मा तृणेषु देवेभ्यस्तदुशद्भ्यो रातमस्तु ॥ (11)
ये वाजिनं परिपश्यन्ति पक्वं य ईमाहुः सुरभिर्निर्हरेति ।
ये चार्वतो मांसभिक्षामुपासत उतो तेषामभिगूर्तिर्न इन्वतु ॥ (12)
यन्नीक्षणं मांस्पचन्या उखाया या पात्रासि यूष्ण आसेचनानि ।
ऊष्मण्यापिधाना चरूणामंकाः सूनाः परि भूषन्त्यश्वम् ॥ (13)
निक्रमणं निषदनं विवर्तनं यच्च पड्बीशमर्वतः ।
यच्च पपौ यच्च घासिं जघास सर्वा ता ते अपि देवेष्वस्तु ॥ (14)
मा त्वाग्निर्ध्वनयीद्धूमगन्धिर्मोखा भ्राजन्त्यभि विक्त जघ्रिः ।
इष्टं वीतमभिगूर्तं वषट्कृतं तं देवासः प्रति गृभ्णन्त्यश्वम् ॥ (15)

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The cloth which they spread, as a covering for the horse; the golden (trappings with which they decorate him), the head-ropes, the foot-ropes,—all these they offer as acceptable to the gods. (16)

Whoever has goaded thee in thy paces, either with heel or with whip, whilst snorting in thy strength,—all these (vaxations) I pour out with holy prayer, as oblations with the ladle. (17)

The axe penetrates the thirty-four ribs of the swift horse, the beloved of the gods, (the immolators), cut up (the horse) with skill, so that the limbs may be unperforated, and recapitulating joint by joint. (18)

There is one immolator of the radiant horse, which is Time: that are two that hold him fast: such of thy limbs as I cut up in due season. I offer them, made into balls (of meat), upon the fire. (19)

Let not the precious body grieve thee, who art going verily to (the gods): let not the axe linger in thy body; let not the greedy and unskilful (immolator), missing the members, mangle thy limbs needlessly with his knife. (20)

यदश्वाय वास उपस्तृणन्त्यधीवासं या हिरण्यान्यस्मै ।
संदानमर्वन्तं पड्बीशं प्रिया देवेष्वा यामयन्ति ॥ (16)

यत् ते सादे महसा शूकृतस्य पार्ष्ण्या वाकशया वा तुतोद ।
स्रुचेव ता हविषो अध्वरेषु सर्वा ता ते ब्रह्मणा सूदयामि ॥ (17)

चतुस्त्रिंशद् वाजिनो देवबन्धोर्वङ्क्रीरश्वस्य स्वधितिः समेति ।
अच्छिद्रा गात्रा वयुना कृणोत परुष्परुरनुघुष्या वि शस्त ॥ (18)

एकस्त्वष्टुरश्वस्या विशस्ता द्वा यन्तारा भवतस्तथ ऋतुः ।
या ते गात्राणामृतुथा कृणोमि ताता पिण्डानां प्र जुहोम्यग्नौ ॥ (19)

मा त्वा तपत् प्रिय आत्मापियन्तं मा स्वधितिस्तन्व आ तिष्ठिपत्ते ।
मा ते गृध्नुरविशस्तातिहाय छिद्रा गात्राण्यसिना मिथू कः ॥ (20)

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Verily at this moment thou dost not die ; nor art thou harmed ; for thou goest by auspicious paths to the gods. The horses of Indra, the steeds of the Maruts shall be yoked (to their cars), and a courser shall be placed in the shaft of the ass of the Aśvins (to bear thee to heaven (21).

May this horse bring to us all—sustaining wealth, with abundance of cows, of excellent horses and of male offspring : may the spirited steed bring us exemption from wickedness : may this horse, offered in oblation, procure for us bodily vigour. (22)

The hymn 162 of the *Ṛgveda* Book I is also reproduced in the *Yajurveda.* Chapter XXV. 24-45. The translation I have given here is of H.H. Wilson. On the word, *Devajātasya*, we have the following note by Wilson : may also imply, according to Sāyana, born as the type of various divinities, who according to some texts, are identified with different parts, as Uṣas, the Dawn, his head etc. as cited by Colebrooke from the *Taittirīya Yajus*, or allusion is intended to a legend of his origin from the Sun, either direct, or through the agency of the Vasus, as in the secoud stanza of the next Sūkta, *sūrād-aśvam vasavo nirtaṣṭā.* (I.163.2)

The following terms occurring in this Sūkta refer to the association with a horse : *yūpa* or sacrificial post (6), *dama* (rope fastened round the neck) and *sandānam* (heel ropes, 8) *ghāsa* (food, meadow or pasture grass 8), *Tṛṇa* (straw, 8), *Aśvasya kraviṣaḥ* (9) or raw flesh, undigested grass coming from belly (10), *agninā-pacyamānād* (roasted by *agni* or fire, 11), stick, caldron, vessel, broth, covers of the dish, skewers, knives (13) food-fastening, etc. (14).

न वा उ एतन् म्रियसे न रिष्यसि देवाँ इदेषि पथिभिः सगेभिः ।
हरी ते युञ्जा पृषती अभूतामुपास्थाद् वाजी धुरि रासभस्य ॥ (21)

सुगव्यं नो वाजी स्वश्व्यं पुंसः पुत्राँ उत विश्वापुषं रयिम् ।
अनागास्त्वं नो अदितिः कृणोतु क्षत्रं नो अश्वो वनतां हविष्मान् ॥ (22)
—*Ṛv* I. 162. 1-22

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There is a reference to a goat being tied to the *nābhi* of the horse and led in front of it, and is dedicated to Pūṣan. This goat is first to be immolated. *Śṛtapākam* means boiling, and the specification of *ukhā*, a pot or caldron and the use of *śula* or spit. *Nikṣaṇam māṅsa-pacanyā ukhayā* : its first part means *pākaparikṣāsādhanam* or a piece of wood or an implement for trying if the cooking is effected. *Pātraṇi ūṣṇa āsecanāni* : it refers to the vessels that are sprinklers of the boiled juice or broth. *Ūṣmaṇyāpidhānā* are the covers that confine the heat (Sāyaṇa breaks up the word into two parts : *ūsmānivāraṇārhāṇi pātrāṇi*, and the *apidhāna* as the covers of the dishes.) The word *aṅka* has been translated as skewers ; they may be slips of cane ; *vetasaśakhā*, for marking the members of the horse as they are to be dissected. According to Kātyāyana, Sūtra 155, this is to be done by the queens or wives of the sacrificer, and their attendants, with one-hundred and one needles or skewers, which may be of gold, silver or iron or other metal, so embellished. Sunah mean the implements of dissection (avadana-sadhana).

Here there is a reference to thirty-four ribs of the horse (18) ; according to the commentators, other animals have twenty-six ribs. In the verse 18, we have *acchidra gatra* which has been translated as *visasanakaratara* or dissectors which are to name the parts, as heart, tongue, breast, as they divide them, and are so to separate them that may not have holes or perforations, they may not be cut or mangled.

These notes have been taken from. Wilson's translation based on Sāyaṇa.

In fact the whole hymn is to be read in consonance with the two next hymns, 163 and 164, which are also associated with the name of Dirghatamas. The hymn 163 is repreproduced below (Wilson's translation). The next hymn is the well known Asya *Vāmasya Sukta* which has been dealt with in details by me in the FOUNDERS OF SCIENCES IN ANCIENT INDIA. The hymn 163 also occurs in the Yajurveda, XXIX. 12-24.

All the three hymns 162-164 have a multipurpose. They

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describe (*i*) the cosmic aśva which is the Sun (*ii*) the mundane horse on the earth which represents the king and kingdom and is dedicated to the society, and (*iii*) the great Creator and His Creation, where the Aśva stands for Prajapati or Agni-Prajapati, about whom I have devoted an entire Chapter in my Introduction (Chapter) Thy great birth O Horse, is to be glorified; whether first springing from the firmament or from water, inasmuch as thou hast neighed (auspiciously), for thou hast the wings of the falcon and the limbs of the deer. (1)

Trita harnessed the horse which was given by Yama : Indra first mounted him, and Gandharva seized his reins. Vasus, you fabricated the horse from the Sun. (2)

Thou, horse, art Yama ; thou art Aditya ; thou art Trita by a mysterious act ; thou art associated with Soma. The sages have said there are three bindings of thee in heaven. (3)

They have said that three art thy bindings in heaven ; three upon earth ; and three in the firmament. Thou art declarest to me, Horse, who art (one with) Varuṇa, that which they have called the most excellent birth. (4)

I have beheld, Horse, these thy purifying (regions), these impressions of the feet of thee, who sharest in the sacrifice ; and here thy auspicious reins, which are the protectors of the rite that preserve it. (5)

यदक्रन्दः प्रथमं जायमान उद्यन्त्समुद्रादुत वा पुरीषात् ।
श्येनस्य पक्षा हरिणस्य बाहू उपस्तुत्यं महि जातं ते अर्वन् ॥ (1)

यमेन दत्तं त्रित एनमायुनगिन्द्र एणं प्रथमो अध्यतिष्ठत् ।
गन्धर्वो अस्य रशनामगृभ्णात् सूरादश्वं वसवो निरतष्ट ॥ (2)

असि यमो अस्यादित्यो अर्वन्नसि त्रितो गुह्येन व्रतेन ।
असि सोमेन समया विपृक्त आहुस्ते त्रीणि दिवि बन्धनानि ॥ (3)

त्रीणि त आहुर्दिवि बन्धनानि त्रीण्यप्सु त्रीण्यन्तः समुद्रे ।
उतेव मे वरुणश्छन्त्स्यर्वन् यत्रा त आहुः परमं जनित्रम् ॥ (4)

इमा ते वाजिन्नवमार्जनानीमा शफाना सनितुर्निधाना ।
अत्रा ते भद्रा रशना अपश्यमृतस्य या अभिरक्षन्ति गोपाः ॥ (5)

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I recognize in my mind thy form afar off, going from the (earth) below, by way of heaven, to the Sun. I behold thy head soaring aloft, and mounting quickly by unobstructed paths, unsullied by dust. (6)

I behold thy most excellent form coming eagerly to (receive) thy food in thy (holy) place of earth: when thy attendant brings thee nigh to the enjoyment (of the prevender), therefore greedy, thy devourest the fodder. (7)

The car follows thee. O Horse: men attend thee; cattle follow thee; the loveliness of maidens (waits) upon thee; troops of demigods following thee have sought thy friendship; the gods themselves have been admirers of thy vigour. (8)

His name is of gold; his feet are of iron; and fleet as thought. Indra is his inferior (in speed) The gods have come to partake of his (being offered as) oblation; the first who mounted the horse was Indra. (9)

The full-haunched, slender-waisted, high spirited, and celestial coursers (of the Sun) gallop along like swans in rows when the horses spread along the heavenly path. (10)

Thy body, horse, is made of motion: thy mind is rapid (in intention) as the wind: the hairs (of thy mane) are tossed in manifold directions; and spread beautiful in the forests. (11)

आत्मानं ते मनसारादजानामवो दिवा पतयन्तं पतङ्गम् ।
शिरो अपश्यं पथिभिः सुगेभिररेणुभिर्जेहमानं पतत्रि ॥ (6)
अत्रा ते रूपमुत्तममपश्यं जिगीषमाणमिष आ पदे गोः ।
यदा ते मर्तो अनु भोगमानलादिद् ग्रसिष्ठ ओषधीरजीगः ॥ (7)
अनु त्वा रथो अनु मर्यो अर्वन्ननु गावोऽनु भगः कनीनाम् ।
अनु व्रातासस्तव सख्यमीयुरनु देवा ममिरे वीर्यं ते ॥ (8)
हिरण्यशृङ्गोऽयो अस्य पादा मनोजवा अवर इन्द्र आसीत् ।
देवा इदस्य हविरद्यमायन् यो अर्वन्तं प्रथमो अध्यतिष्ठत् ॥ (9)
ईर्मान्तासः सिलिकमध्यमासः सं शूरणासो दिव्यासो अत्याः ।
हंसा इव श्रेणिशो यतन्ते यदाक्षिषुर्दिव्यमज्ममश्वाः ॥ (10)
तव शरीरं पतयिष्ण्वर्वन् तव चित्तं वात इव ध्रजीमान् ।
तव शृङ्गाणि विष्ठिता पुरुत्रारायेषु जर्भुराणा चरन्ति ॥ (11)

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The swift horse approaches the place of immolation, meditating with mind intent upon the gods : the goat bound to him is led before him : after him follow the priests and the singers. (12)

The horse proceeds to that assembly which is most excellent : to the presence of his father and his mother 'heaven and earth' Go, Horse, today rejoicing to the gods, that the (sacrifice) may yield blessings to the donor. (13)

Keith on the Aśvamedha

Prof. A.B. Keith has discussed this subject in his Introduction to the translation of the *Taittirīya Saṁhitā* (*Kṛṣṇa yajurveda*). The horse sacrifice occupies a special position in the Saṁhita, whice gives little more than the Mantras for it, and gives those in such a manner as to show that this part of the ritual was slow in obtainiug a full entrance into the canon of the *kṛṣṇa Yajurveda*. It is significant that the *Rājasūya* finds a more secure place (i.8) : that rite was one of regular occurrence, as it was the recognized part of the customary celebrations of the consecration of a new prince, while the *Aśvamedha* was an exceptional and extraordinary rite. Its original purpose is shown clearly enough by Āpastamba, who (*xx*.1.1) says : 'A king of all the land (*Sārvabhauma*) may perform the *Aśvamedha* ; a later hand, no doubt, has added the words *apyasārvabhaumaḥ*. Baudhāyana simply says (XV.I) that a king victorious and of all the land should sacrifice. In the vigorous phrase of the *Taittirīya Brāhmaṇa* (III.8.9.4). 'he is poured aside who being weak offers the *Aśvamedha*'. Or again, as the Saṁhita has it (V 4.12.3), it is essentially like the fire-offering an *utsann-yajña*, a sacrifice of great extent and elaboration.

It is, as Eggelling suggests, probably this characteristic which has caused the *Aśvameda* to receive such curious

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उप प्रागाच्छसनं वाज्यर्वा देवद्रीचा मनसा दीध्यानः ।
अजः पुरो नीयते नाभिरस्यानु पश्चात् कवयो यन्ति रेभाः ॥ (12)
उप प्रागात् परमं यत् सधस्थमर्वां अच्छा पितरं मातरं च ।
अद्या देवाञ्जुष्टतमो हि गम्या अथा शास्ते दाशुषे वार्याणि ॥ (13)
—Rv. I. 163. 1-13.

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treatment in the texts. The *Aitareya Brāhmaṇa* ignores it ; the *Kauṣītaki Brāhmaṇa* has nothing of it, but it is dealt with in *Śaṅkhāyana Śrauta Sūtra*, xvi, after the Rājasūya in xv, these two sections being part, according to tradition of the *Mahākauṣītaki Brāhmaṇa* presumably merely the *Kauṣītaki* as enlarged by similar additions. In the *Vajasaneyī Saṁhitā*, the Mantras occur in books XXII XXV and the Brāhmaṇa in *Śatapatha Brāhmaṇa*, XIII, but though the first eighteen books of the *Vājasaneyi* no doubt form its core, it is of interest that the *Anukramaṇī* to the *Saṁhitā* does not apply to XXII-XXV the epithet Khila which it uses of the later books. In the *Pañcaviṁśa Brāhmaṇa*, the rite appears at XXI.4 in its rightful place among the Ahīna sacrifices, as it is technically a *trirātra*. The ritual is given in detail in the Sūtras of the *Yajurvedas* and also, after the Rājasūya, in the *Vaitāna Sūtra* of the *Atharvaveda* which Bloomfield holds to be older than the *Gopatha Brāhmaṇa*.

The sacrifice is in itself unquestionably recognized in the *Ṛgveda*, as I.162 and 163 are hymns relating in clear language to it, and it is possible that the Brahmodya in I.164 was intended to serve for the priests colloquy at the Aśvamedha. (We have already given these hymns—S. Prakash) These hymns, however, belong to the latest period of the Ṛgveda according to Keith and others ; they are assigned by Arnold in his Vedic Metre to the popular stratum, and there is adequate linguistic evidence to confirm this view, which is shared by Oldenberg and Eggeling among others. We shall not enter here into this controversy.

In view of the theory of the connection of Mantra and Brāhmaṇa maintained by Bloomfield among others, it is of importance to note that in this case the *Ṛgveda* shows a considerable variation from the outlines of the rite as presented in substantial accord by the other texts. There is no trace of the long lists of victims which all the Saṁhitās agree in giving : there are only two, the goat and the horse. (This is a very significant point, S. Prakash). The goat is led before the horse to carry the news to the gods, and is the portion of Pūṣan or Indra and Pūṣan, though Śankhāyana XVI.3.27-30 converts the goat into two, both included among the *paryaṅgya* victims fastened round the horse's

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limbs, that to Pūṣan being tied at the forehead, and the other to the navel. In the Maitrāyaṇī (*iii*.12) and the Vājasaneyī (xxiv. 1) there are two, one tied to the forehead for Agni,[1] one to the naval for Pūṣan or Soma and Pūṣan, the two texts differing on this point. The *Taittirya Brāhmaṇa*, followed by the Sūtras, recognizes (II.8 23) the goat for Agni as well as those given by Śāṅkhāyana. Moreover, in the lists of victims, the *Taittirīya*, with which the *Kāṭhaka* literally agrees, has a different order and different victims to those of the *Maitrāyaṇi* and *Vājasaneyi*, showing that there is a considerable differentiation between the Ṛgvedic and the Saṁhitā rituals. In minor details the same point is clearly shown; thus the goat and the horse are led round the fire, and probably the stake also, while the later ritual knows only the *paryagnikaraṇa* or carrying of a firebrand round the victims. On the other hand, the reference to the gold, the two cloths, and the cakes already show that the offering had features comparable with the more elaborate detail of the later sacrifice.

As revealed in the later texts, the sacrifice is essentially one of princely greatness. The steed for a year roams under guardianship of a hundred princes, a hundred nobles with swords, a hundred sons of heralds and charioteers bearing quivers and arrows, and a hundred sons of attendants and charioteers bearing staves[2] and the *Śatapatha* preserves records of two cases where its progress was impeded; Śatānika Sātrājita took away the steed of Dhṛtarāṣṭra, and Bharata that of the Satvants. If the year were successfully passed the steed was sacrificed with a ritual of extreme elaboration, though even these texts show that there was no real holocaust of victims on the scale indicated by the numbers mentioned, as the wild ones were set free. The features of the rite besides the actual slaying of the victim comprise the panegy-

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1. कृष्णग्रीवऽआग्नेयो ररा़टे...सौमापोष्णः श्यामो नाभ्याम्।
—*Yv*. XXIV. 1.

2. तस्यैते पुरस्ताद्रक्षितार उपक्लृप्ता भवन्ति। राजपुत्राः कवचिनः शतं राजन्या निषङ्गिणः शतं सूतग्रामण्यां पुत्राऽइषुधिषणः शतं क्षात्रसंग्रहीतृणां पुत्रा दण्डिनः शतमश्वशतं निरष्टन्निरमणं यस्मिन्नेनमपिसृज्य रक्षन्ति।
—*ŚBr*. XIII. 4. 2. 5.
तदेतद्गाथयाऽभिगीतम्। शतानीकं समन्तासु मेध्यं सात्राजितो हयम्। आदत्त

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ric of the king by a Kṣatriya and a Brāhmana lute-player and in the *Śatapatha* a cycle Akhyāna of which we have too scanty information to understand it fully. There are also as central features the lying of the chief queen reluctantly with the horse, with which must be connected the remark of the *Śatapatha* (XIII. 1.9.9) that a hero was born to him who sacrificed with the Aśvamedha, the Brahmodya of the priests[1], and the dialogue of the queen, other wives and priests, which is of a decidedly obscene character. Other points of importance are the laying of importance on the power of the sacrifice to *redeem* sin, which is stated in the *Taittriya* (V. 3. 12, 2) as well as in the *Śatapatha*[2], the decoration of the horse and the driving of it into water, the water being an essential part of the sacrificial ground. Moreover, at the bathing of the horse before its year of wandering, a 'four-eyed' dog is slain and allowed to float under it in the water.[3]

To Oldenberg the rite appears to be a sacrifice to obtain the desire of the king, offered after a great success, rather than a thank-offering for his success, and in this he is no doubt right. The connection of the rite with Prajāpati he holds to be later, and argues that its original connection was, as suggested by the verses in the Śatapatha (XIII.5.4), rather with Indra, slayer of

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यज्ञं काशीनां भरतः सत्वतामिवेति । (21)
अथ द्वितीयया । श्वेतं समन्तासु वशञ्चरन्तं शतानीको धृतराष्ट्रस्य मेध्यम् ।
आदाय सङ्खा दशमास्यमश्वं शतानीको गोविनतेन हेज इति ॥(22)
—*ŚBr* XIII. 5. 4. 21-22

1. 'आस्य यजमानस्य वीरो जायतामिति—यजमानस्यैव, प्रजायां वीर्यं दधाति तस्मात्पुरेजानस्य वीरो जज्ञे । —*ŚBr*. XIII. 1. 9. 9.

2. योऽश्वमेधेन यजते सर्वं एव भवति सर्वस्य वा एषा प्रायश्चित्तिः सर्वस्य भेषजं सर्वं वा एतेन पाप्मानं देवा अतरन्नपि वा एतेन ब्रह्महत्यामतरन्त्सर्वं पाप्मानं तरति । —*Ts*. V. 3. 12. 2. also *ŚBr*. XIII 3. 1. 1.

3. परो मर्त्तः परः श्वेति श्वानं चतुरक्षं हत्वाधस्पदमश्वस्योपप्लावयति ।
—*ŚBr*. XIII. 1. 2. 9.

4. एतेन हेन्द्रोतो दैवापः शौनकः । जनमेजयं पारिक्षितं याजयाञ्चकार तेनेष्ट्वा सर्वां पापकृत्याꣳ सर्वां ब्रह्महत्यामपजघान सर्वांꣳह वै पापकृत्याꣳ सर्वां ब्रह्महत्यामपहन्ति योऽश्वमेधेन यजते । (1)

(Contd.)

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Vṛtra, as was natural in a rite essentially connected with war. In the choice of the horse he sees the influence of magic; the slaying is to confer on the god and through him on the sacrificer the strength (*vāja*) of the swift of powerful steed. The dog was possibly once slain to drive away evil spirits from the horse, or, as the texts treat it, as a representative of the powers of evil.

To Eggeling the explanation of the sacrifice seems to be in the fact, just as man could be sacrificed as the highest offering, so the steed, next to man in the scale of the animal creation, was essentially a suitable offering on a great and solmen occasions. Prajāpati is connected with the steed because on the Brāhmaṇa theory the sacrifice is identical with Prajāpati, and so the steed can be called in the *Taittirīya Brāhmaṇa* (*iii*, 9. 17. 4) the form of Prajāpati and most conformable to Prajāpati. On the other hand, he points out that Varuṇa is essentially connected in the earlier conception with the horse, and the horse in one conception is the steed of the Sun, which traverses the heaven, which is Varuṇa, while the heavenly region is conceived as a sea of waters, and so the horse is sprung from the waters. Varuṇa therefore must have been the earlier deity of the horse sacrifice. An obscure legend in the *Taittirīya Saṁhitā* (*ii*.3.12.1) recognizes the connection of Varuṇa and Prajāpati with the horse.[1]

These two accounts supplement each other and represent fairly the Brāhmaṇa view of the rite. Any further speculation must be hypothetical, but it is at least reasonable to ask whether there is not some trace of an older side of the ritual. The nearest Aryan analogy is that of the October horse at Rome, where the slaying of the steed was accompanied by rites which render the theory that the horse represented the vegetation spirit at any rate plausible. The use of the blood of the horse as 'medicine',

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गङ्गायां वृत्रघ्नेऽबध्नात् पञ्चपञ्चाशतं हयानिति (11)
शकुन्तला नाडपपित्यप्सरा भरतं दधे। परः सहस्रान्निन्द्रायाश्वान् मेध्यान्यऽ आहरद् विजित्य पृथिवीं सर्वामिति ॥ (13)

—*ŚBr.* XIII. 5. 4.

1. प्रजापतिर्वरुणायाश्वमनयत् स स्वां देवतामाच्छैत् स पर्यदीर्यत स एतं वारुणं चतुष्कपालमपश्यत् तं निरवपत् ततो वै स वरुणपाशादमुच्यत वरुणो वा एतं गृह्णाति योऽश्वं प्रतिगृह्णाति। —*Ts.* II. 3. 12. 1.

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the carrying of the tail to drip blood on the focus of the Regia, the decking of the horse with cakes, and the fact that the victim was one of the winning pair of steeds in a chariot race are all signs of an elaborated version of a simple ritual of the slaying of the vegetation spirit in horse form, a fact proved to exist in other cases. At Rome the whole has been elaborated out of easy recognition by the natural tendency of a people to transform its simple agricultural rites into acts more in harmony with military developments, but the original basis is still fairly apparent.

There is a good deal in the Indian ritual which is in accord with the theory of a vegetation ritual. The strength laid on the need of a son and the action of the chief queen show that mere success is not alone what is aimed at; significant also is the rite of the *Avabhṛtha*, where a man of hideous appearance is driven into the water and an offering made on his head to Jumbaka, and he is then let go, apparently being driven away, bearing with him the sins of the village. Evildoers stepping into the water are freed at once of all sin. The eating of the flesh of the horse is clearly referred to in the *Ṛgveda* as erroneously Keith thinks, and of course the representative of vegetation spirit is often eaten, the placing of a cloth for the horse is clear proof of the semi-divine character assigned to it and the hymns emphasize this side of its nature. The obscenity of the conversation Oldenberg suggests as possibly due to vegetation magic, and this is no doubt its function, as in the dialogue of a hetaira and Brahmacārin at the Mahāvrata, rather than an entertainment of the gods or remains of popular freedom of speech. There is indeed no clear trace of the horse being the victor of a race, but the solemn year of freedom takes the place of that episode, and it is possible that in the *Ṛgveda* (I.163.5) the term *sanitūḥ*[1] refers to this characteristic of the steed, for we have no evidence for the *Ṛgveda* of the year-long pregrination of the horse. That the body of the horse is not preserved in part for 'medicine' is true, and significant that the rite was not in the Brāhmaṇa period consciously a vegetation ritual, but it does not disprove the possibility that this was part of its original character.

1. इमा ते वाजिन्नवमार्जनानीमा शफानां सनितुर्निधना।
अत्रा ते भद्रा रशना अपश्यमृतस्य या अभिरक्षन्ति गोपाः।
—*Rv.* I. 163. 5.

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Another theory of the nature of the sacrifice has more recently been advanced. The reason for the connection of the horse with the gods of the Aśvamedha to which reference has been made above, is a matter of some interest It is clear that the presence of Prajāpati is a product of priestly speculation, as probably also at the Vājapeya. But it is by no means certain that Indra was the earliest god to whom the horse sacrifice was offered, as Von Negelein thinks[1] Von Negelein considers that the offer was one to the Sun thought of as a horse to strengthen his circuit in the heavens which gave the division of time. In Vedic times Indra as king of the gods with his steed in union defeats the Asuras, and so the earthly king, uniting himself mysteriously with the sacrificial horse, and its magic power, defeats his earthly foes. Thus Indra's horse is the thunderbolt, which slays Vṛtra, and so the horse in the sacrifice enables the sacrificer to slay his human foes. Varuṇa followed in the ownership of the horse, and lastly Prajāpati.

This view of the sacrifice as an offering to the Sun-god of his peculiar animal is perfectly reasonable in itself, and there is some evidence in its favour from other peoples. Thus in Greek literature we have many records of offerings of horses to the Sun, at Rhodes and in Arcadia, but these may be treated to an imitation of the Persian ritual which recognizes the offering to the Sun of white steeds, white being also the colour in Greece. White, of course, is the Vedic symbol of the Sun, as in the round white skin which represents the Sun at the Mahāvrata according to the *Kaṭhaka* and other texts. But Indra is not the Sun in the Vedic religion, even if we admit that the possibly in the Vṛtra legend there may be preserved a relic of the melting of the glacier by the Sun's heat, as Hille-brandt supposes, and the connection of Varuṇa with the rite is suggestive of another explanation of the facts.

There is much evidence of the connection of the horse with water deities in Greece. Mithridates and Sextur Pompius offered horses to the ocean, and there are other traces of the rite as well

1. *Das pferd im arischen Altertum*, p. 97, cf. *Zeitschrift für Ethnologie*, 1901, p. 63.

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as the epithet *Ἱππιος* applied regularly to Poseidon. There is evidence too from Russia and China of the primitive tendency which sees in water an identity or similarity with the horse, and there is no doubt that a god of waters, as Varuṇa tends to be, can naturally receive as his offering the horse. In Eggeling's view the horse of Varuṇa is the Sun, the courser of the skies; but this rather an artificial combination, and it is doubtful if the earliest conception took this form. Nor is it surprising that Indra should figure prominently in the rite without necessarily being the original owner of it, for he is pre-eminently the god of the warrior, and again he is often mentioned as owner of the bay steeds, and an offering of a horse to him is absolutely in place.

There is no trace in the Aśvamedha of the chthonic character which Paul Stengel sees in the horse sacrifice in Greece, though probably without justification in the case of the sacrifice as a whole. It is suggested, however, by Oldenberg that one hymn of the *Ṛgveda* (X.56) may show a practice of the offering of a horse to the dead, and this might lend support to Stengel's view that the horse offered to Heroes, as suggested by the slaying of horses in the *Iliad* for Patroklos and as depicted in grave reliefs, were intended to serve the spirits of the dead as steeds to bear them on nocturnal journeyings; thus Pausanias (i. 32, 3) tells us that at night were heard at the grave of the Spartans who fell at Marathon the neighing of steeds and sounds of battle, and it is true that there was no cavalry charge in the actual contest. Moreover, Stengel brings the dog into the category of a companion of the spirit-rider; dogs receive offerings according to an Attic inscription of the beginning of the fourth century along with the *ἐννῆεται*, and Hekate is surrounded by dogs in her nightly wanderings. With these dogs might be compared the dog slain in the Aśvamedha, which Von Negelein thinks to be a representative of Vṛtra. But on the whole the evidence of any parallel to the dogs of the Greek rituals are rather the dogs of the Indian eschatology.

Eggeling on the Aśvamedha

Eggeling has discussed this subject at length in his last volume of the *Śatapatha Brāhmaṇa* (kāṇḍas XI—XIV). The Aśvamedha or Horse-Sacrifice like the Rājasūya, or inauguration

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of a king, is not a mere sacrifice or series of offerings (medha), but it is rather a great state function in which the religious and sacrificial element is closely and deftly interwoven with a varied programme of secular ceremonies. But whilst the Rājasūya was a state ceremonial to which any petty ruler might fairly think himself entitled, the Aśvamedha on the contrary involved as assertion of power and a display of political authority such as only a monarch of undisputed supermacy could have ventured upon without courting humiliation[1]; and its celebration must, therefore, have been an event of comparatively rare occurrence. Perhaps, indeed, it is owing to this exceptional character of Aśvamedha rather than to the later origin of its ritual and dogmatic treatment that this ceremony was separated from the Rājasūya which one would naturally have expected it to suceeed. It is worthy of remark, in this respect, that, in Kātyāyana's *Anukramaṇi* to the Vājasaneyī-*Saṁhitā*, the term '*khila*', or supplement, is not applied to the Aśvamedha section[2] (Adhy. XXII-XXV), while the subsequent sections are distinctly characterised as such. As a matter of fact, however, the Aśvamedha has received a very unequal treatment in the different rituals. Of the two recensions of the Brāhmaṇa of the Ṛgveda priests, the *Aitareya-Brāhmaṇa* takes no account whatever of the Horse-sacrifice, whilst its last two books (VII, VIII)—generally regarded as a later supplement, though probably already attached to the work in Pāṇini's time—are mainly taken up with the discussion of the Rājasūya. The *Kauṣītaki-Brāhmaṇa*, on the other hand, passes over both ceremonies, their explanation being only supplied by the *Śāṅkhāyana-Sūtra*, along with that of some other sacrifices, in two of its chapters (15 and 16), composed in Brāhmaṇa style, and said to be extracted from the *Mahā-Kauṣītaki-Brahmaṇa*[3]. In the principal Brāhmaṇa of the Sāman priests,

1. Cf. Taitt. Br. III. 8. 9. 4.—*parā vā eṣa sicyate yo-balo-śvamedhena yajate*;—'Verily, poured away (dislodged) is he who, being weak, performs the Aśvamedha:' *Ap. Śr.* XX, I. I, 'a king ruling the whole land (*Sārvabhauma*) may perform the Aśvamedha;—also one not ruling the whole land.'

2. Cf. Weber, *History of Indian Literature*, p. 107; Max Muller, *History of Ancient Sanskṛta Literature*, p. 385.

3. Besides the two chapters referred to, nothing more than quotations are

(contd.)

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the *Pañcaviṁśa-Brāhmaṇa*, the Aśvamedha, as a *trirātra*, or triduum, is dealt with its proper place (XXI.4) among the *Ahīnas*, or several days' performances. As regards the *Black Yajus*, both the *Kāṭhaka* and the *Maitrāyaṇi Saṁhitā* give merely the mantras of the Aśvamedha[1], to which they assign pretty much the same place in the ritual as is done in the *White Yajus*. In the *Taittirīya-Saṁhitā*[2], on the other hand, the mantras are scattered piecemeal over the last four kāṇḍas; whilst, with the exception of short introductory *vidhi*-passage, likewise given in the *Saṁhitā* (V.3, 12), the whole of the exegetic matter connected with this ceremony is contained, in a continuous form, in the *Taittirīya Brāhmaṇa* (VIII and IX). Lastly, in the Vaitāna-Sūtra of the Atharvaveda—doubtless a comparatively late work, though probably older than the *Gopatha Brāhmaṇa*[2]—the Aśvamedha is treated immediately after the Rājasūya, and followed by the Puruṣamedha and Sārvamedha; these four ceremonies being characterised at the end as the Kṣatriya's *sacrifice*[3] (*medha*).

Horse Sacrifice Not in the Ṛk-Saṁhita

With regard to the earliest phase of Vedic Religion, there is no direct evidence to show that the horse-sacrifice was already at that time a recognized institution. Two hymns of the *Ṛgveda*

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known of this work. Possibly, however, the difference between it and the *Kauṣītaki Brāhmaṇa* consisted merely of such supplements which would thus be very much of the same character as the last two *Pañcikās* of the *Aitareya Brāhmaṇa*, except that they never became so generally recognized.

1. Though the circumstances seem to favour the supposition of the more ritualistic treatment of the Aśvamedha, it may not be out of place to notice that, in the *Maitrāyaṇi Saṁhitā*, the Aśvamedha section is followed by several Brāhmaṇa sections; amongst them that of the Rājasūya which is not found in the *Kāṭhaka* at all. *ŚBr.* XIII. 3. 3. 6, calls the Aśvamedha an 'utsannā-yajña'; but it is not quite clear what is meant thereby, seeing that the same term is applied to the Cāturmāsyāni, or Seasonal offerings (II. 5. 2. 48).

2. See Professor M. Bloomfield's paper on 'The Position of the *Gopatha-Brāhmaṇa* in Vedic Literature,' *Journ. Am. Or. Soc.*, Vol. XIX.

3. Cf. *Mahābh.* XIV, 48, where these four sacrifices are specially recommended by Vyāsa to Yudhiṣṭhira as worthy of being performed by him as King.

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(I, 162 ; 163), it is true, relate to that sacrifice[1], but they evidently belong to the latest productions[2] of that collection though still sufficiently far removed from the time of the oldest of the ritual works just referred to. Seeing, however, that animal sacrifices generally are not alluded to in the *Ṛksamhita*[3], whilst there is every reason to believe that they were commonly practised from remote antiquity, this absence of earlier positive evidence regarding the horse-sacrifice cannot be taken as proving the later origin of that institution. As will be seen further on, there are sufficient indications to show that even human sacrifices were at one time practised amongst the Aryans of India, as they were amongst their European kinsmen. The fundamental idea which underlay this practice doubtless was the notion that man, as the highest attainable living being, could not but be the most acceptable gift that could be offered to the gods, and, at the same time, the most appropriate substitute for the human sacrificer himself. For the same reason, no doubt only domesticated animals were considered suitable for sacrifice ; and amongst these the horse was naturally looked upon as ranking next to man[4]

1. Possibly, also, the hymn *Ṛgveda* I, 164 (*Ath.* Veda IX, 9. 10)—on which see P. Deussen, *Allg. Geschichete der Philosophie*, I, I, p. 105 seq.—may have been placed after the two Aśvhmedha hymns to supply topics for the priests' colloquy (brahmodya) at the Aśvamedha. Cf, XIII. 2. 6. 9, seqq. : 5. 2. 11 seqq. The fact that the Aśvamedha is not treated of in the *Aitareya Brāhmaṇa* cannot, of course, be taken to prove the later origin of the hymns referred to, though it might, no doubt, fairly be used as an argument in favour of assuming that those parts of the Aśvamedha ceremonial in which the Hotṛ takes a prominent part were probably not introduced till a latter time.
2. Haug, *Ait. Br.* I, introd., p. 12 seqq., argues against the assumption of comparatively late origin of the hymn I, 162 ; but his argument meets with serious lexical and other difficulties.
3. We may leave out of account here one or two vague allusions, such as X. 155.5 'there have led around the cow (or bull) and have carried around the fire ; with the gods they have gained for themselves glory ; who dares to attack them ? The question also as to whether the so-called Āprī-hymns, used at the fore-offerings of the animal sacrifice, were from the very beginning composed for this purpose, cannot be discussed here.
4. स (प्रजापतिः) एतान् पञ्च पशूनपश्यत् । पुरुषमश्वं गामविजं यदपश्यत्तस्मादेते पशवः ॥

—*ŚBr.* V. 2. 1. 2.

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ŚBr. VI.2.1.2), although considerations of practical expediency and even of social distinction might prevent its use for ordinary sacrificial purposes.

Aśvamedha and Prajāpati

In the speculation of *Brāhmaṇas*, a deep mystic significance is attached to the Horse-Sacrifice. In the last two chapters of the '*Mystry of the Fire-altar*' ŚBr. X. 6. 5. 1 ; 4). the Aśvamedha —*i.e.* the sacrificial horse itself—is coupled with the *Arka*[1], the mysterious name of the sacred fire, as the representative of Agni-Prajāpati, the Sun. The horse-sacrifice is called the bull[2], and the King[3] of sacrifices, just as the horse itself is the highest and most perfect animals[4]. *Taitt Br.* III, 8, 7 ; 8, 9, 1) ; the horse selected for sacrifice, in particular, being said to be worth a thousand cows[5]. The connection of the sacrificial horse with 'the lord of creatures' is, of course, fully accounted for by the theory of identity of the sacrifice generally with Puruṣa-Prajāpati. The sacrificial horse accordingly belongs to Prajāpati or rather is of Prajāpati's nature (Prājāpatya) ; may, as the *Taitt. Br.*(III, 9, 17, 4) puts it, it is a form of Prajāpati himself (*Prajā-*

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1. नैवेह किञ्चनाग्र आसीत्-। मृत्युनैवेदमावृतमासीदशनाययाऽशनाया हि मृत्युस्तन्मनोऽकुरुतात्मन्वी स्यामिति सोऽर्चन्नचरत्तस्यार्चतऽआपोजायन्तार्चते वै मे कमभूदिति तदेवार्क्यस्यार्कत्वं कं ह वा अस्मै भवति य एवमेतदर्क्यस्यार्कत्वं वेद ॥ (1) आपो वा अर्कः । तद्यदपाᳬ शर आसीत्तत्समहन्यत सा पृथिव्यभवत्तस्यामश्राम्यत्तस्य श्रान्तस्य तप्तस्य तेजो रसो निरवर्त्ततागिनः ॥ (2)
—*ŚBr.* X. 6. 5. 1; Also 4.
अथार्कस्य । अग्निर्वा अर्कस्तस्याहुतय एव कमाहुतयो ह्यग्नये कम् ।
—*ŚBr.* X. 6. 2. 5.

2. ऋषभो वा एष ऋतूनां यत्संवत्सरस्तस्य त्रयोदशो मासो विष्टपमृषभ एष यज्ञानां यदश्वमेधो यथा वा । —*ŚBr.* XIII 1. 2. 2.

3. राजा वा एष यज्ञानाँ यदश्वमेधः । यजमानो वा अश्वमेधो यजमानो यज्ञो यदश्वे पशून्नियुनक्ति यज्ञ एव तद्यज्ञमारभते ॥ —*ŚBr.* XIII. 2.2.1.

4. एतच्छन्दो यदनुष्टुप्परमोऽश्वः पशूनां परमः ।
—*ŚBr.* XIII. 3. 3. 1. see also *Taitt. ŚBr.* III. 8. 7; 8 9. 1.

5. अश्वन्निक्त्वोदानयन्ति यस्मिन्त्सर्वाणि रूपाणि भवन्ति यो वा जवसमृद्धः सहस्राहं पूर्व्यं यो दक्षिणायां धुर्यप्रतिधुरः ।
—*ŚBr.* XIII. 4. 2. 1.

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pati rūpam aśvaḥ), and is, of all animals, the one most conformable (*anurūpatamaḥ*) to Prajāpati. Hence also, in the cosmogonic account at the commencement of the Agnicayana section (VI. 1. 1. 11), the horse is represented as having originated, immediately after the Brāhmaṇa (Sacred lore) and Agni, directly from the egg produced by Prajāpati from the cosmic waters whilst according to the other accounts[1], the horse originated from Prajāpati's eye. But, since the offering also represents the offerer himself, or rather his divine self awaiting him in other world[2] the sacrificial horse is also identified with the sacrificer (*yajamāno vā aśvaḥ. Taitt. Br.* III. 9, 17, 0) who thereby obtains the fellowship of Lord of creatures and a place in his world.

Aśvamedha and Varuṇa

Besides Prajāpati, there is, however, another deity who lays claim to the possession of the sacred steed ; for the horse is Varuṇa's sacrificial animal[3]. *Taitt. Br.* III.9,16.1) ; nay Varuṇa is even the lord of all one-hoofed cattle[4]. This connection of the horse with Varuṇa seems natural enough, seeing that this god, as the king of heaven and the upper holder of the law is the divine representative of the earthly king ; whence the Rājasūya, or coronation-ceremony, is called Varuṇa's consecration[5] (cf. II,2,3,)

1. प्रजापतिर्वा इदमग्रआसीदेक एव सोऽकामयतान्नं सृजेय प्रजायेयेति स प्राणेभ्य एवाधि पशून्निरमिमीत मनसः पुरुषं चक्षुषो अश्वम् ।—*ŚBr.* VII. 5. 2, 6; प्रजापतेरक्ष्यश्वयत् । —*ŚBr.* XIII. 3. 1. 1.

2. एष ह वै यजमानस्यामुष्मिँल्लोक आत्मा भवति यद्यज्ञ स ह सर्वतनूरेव यजमानोऽमुष्मिँल्लोके संभवति य एवं विद्वान् निष्क्रीत्या यजते ।
—*ŚBr.* XI. 1. 8. 6; also XI. 2. 2. 1.

3. अथ श्वोभूते । सूतस्य गृहान् परेत्य वारुणं यवमयं चरुं निर्वपति सवो वै सूतः सवो वै देवानां वरुणस्तस्माद् वारुणो भवति ।
—*ŚBr.* V. 3. 1. 5.
तान्नाना देवताभ्य आलिप्सत वैश्वकर्मणं पुरुषं वारुणमश्वमैन्द्रमृषभं त्वाष्ट्रमविमाग्नेयमजम् । —*ŚBI.* VI, 2. 1. 5.

4. एकविँशत्या स्नुवतैकशफाः पशवोऽसृज्यन्त वरुणोऽधिपतिरासीत् ।
—*Yv* XIV. 30; also *ŚBr.* VIII. 4. 3. 13.

5. वरुणसवो वा एष यद् राजसूयम् । —*ŚBr.* V. 4. 3. 21.
वरुणो हैनद्राज्यकाम आदधे । स राज्यमगच्छत् तस्माद्यश्च वेद यश्च न वरुणो राजेत्येवाहुः सोमो यशस्कामः । —*ŚBr.* II. 2, 3. I.

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1). For this reason the barley also is sacred to Varuṇ[1] and accordingly during the same ceremony, the king offers a barley-mash to Varuṇa, in the house of his Sūta, or charioteer and herald a horse being sacrificial fee for this offering[2]. In the Vedic hymns, this association of the god Varuṇa with the noble quadruped finds a ready, if rather common-place, explanation in a common natural phenomenon : Varuṇa's horse is none other than the fiery racer who pursues his diurnal course across the all-encompassing arch of heaven, the sphere of Varuṇa, the all-ruler. It is in the form of the horse that the sun is thus lauded in the hymn Ṛv. V. 163, recited by the Hotṛ on the second Soma-day of the Aśvāmedha, after the horse has been led up to the sacrificial stake, and to the slaughtering-place : —1. 'When, first horn (just horn,) thou didst neigh, uprising from the sea, or from the vapoury the falcon's wings and the deers feet—praise-worthy greatness was innate in thee, O steed' !.....4. 'Three fetterrings, they say, are thine in the sky, three in the waters, three within the sea ; and like unto Varuṇa, O steed, dost thou appear to me where, they say, thy highest birth-place is'. And since, as in these verses, the upper regions commonly present themselves to the eye of the Vedic singer under the semblance of a heavenly Sea, Varuna also comes to be looked upon as the divine representative of the waters ; whilst the horse, for the same reason, is supposed to have sprung from the waters. Of any connection of the sacrificial horse with Prajāpati, on the other hand, as of the Prajāpati theory of the sacrifice generally, clearly shadowed forth in the *Puruṣa-Sūkta*, and so decidedly dominant during the *Brāhmaṇa* period, no trace is to be found in the earlier hymns. Indeed, if we have any right to assume that the horse-sacrifice was known and practised in the earlier times, it can scarcely be doubted that King Varuṇa must have been the deity to whom this victim was chiefly consecrated.

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1. वारुणं यवमयं चरुमनुनिर्वपेद् वरुणो वा ।
—*ŚBr.* XIII. 3. 8, 5.

2. तस्माद्वारुणो भवत्येतद्वा अस्यैकं रत्नं यत्सूतस्तस्मा एवैतेन सूयते तꣳ स्वमनपक्रमिणं कुरुते तस्याऽश्वो दक्षिणा स हि वारुणो यदश्वः ।
—*ŚBr.* V. 3. 1. 5.

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Aśvamedha Mitrāvaruṇa and Indra-Agni

The close and natural relations between the sun and the heavens find their hallowed expression in the divine dual Mitra and Vruṇa. Though, judged by the number of hymns addressed to them singly or jointly, this pair of deities occupies a somewhat subordinate position in the Vedic pantheon, there is reason to believe that it formed a more prominent feature of a phase of belief lying beyond the period reflected in the hymns of *Ṛgveda*. Judging from the peculier character of these deities, one might indeed be inclined to claim for the people that formed religious conceptions such as these a long period of peaceful dwelling and normal intellectual growth. If such was the case, the occupation of the land of the seven rivers and the gradual eastward drift certainly proved a turning-point in the development of this Aryan people. But, in any case, the decided change of climate, and the close contact with aboriginal tribes of inferior culture, could hardly fail, along with the changed conditions of life, to influence considerably the character of the people, and to modify their religious notions and intellectual tendencies. As, in their struggles against hostile tribes, the people would naturally look to leaders of deed and daring rather than to mild and just rulers, so the violent war of elements, priodically convulsing the heavens in these regions, after long anxious seasons of heat and drought, and striking awe and terror into the minds of men, might seem to them to call for a heavenly champion of a different stamp than the even-headed and even-tempered Varuṇa,—it would need a divine leader of dauntless, and even ferocious spirit to fight the worshipper's battle against his earthly and unearthly foes. Such a champion the Vedic Aryans indeed created for themselves in the person of Indra, the divine representative, as it were, of their warlike kings, and the favourite subject of their song. And side by side with him, sharing with him the highest honours—nay, even taking precedence of him—we find the divine priest, Agni, the deified fire of sacrifice, as representing the all-pervading, all-supporting light of heaven ; just as we found Mitra, the Sun, by the side of Varuṇa, the god of the all-encompassing heaven. Not as if Agni and Indra had ever entirely superseded Mitra and Varuṇa. On the contrary, all these gods continue to share, in a greater or less degree, the affections of the

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Vedic singers ; and as regards Varuṅa and Indra in particular, their relations are well expressed by Vasiṣṭha, when he says[1] (Ṛv. VII, 82, 2 ; 5), that the one (Varuṇa) is '*samrāj*' (universal ruler, overlord) ; and the other (Indra) '*svarāj*' (self-ruler, independent lord) ;—and that, ever since the time when these two, by their power, created all the beings in the world, Mitra serves Varuṇa in peaee, whilst the mighty (Indra) goes forth with the Maruts in quest of glory. Even in the sacrificial ritual, Mitra and Varuṇa continue to play an important part. Seeing that one of the priests—the *Maitrāvaruṇa*—is named after them, that they receive various oblations, and that at the end of very Soma-sacrifice at least one sterile cow is offered to them, apparently as an expiatory victim, for short comings in the sacrifice, thus accentuating once more the ethical character of these deities. It is thus not to be wondered at that, whilst Agni and Indra are most commonly referred in the Brāhmaṇas as the divine representatives of the Brahman and Kṣatra or the spiritual and the political powers—the high priest and king—respectively, the very same is the case as regards Mftra and Varuṇa ; and the Maruts, representing the c mmon people are accordingly associated with Varuṇa, as their king or ruler[2] just as they are with Indra[3], One might thus expect that Indra would claim the same special connection with the sacrificial horse as that which is conceded to Varuṇa. The reason why this is not the case probably is that; in the Brāhmaṇa period, the notion ot the horse having, like the Sun, originated from the cosmic waters had become as firmly established as was the traditional connection—nay, even[4] identity

1. सम्राडन्यः स्वराडन्य उच्यते वां महान्ताविन्द्रावरुणा महावसू ।
विश्वे देवासः परमे व्योमनि सं वामोजो वृषणा सं बलं दधुः ॥
इन्द्रावरुणा यदिमानि चक्रथुर्विश्वा जातानि भुवनस्य मज्मना ।
क्षेमेण मित्रो वरुणं दुवस्यति मरुद्भिरुग्रः शुभमन्य ईयते ॥
—*Ṛv.* VII. 82 2; 5.

2. क्षत्रं वै वरुणो विशोमरुतस्तत् क्षत्रायैवैतद्विशं कृतानुकरामनुवत्मीनं करोति प्रत्युद्यामिनीꣳ ह क्षत्राय विशं कुर्याद्यदापि प्रतिप्रस्थाताऽश्रावयेत्तस्मान्न प्रतिप्रस्थाताऽश्रावयति । —*ŚBr.* II. 5. 2. 43.

3. क्षत्रं वा इन्द्रो विशो मरुतः क्षत्रं वै विशो निषेद्धा निषिद्धा असन्निति तस्मादैन्द्री । —*ŚBr.* II. 5. 2. 27.

4. आपो वै वरुणः । —*Maitr. S.* IV. 8. 5.

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—of Varuṇa with the element of water generally.

As regards Varuṇa's and Prajāpati's joint connection with the sacrificial horse, the *Taitt.* S. (II. 3. 12. 1) records the following legend which may perhaps have some bearing on this point :

> 'Prajapati led up the horse to Varuṇa : he (thereby) impaired his own godhead, and became racked all over with dropsy. He beheld that four-kapāla (cake) sacred to Varuṇa, and offered it, and thereupon was freed from Varuṇa's noose ; for Varuṇa seizes him who takes (receives) a horse.—as many horses as one takes so many four-kapāla (cakes) one ought to offer to Varuṇa: ane (thereby) hastens up to Varuṇa with his (Varuṇa's) own share, and he (Varuṇa) frees him from Varuṇa's noose.'[1]

The interpretation of this legend presents, however, some difficulties, as pointed out by Eggeling. (See his Introduction XXIV).

The ritual referred to in the Brāhmaṇa differs considerably from the ritual, envisaged in the Ṛgvedic hymns (I.162 ; 163). The hymns indicated only two victims (horse and he-goat), where the *Brāhmaṇa* requires the immolation of not less than 349 victims bound to twenty-one stakes. The he-goat is slaughtered first in order to carry the welcome news of the Sacrifice to gods. Eggeling has discuseed this point also (p. XXV). The goat is the share of either Pūṣan or Soma and Pūṣan combined (*Yv.* XXIV 1) ; Maitr. S. III. 13).

Further he-goat and horse are referred to as being led thrice in accordance with the sacred ordinance. Now, this ceremony is quite foreign to the later practice in animal sacrifices. Sāyaṇa accordingly takes it to refer to the rite of '*paryagnikaraṇa*', or

1. प्रजापतिर्वरुणायाश्वमनयत् स स्वां देवतामार्च्छत् स पर्यदीर्यत स एतं वारुणं चतुष्कपालमपश्यत् तं निरवपत् ततो वै स वरुणपाशादमुच्यत् वरुणो वा एतं गृह्णाति योऽश्वं प्रतिगृह्णाति यावतोऽश्वान् प्रतिगृह्णीयात् तावतो वारुणान् चतुष्कपालान् निर्वपेद् वरुणमेव स्वेन भागधेयेनोपधावति स एवैनं वरुणपाशान्मुञ्चति ॥ —*Ts.* II. 3. 12. 1.

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carrying fire round the victims ;[1] but the text of the passage evidenrly does not admit of such an interpretation ; and, besides, in Ṛv. X. 155.5 the sacrificial cow is apparently referred to as first being led round,[2] and then fire being carried round it. It is, therefore, more probable that the victims were in the first place made to circumambulate the fire, or the fire and stake combined.

Aśvamedha and Mahābhārata

Further, the allusion to the *paśu-puroḍāśas*, or cakes offered in connection with the victims, as well as to the two cloths and the piece of gold placed on the ground, as they are in the later practice, for the dead horse to lie upon, might seem to suggest that even then this sacrifice was not performed in quite so simple manner, but somewhat more in accordance with the later ceremonial than the scanty allusions in the hymns might lead one to suppose. At all events, however, we shall probably not be far wrong in assuming that, from the very beginning, the performance of the horse sacrifice must have had connected with a certain amount of ceremonial of a purely secular and popular character. Even at the time of the fully developed ritual this was almost certainly the case to a larger extent than would appear from the exposition of it given in the Brāhmaṇas and Sūtras which indeed, are mainly cencerned with the religious side of the ceremonial. For this reason considerable interest attaches to the description of the horse-sacrifice given in the Āśvamedhika-parvan of the *Mahābhārata* in which much greater stress is laid on the popular and chivalrous aspect of this religous observance. Though this epic account manifestly emanates from a much later period[3], it seems, upon the whole, to present the traditional features of this royal ceremony, embellished no doubt by all the exercise of that poetic fancy to which the occasion so readily lends itself.

1. तं पर्य्यग्नि करोति । (I. 2. 2. 13.)–, the same as *pradakṣiṇā*, the act consists in performing a go-round whilst holding a fire-brand or burning coal. Also. –*ŚBr.* XIII. 2. 4. 3.

2. परीमे गामनेषत पर्यग्निमहृषत ।
देवेष्वक्रत श्रवः क इमाँ आ दधर्षति ।
—Ṛv. X. 155. 5.

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On the completion of the great war between the Pāṇḍava and Kaurava princes, Yudhiṣṭhira, having reascended the throne of his fathers, resolves on performing the horse-sacrifice, as calculated to cleanse him of all guilt[1] incurred by the slaughter of his Kaurava kinsmen. Having been initiated on the day of the Caitra Full-Moon (beginning of spring), "the king, clad in a linen (? silk) garment and the skin of a black antelope, bearing a staff in hand, and wearing gold wreath, and a round gold plate[2] round his neck, shone like a second Prajāpati at the holy cult." The chosen steed[3] of black and white colour like the black buck, is then, led up, and is set free by the sage Vyāsa himself; and that model of knighty perfection. Arjuna, the king's second brother, is appointed to guard the priceless victim during its year's roaming. He accordingly starts after it on his chariot yoked with white steeds, attended by a picked body-guard[4], amidst the rejoicings and fervent blessings of all Hastināpura-men, women, and childern. Thus followed by its martial escort, the noble steed roams at will over lands over which sovereign sway is claimed by the Pāṇḍava king—to wit, the whole of India from sea to sea—first pressing eastwards towards the sea, then turning southwards along the eastern shore as the extreme point of the peninsula, and finally northwards again, on its homeward way, along the western coast. Time after time, the determined attempts to impede its progress, or even to capture and retain it as a precious trophy and token of national independence, are successfully repelled by the dauntless son of Pṛtha; but, mindful of his brother's injunctions, he spares the lives of the kings and princes who oppose him, and, having obtained their submission, he invites them to attend the sacrifice of the horse at Hastināpura. On the other hand, not to take up the challenge implied in the progress of the horse was considered a sign of weakness or cowardice. Thus the king of Manīpura is censured severely by Arjuna for receiving him meekly, accompanied only by Brahmaṇas and with

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1. Compare —*ŚBr.* XIII. 3. 1. 1. —तरति सर्वं तरति ब्रह्महत्यां योऽश्वमेधेन यजते ।
2. Compare *ŚBr.* VI. 7. 1. 1.
3. *Mahābhārata* XIV. 2087.
4. Compare *ŚBr.* XIII. 4. 2. 5.

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presents to offer to the intruder, being told that he had lamentably fallen away from the status of a Kṣatriya, and acted the part of a woman. At length tidings of the approach of the horse reach the king, and forthwith preparations are made for getting ready the sacrificial ground, and to provide accomodation, on a right royal scale, for the numerous guests expected to witness the ceremonial. Specimens of all available species of animals are brought together to serve as victims[1] along with the sacred horse; and dialecticians, eager to vanquish one another, foregather to discuss the nature and origin of things. At last Arjuna arrives, and, having met with an enthusiastic welcome, he 'takes repose like a seafaring man who has reached the shore after crossing the ocean'. Then commences the performance of the sacrifice, the general out-line of which as sketched in the epic, fairly corresponds to the ordinary ceremonial ; the chief points of difference being the form and material of the altar, which is described as three-cornered, like the heavenly bird Garuḍa, and as being composed of a 'trunk', measuring eighteen cubits, and made, like the wings, of gold bricks,=the structure thus shining like the altar of Daksa Prajāpati. The sacrifice over, a great public festival ensues for which 'mountains of food and sweetmeats, rivers of spirituous and other beverages, and lakes of ghee' are provided, and the feasting goes on through day and night till every one has had his fill,—a festival, indeed, of which the poet remarks people continued to talk to his day.

From the narrative of Arjuna's martial exploits whilst following his precious charge, one could not of course venture to draw any conclusion as to the kind of adventures the sacred horse might have met with, at the time of the Brāhmaṇa, during the period of its roaming at large. As a rule, however, the closely-watched animal would probably not range very far from the place where the sacrifice was to be performed ; and though its body of guardians were not permitted at any time to force it to retrace its steps, they could have had little difficulty in keeping it within a certain range of grazing. Itdeed, on the occasion of King Daśaratha's Aśvamedha, described in the first canto of

1. Perhaps only domesticated, whilst the wild ones are set free after "paryagnikarṇa".

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the *Rāmāyaṇa*, no mention whatever is made of anything having happened to the horse during its time of grace. The expedient mentioned in the Brāhmaṇa (XIII, 4, 2. 5) that a hundred worn-out horses should be sent along with the horse to keep it company would doubtless. as a rule, prove a sufficient check ; but seeing that neither the *Taittirīya Brāhmaṇa* nor Sāṅkhāyana alludes to this expedient, it is probably ment as a practical suggestion rather than as a positive injunction. That the horse intended for sacrifice was by no means always safe from violent assaults is clear from the directions given in the Brāhmaṇas as to what should be done in the event of foes getting possession of it. Even more pointed, in this respect, are the stanzas quoted in our Brāhmaṇa (XIII, 5, 4, 21, 22),—'Śatānīka Sātrājita seized a sacrificial horse in the neighbourhood, the sacrifice of the Kāśis, even as Bharata (seized that) of the Satvats, The mighty Śatānīka having seized, in the neighbourhood, Dhṛtarāṣṭra's white sacrificial horse, whilst roaming at will in its tenth month the son of Satrājita performed the Govinata (form of) Sacrifice'. As a rule, however, the fortunes of the roaming horse would doubtless depend largely on personal circumstances. Whilst a strong ruler who had already made his power felt amongst his neighbours would probably run little risk of having his consecrated victim kidnapped even though it were to stray beyond its master's boundaries, a prince of greater pretensions than resources might find it very difficult to secure the safety of his horse even if it kept well within the territory over which he rules. In any case, however, the capture of the noble beast would doubtless cause not a little blood, and might lead to complications and struggles not less serious than those occasioned by Vasiṣṭha's cow, or, in Irish legend, by the brown bull of Queen Medb (Mab) of Connaught.

Aśvamedha and Revolving Legend Gāthā Gāna)

Whilst of the epic account of the Aśvamedha thus presents an instructive, though extravagant, illustration of possible occurences during the preliminary period of the sacrifice, some items of the ceremonial on which further information might have been acceptable are altogether ignored in it. Two of these at least one might have expected to find mentioned there, seeing that they are of special interest to Kṣatriyas, viz. the practice of a

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Brāhmaṇa and a Kṣatriya lute-player singing morning and night, stanzas composed by themselves in honour of the king; and the so-called '*revolving legend*' (XIII, 4, 3, 1 seqq.) related by the Hotṛ, in a ten days' cycle all the year round. It is especially in regard to this latter point that the statements of the ritualistic works might with advantage have been supplemented. During the ten days' cycle a different god, or some mythic personage, is assumed, on each successive day, to be king, having some special class of beings assigned to him as his subjects, and a certain body of texts as his Veda from which a section is then recited. But from the particulars given it even remains uncertain whether any legend connected with the respective deity was actually related whilst regarding the form and nature of some of the specified texts—such as the *sarpavidyā* (snake science), *devagaṇavidyā* (demonology), *māyā* (or *asuravidyā*, magic art)—we really know next to nothing. Nay, even regarding the Itihāsas and Purāṇas, likewise figuring as distinct texts, additional knowledge would by no means be unwelcome. And though regarding some of the divinities referred to the Hotṛ might easily have made up some kind of short tale, others would have required some exercise of ingenuity unless he had at his disposal materials other than those accessible to us. As a rule, however, legends of this kind would seem to have been of the simplest possible description, as may be gathered from the particulars regarding the 'Nārāśaṁsāni,' or recitals in praise of (pious) men, which, according to Śāṅkhāyana (XVI. 11), take the place of the 'revolving legend' in the ten days' cycle of Puruṣamedha. The Hotṛ's recitals on that occasion consist simply of certain verses, or hymns, of the *Ṛgveda*, generally celebrating the liberality shown by some patron to his priest, preceded by a brief statement merely consisting, it would seem, of a prose perhaps of the respective verses recited thereafter. This latter set of recitations and legends thus consists entirely of matter taken from, or based on, the Ṛgveda, which is indeed the proper source for the Hotṛ priest to resort to for his utterings. The recitations required for the Aśvamedha, on the other hand, consist of matter drawn not even from the three Vedas (Ṛg, Yaju and Sāman) alone, but also from the Atharvans and Angiras whose names combined usually make up the old designation of the hymns and spells of Atharvaveda,

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whilst they are here taken separately as if still representing two different collection of texts ;—nay, the materials, as we have seen, are even drawn from other, probably still later, sources. This circumstance, added to the fact that the texts of the *Black Yajus* make no mention of this item of the ceremonial, might one suspect its comparatively late introduction into the Aśvamedha ritual ; though even this would not, of course, make it any the less strange that no allusion should be made, in the epic account to this by no means the least interesting feature of the performance. One must, however, bear in mind that the poet's mind was evidently more intent on telling about the wonderful deeds of the semi-divine bowman in the foreign lands than on recording the rites performed, in the meantime, at home in the presence of the royal sacrificer himself. Even in cases where the horse was kept within a convenient distance from the sacrificial compound all the year round, its warders, themselves partly of royal blood, could hardly have had an apportunity of attending the performance of these rites ; though the popular character of some of these rites, as well as certain expressions used in connection with the 'revolving legend' would lead one to suppose that they were meant to be witnessed by at least representative of the various classes of the population. (*Taken from Eggeling's account*).

Puruṣamedha in the Śatapatha and Gopatha.

In the Śatapatha :

Puruṣamedhaḥ : XIII. 6.1.3 ; 6 ; 7 ; 9 ; 11 ; 2. 1 ; 12 ; 19 ; 20 ;

Puruṣamedham : XIII.6.1.1 ; 11 ;

Puruṣamedhasya : XIII.7.1.8

Puruṣamedhena : XIII.6.1.1 ;

In the *Gopatha* :

Puruṣamedhaḥ : I.5.7.

Puruṣamedhāt : I.5.7.

Puruṣamedhena : I.5.8.

The word "naramedha" does not exist in the *Brāhmaṇas*.

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Keith on the Puruṣamedha

We give extracts from Keith's Introduction to the *Taittiriya Saṁhita*. The human sacrifice as a ritual form is not alluded to in the *Saṁhitā*, but the Brāhmaṇa (III.4) enumerates the symbolical human victims as does the *Vājasaneyi Saṁhitā* (XXX). Neither the *Maitrāyaṇī* nor the *Kāṭhaka* has any notice of the rite. The ritual is mentioned in the *Śatapatha* and given in detail by the *Āpastamba* (XX) *Śāṅkhāyana* (XVI.10-14), the *Vaitāna Sūtra* (XXXVII. 10 XXXVIII. 9), *Hiraṇyakeśin* (XIV.6), *Katyāyana* (XXI.1), put not by *Baudhāyana*, in whose work no trace of the rite is found, a fact of some importance. The versions of *Śāṅkhāyana* and the *Vaitāna* are quite distinct from those of the Brāhmaṇas and their corresponding Sūtras ; they supply a ritual for the slaughter actually performed of a single man, which is based exactly on the Aśvàmedha, and both texts recognize the Puruṣamedha as depending on the Aśvamedha. These texts also consider the end of the rite the healing of the sacrificer's bodily ills, and not the winning of the immortal life, and the hymns used are taken from the *Ṛgveda* and the Athrvaveda. There can be no doubt that the ritual is mere priestly invention to fill up the apparent gap in the sacrificial system which provided no place for man. On the other hand, the *Yajurveda* texts recognize only a symbolic slaying of a whole host of human victims who are set free in due course and only animal victims who are set free in due course and only animal victims are offered. The ritual does not help to decide whether the form was substituted later for a real sacrisice or was a mere priestly invention, and the decision on this matter can only be given by other considerations. Eggeling who inclines to the former view, quotes with approval Weber's suggestion that when the eating of the victim became part of the rite, the human sacrifice whould naturally become more and more impossible, but this clearly an erroneous view of religious development ; if the human sacrifice was ever usual, every probability points to the victim having first been eaten, and the very essence of the rite would lie in the testing of the blood.

Now that human blood was shed in the ritual is not to be denied. In building the brick-altar for the fire the pan, which

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the sacrificer has used for carrying about for year the sacred fire, is built into the bottom layer, and on it are put the heads of the five victims—man, horse, ox, sheep, and goat—to impart stability, as the *Śatapatha Brāhmaṇa* (VIII, 5.2. 1 seq.) clearly states. In the *Śatapatha* (VI.2.1.37 seq.) the last to perform the whole rite of slaying the man is said to have been Śyāparṇa Sāyakāyana, and only one victim was normally in its time offered, either a he-goat for Prajāpati or one for Vāyu, and the use of real heads, if not actually of victims slaughtered for the purpose, or of gold or clay heads, is disapproved. But it still VII. 5.2.1 seq.) gives the Mantras for the full rite, as does Āpastamba XVI.17.19.20), who, however, allows them all to be used for one victim, that for Vāyu, only. In the *Taittrīya* tradition as preserved by Āpastamba the head is to be purchased of a Kṣatriya or Vaiśya slain by an arrow-shot or lightning for seven or twenty-one beans, and apparently to be severed from the head at the time of purchase : it is then given life by being laid on an ant-hill with seven holes, and redeemed from Yama by three Mantras, while sacrifice is completed by a he-goat which is offered to Prajāpati. But according to the *Taittirīya Saṁhitā* (V.5.1) a goat offered to Vāyu Niyutvant is used to supply the head for the fire-pan, in place of all the other victims, including man. This passage, however, cannot be relied on as giving a general rule for the Taittirīya which normally recognizes the paśuśīrṣāṇi as used, though in yet another passage it suggests (V.1.8.3) that the four animal victims were allowed to go free after the circumambulation with fire, the offering to Prajāpati being used to complete the rite. It would seem in that case that only the human head would be placed in fhe pan. In the *Kaṭhaka* (XX.8) the buying of a head of a dead man for twenty-one beans is also prescribed, but the use of all the heads is clearly contemplated, and this no doubt the traditional Taittirīya view. The *Maitrāyaṇi* (II.2.9) seems to regard the actual use of the heads as normal.

Keith says, it would be impossible to deny that we have here the record of the very widespread usage of slaying a human being to act as the guardian of the foundations of a building, a custom which is world-wide and has often been exemplified in India. But that is not the human sacrifice in the ordinary sense

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of the word.—it is significant that it is the form found in Canaan (cf. the facts quoted by Farnell, *Greece and Babylon*, p. 245, n.2) and claearly affords no parallel to the rites of the *Yajurveda*. Nor does the *Saṁhitā* present any other evidence of this rite. The rite indeed is poorly supported in the Vedic literature. Hillebrant saw indeed in the *Ṛgveda* (X.18.7 ; 85 21,22)[1] references to the rite as preserved in the *Śānkhāyana Śrauta Sūtra*, where the chief queen lies with the dead man, but this suggestion can hardly be accepted as probable. According to Keith, the passages referred to yield a perfectly adequate sense without being applied to the extraordinary use postulated by Hillebrandt.

Keith finally discusses the legend of Śunaḥśepa, which has been discussed by Eggeling also, besides Max Muller (*Ancient Sanskrit Literature*, pp. 108 seq. ; and Roth (*Ind. Stud.* I. 475 seq.) II. 112 seq.). Keith says, here the whole story reveals the slaying as proposed as something utterly monstrous. The king binds himself to slay his own son, contrary to all Vedic propriety, and buys a Brāhmaṇ's son and induces by a bribe the father to undertake the slaying. from which all the priests held aloof. The son is saved by prayer to the God, and taken away from the unworthy father, and adopted by Viśvamitra, one of the king's priests. Whatever the purpose of the tale, it is enough to show that human sacrifice was for the Brahmana period a horror beyond words, and the *Mahabharata* insists that it is unknown.

Eggeling on the Puruṣamedha or Human Sacrifice

We shall quote here from Eggeling's Introduction attached to his last volume (Books XI-XIV p. xxxiii) of the *Śatapatha Brāhmaṇa*. Prof. Keith has derived the matter of his discussion also from this Introduction.

The ritual arrangements of the Puruṣamedha or human sacrifice seem to have been developed out of those of the Aśvamedha. Its first three Soma-days are essentially the same as the three days of the horse-sacrifice except as regards the diffe-

1. उदीर्ष्व नार्यभि जीवलोकं गतासुमेतमुप शेष एहि ।
हस्तग्राभस्य दिधिषोस्तवेदं पत्युर्जनित्वमभि सं बभूथ ॥
—Rv. X. 18. 7.

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rence of victims on the second day. To these the authorities of the *White Yajurveda* and apparently also those of the *Black-Yajus*[1] × add two more days, whilst the *Śāṅkhāyana-Sūtra* on the other hand, recognises but one additional day. Like the *Vaitāna-Sūtra*, *Śāṅkhāyana* also differs from the other authorities in giving an entirely different character to the central feature of this performance, inasmuch as he makes it a real human sacrifice instead of a merely symbolic one. A peculiar interest thus attaches to this difference of theory, seeing that involves the question as to how far down the practice of human sacrifices can be traced in India. That such sacrifices were practised in early times is clearly shown by unmistakable traces of them in the ritualistic works ; but in this respect India only shares a once almost universal custom. The question then, which chiefly interests us here is whether or not this practice was still kept up at the time with which we are here concerned. Now, as regards the texts of the *Yajurveda*—that is, the text-books of the sacrificial—it seems pretty clear that they no longer recognise the sacrifice of human beings ; and the same may be said of the remaining ritualistic literature with the exception of the two works above reffered to with regard to this particular sacrifice. The points bearing on this question being very few in number, may be briefly reviewed here.

Śunaḥśepa Legend

First as regards the story of Śunaḥśepa which is recited at the Rājasūya sacrifice, and has been several times treated before. King Hariścandra, being childless, prays to Varuṇa to grant him a son, vowing to sacrifice him to the god. A son is born to him, and is called Rohita ; but, in spite of the god's repeated demands, the fulfilment of the vow is constantly deferred ; till at last the youth, having been invested in armour is told of the fate awaiting him. He, however, refuses to be sacrificed, and escapes to the forest. The king thereupon is seized with dropsy ; and the

1. Whilst the three *Saṁhitās* contain no section relating to the Puruṣamedha. The *Taittirīya Brāhmaṇa* (III.4) enumerates the symbolic human victims in much the same way as does the *Vājasaneyi-Saṁhitā* ; and the *Āpastamba Sūtra* makes the performance similar to what it is in the *white Yajurveda*. The *Vaitāna Sūtra* of the *Atharva Veda* also makes it a five days' performance.

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son hearing of this, hastens homeward to save his father. On the way he is met by Indra who urges him to wander, and he accordingly does so for a year. The same is repeated five different times. In the sixth year, the prince, while wandering in the forest, comes across a starving Brāhmaṇa, Ajīgarta, who lives there with his wife and three sons, and who consents to sell him one of his sons for a hundred cows to serve him as a ransom to Varuṇa. The Brahmaṇa wishing to keep his eldest son, whilst the mother refuses to part with the youngest, the choice falls upon the second boy, called Śunaḥśepa. Rohita now returns to his father who having been told of the transaction, then proposes to Varuṇa to offer the Brāhmaṇ youth in lieu of his son; and the god, deeming a Brāhmaṇa better than a Kṣatriya, consents to exchange, and orders the king to perform the Rājasūya sacrifice, and to make the youth the chief victim on Abhiṣecanīya, or day of consecration. Four renowned Ṛṣis officiate as offering-priests; but when the human sacrifice is to be consummated, no one will undertake to bind the victim. The boy's own father, Ajīgarta, then volunteers to do so for another hundred cows; and subsequently he even undertakes to slay his son for a similar reward. But when the poor lad sees his own father coming towards him, whetting his knife, and becomes aware that he is really to be slain, 'as if he were not a man, 'he bethinks himself of calling upon the gods for help: and by them he is successively referred from one to another, till by uttering three verses in praise of Uṣas, the Dawn, he is released form his fetters, whilst the king is freed from his malady. Subsequently one of the four priests, the royal sage Viśvamitra, receives Śunaḥśepa as his son, conferring upon him the name of Devarāta (Theodotos), and refuses to give him up to Ajīgarta; and when the latter calls on his son to return to him, and not to desert his ancestral race, he replies, 'What has never been found even amongst Śūdras, thou hast been seen with a knife in thy hand, and hast taken three hundred cows for me, O Aṅgiras!' And on his father avowing his guilt, and promising to make over the cattle to him., he again repiies. 'He who has once done wrong will commit another sin; thou hast not abandoned the ways of a Sudra: what thou hast done is irremediable'; and 'is irremediable', echoes Viśvamitra, who then formally adopts him as his son.

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This legend, so far from bearing witness to the existence of human sacrifices as a generally recognised practice at the time when it originated, would rather seem to mark this particular case as an exceptional one. For, if it were not so, how comes it that the king's four high priests—who if any, must have been looked upon as thorough masters of the sacrificial science—should have refused to assist in the immolation of the human victin ordered by the deity, leaving it to be accomplished by the sullied hands of the wretched father ? But there is another feature of the story which cannot bnt strike one as very peculiar. Why should the childless king pray for the birth of a son only to make a sacrifice of him ? He has been told to do so by the holy sage Nārada; js one then to understand that the sage's advice, as will as Varuṇa's consent, is given merely to try the king's faith and truthfulness? If so, the case is similar to that of Abraham's sacrifiice in the land of Moriah, only that the king's faith proves less intenese and exalted—perhaps more humanly faint-herated—than that of the Jewish patriach. But the most striking feature of the legend doubtless is the part played in it by the unnatural father; and his feature seems indeed to impart to the tale something of the character of an allegorical representation of the contrast between a barbarous (and perhaps earlier) and a more civilised phase of life and more feeling. In this respect two points deserve to be noticed, viz. the coarseness of the synonymous names ('dogs tail') of the three sons of the Brahman; and the fact that the latter belongs to the Aṅgiras stock, a name intimately associated with superstitious rites on the one hand, and with the ritual of the fire-altar on the other.

'Cattles' Heads on Sacrificial Pans.—

Now, it is exactly in connection with the building of the fire-altar that the clearest, and most unmistakable trace of an old practice of human sacrifices—or rather of the slaying of men for sacrifIcial purpose—occurs. In laying down the bottom layer of the altar, the pan which had been used by the sacrificer for carrying about the sacred fire recognised sacrificial animals —man, horse, ox, sheep, and goat—put therein, in order to impact stability to the altar (ŚBr. VII, 5, 2, 1 seqq) In previous

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passage of the *Brāhmaṇa* (1, 2, 3, 6 seq.) where the relative value of non-animal offering-materials and the five sacrificial animals is discussed, it was stated that, whilst the gods were making use of one after another of these animals, the sacrificial essence gradually passed from one to other, thus rendering the previous one useless for saerifice, until it finally passed into the earth whence it entered the rice and barley afterwards used for sacrificial dishes. The general purport of this passage would seem to be to indicate *a gradual tendency towards substituting the lower for the higher animals, and ultimately vegetable for animal offerings*; though, as a matter of fact, animals continued of course to be commonly sacrificed in later times. Now as regards the heads of the five victims, the author subsequently (VI, 2, 1, 37 seqq.) makes some further remaks which go far to show his previous statements referred only to the traditional practice which, however, was no longer in use in his own day and had probably not been so for generations past. He mentions various expedients adopted by some priests with a view to keeping up at least some semblance of the old custom,—viz. either by procuring real heads from some source or other, or by using heads made of gold or clay; but they are summarily dismissed as profane and fraudulent counterfeits; and the author then remarks somewhat vaguely and diplomatically that 'one may slay those five victims as far as one may be able (or inclined) to do so, for Prajāpati was the first to slaughter them, and Śyāparṇa Sāyakāyana the last, and in the interval also people used to slaugher them; but at the present day people slaughter only (one of) those two, the (he-goat) for Prajāpati, and the one for Vāyu;' after which the proceeds to explaining in details the prectice then in ordinary use. later on (VII, 5, 2, 1 seqq.), the Brāhmaṇa expounds in the usual way the formulas used in the traditional, and theoretically still available procedure, though in the actual performance perhaps only the formulas relating to the particular heads used would be muttered.

While Yājñavalkya thus, at least in theory, deals rather cautiously with the feature of the traditional custom, the theologians of the *Black Yajus* take up a somewhat bolder position. Indeed it is evidently against this older school of ritualists that some of the censure of our Brahmaṇa is directed. For though

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they too allow, as an alternative practice, the use of a complete set of five heads, they make no mention of a man being killed for this purpose, but enjoin that a dead man's head is to be bought for twenty-one beans, which is then to be laid against an ant-hill with seven holes in order to again supply it with the seven 'vital airs of the head'; whereupon three stanzas relating to Yama are to be sung round about it to redeem it from the god of death. Besides the four animals, there is also to be a he-goat sacred to Prajāpati, the offering of which is to complete the animal sacrifice. In this school also, the ordinary practice, however, is to kill only a he-goat for Vāyu Niyutvat, and to use its head for putting it in the pan placed in the bottom layer of the altar. As regards the *Ṛgveda* ritual, the *Kauśitaki Brāhmaṇa*, as Prof. Weber has pointed out, leaves a choice between a he-goat for Prajāpati and one for Vāyu; whilst the Śāṅkhāyana Sūtra, curiously enough, again adds the alternative course of using set of five heads.

Purifactory Bath and Human Sacrifcie

Prof. Weber has drawn attenton to another rite in the sacrificial ceremonial, which seems to him to show clear traces of human sacrifice. At the purifactory bath at the end of the Aśvamedha, the Sacrificer is to be purged of any guilt he may have committed against Varuṇa by an oblation made to Jumbaka (Varuṇa) on the bald head of a man possessed of certain repulsive features, whilst standing in the water. Further the man is to be of a Atreya family according to Śhāṅkhāyana(XVI. 18) bought or hired for a thousand cows, and that he is to enter the river till the water flows into his mouth. Prof. Weber suggests that this ceremony would be meaningless if the man were not actually drowned. Eggeling suggests that the Yajuṣ texts contain nothing that could make one supect that the man was actually drowned; the Śāṅkhāyana further states that after the completion of the oblation "they drive him (the man) out, thinking that the guilt of the village-outcasts is thereby driven out,"

I would couclude this discussion with the following observations of Eggeling:

> Now, even the slight consideration of the ritual of the Puruṣamedha, as sketched out in these two

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works, must I think, convince us that this form of human sacrifice cannot possibly be recognised—any more than the one propounded in the *Śatapatha* and *Taittiriya Brahmaṇas*—as having formed part of the traditional sacrificial ceremonial; and that in fact, it is nothing more than what *Śāṅkhāyana* appears to claim for it, viz. an adaptation, and that a comparatively modern adaptation, of the existing Aśvamedha ritual.

Thus Puruṣamedha could not be recognised as a genuine member of the Sacrificial system of the Brāhmaṇic age if it means the human sacrifjce in the ordinary sense of the term. As I have said, it was never the intention on the *Saṁhitās* (Ṛg and Yajuṣ) to institute such sacrifices in which the animals were teated as victims. Of course, many centuries after the composition of this literature, credulities appeared, rituals were developed round the mantras, which by themselves were inocuous, and all types of degrading and derogatory practices were introduced.

Dayānanda's Interpretation of The Aśvamedha as Occuring in The Saṁhitās:

Dayānanda, who has been the greatest interpretor of the Vedic lore in the modern times has in his *Ṛgvedādi-Bhāṣya-Bhūmikā* interpreted some of the terms as follows ;

1. God makes the whole universe. Hence he is called *Kūrma*, which is synonymous with *Kaśyapa*. God is, therefore calld *Kaśyapa* also. He has created all living beings. They are, therefore, called the progeny of Kaśyapa. God is so-called because etymologically the word *Kaśyapa* means "one who sees", As God on account of His omniscience, knows even the minutest thing thoroughly wthout an error, He is called *Paśyaka*, meaning the "seer". By interchanging the first and last letters, *paśyaka* becomes *kaśyapa* as "*hiṁsa*" becomes "*siṁha*", and "*kartu*" becomes "*tarku*", according to the authority of the *Mahābhaṣya* (the Commentary by Patañjali on Pāṇini's *Aṣṭādhyāyī*). The

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living beings are, therefore, the progeny of Kaśyapa.[1]

2. *Vṣṇu's* Three Steps and Gayā.—

Prāṇa is power and prowess. In it resides the knowledge of Self. God also resides in Prāṇa. Prāṇa is a name for God. The knowledge of Brahma and Self resides in Gāyatrī. It is also called Gayā.[2]

Viṣṇupada is the name of Mokṣa (emancipation) and Gaya, the name of Prāṇa (vital breath), home and living beings.[3]

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1. स यत्कूर्मो नाम । एनद्वै रूपं कृत्वा प्रजापतिः प्रजा असृजत् यदसृजताकरोत्तद्यदकरोत्तस्मात्कूर्मः कश्यपो वै कूर्मस्तस्मादाहुः सर्वाः प्रजाः काश्यप्य इति ।
—*ŚBr.* VII. 5. 1. 5.
कश्यपः कस्मात् पश्यको भवतीति निरुक्त्या, पश्यतीति पश्यः । सर्वज्ञतया सकलं जगद्विजानाति स पश्यः, पश्य एव निर्भ्रमतयाऽतिसूक्ष्ममपि वस्तु यथार्थं जानात्येवातः पश्यक इति । आद्यान्ताक्षरविपर्ययाद्धिसेः सिंहः, कृतेस्तर्कुरित्यादिवत् कश्यप इति हवरट इत्येतस्योपरि महाभाष्यप्रमाणेन पदं सिध्यति । अतः सुष्ठु विज्ञायते काश्यप्यः प्रजा इति ॥
—Dayananda.

2. प्राणो वै बलं तत् प्राणे प्रतिष्ठितं, तस्मादाहुर्बलमोजीय इत्येवम्वेषा गायत्र्यध्यात्मं प्रतिष्ठिता ॥ (6)
स हैषा गयांस्तत्रे । प्राणा वै गयास्तत्प्राणांस्तत्रे तस्माद् गायत्री नाम स यामेवामूमन्वाहैषैव सा स यस्मा अन्वाह तस्य प्राणांस्त्रायते ॥ (7)
—*ŚBr.* XIV. 8. 15. 6-7.
ये संवत्सराय दीक्षन्ते तस्य तीर्थमेव प्रायणीयोऽतिरात्रस्तीर्थेन हि प्रस्नान्ति तद्यत्प्रायणीयमतिरात्रमुपयन्ति यथा तीर्थेन समुद्रं प्रस्नायुस्तादृक्तत् ।
—*ŚBr.* XII. 2. 1. 1.
गय इत्यपत्यनामसु पठितम् । *Nighṇṭu* II. 2.
प्राण एव बलमिति विज्ञायते बलमोजीयः । तत्रैव सत्यं प्राणेऽध्यात्मं प्रतिष्ठितम्, तत्र च परमेश्वरः प्रतिष्ठितस्तद्वाचकत्वात् । गायत्र्यपि ब्रह्मविद्यायामध्यात्मं प्रतिष्ठिता, तां गायत्रीं गयामाह प्राणानां गयेति संज्ञा, प्राणा वै गया इयुक्तत्वात् ।—Dayānanda

3. विष्णुपदं मोक्षस्य नामास्ति प्राणगृहप्रजानां चातोऽत्रेयं तेषां भ्रान्तिर्जातेति बोध्यम् । अत्र प्रमाणम्—
इदं विष्णुर्विचक्रमे त्रेधा निदधे पदम् । समूढमस्य पाँसुरे स्वाहा ।
—*Yv.* V. 15.

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The whole world that exists has been created by the all-pervading Viṣṇu. He appointed three regions for the creation of the three-fold world. The station of Viṣṇu callad Mokṣa can be reached by means of Gayā and Prāṇas,-because the best part of the material body of beings and the material abode of Prāṇas is head. Similarly the power of God transcends the beings and the Prāṇas. The power of God is unlimited. It, therefore, resides in tha *Viṣṇupada* and in the Prāṇas. This pervaded universe exists in the pervading God. The world which is still in the atomic state exists in the intermediary space. It is not visible to the human eye. When the atoms of different substances unite together they become visible and continue to exist in god.[1]

3. *Indra Mitra and Varuṇa,-one and the same God.*—The great confusion has been created in rendering erroneously the terms like *AGNI*, Mitra. Varuṇa, Indra, Pūṣan etc. Following the stystem of Yāska as in the *Nirukta*, Dayānanda has shown that very frequently, in the Vedic verses, these words occur in their etymological sense, qualfiying each other and meaning one and the same God (not different gods). For example, in the verse "Indram-mitram-varuṇam." Sāyaṇa has taken the word Indra etc. as adjectives qualifying Indra. In reality the words Indra etc. are adjectives qualifying the word Agni which again together with its other adjectives signifies the eternal Brahman. The author of the *Nirukta* has taken the word AGNI as a substantive : "The learned speak of the Great Self, which in reality is only one, by

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1. वियदिदं किञ्च तद्विक्रमते विष्णुस्त्रिधा निधत्ते पदम् । त्रेधा भावाय पृथिव्यामन्तरिक्षे दिवीति शाकपूणिः, समारोहणे विष्णुपदे गयशिरसीत्यौर्णवाभः । समूढमस्य पांसुरे प्यायनेऽन्तरिक्षे पदं न दृश्यतेऽपि वो पमार्थे स्यात् समूढमस्य पांसुल इव पदं न दृश्यत इति । पांसवः पादैः सूयन्त इति वा, पन्नाः शेरत इति वा, पंसनीया भवन्तीति वा । (*Nirukta* XII. 19.)

विष्णुर्व्यापकः परमेश्वरः सर्वजगत्कर्त्ता तस्य पूषेतिनाम । अत्राह निरुक्तकार :—

पूषेत्यथ यद्विषितो भवति, तद् विष्णुर्भवति, विष्णुर्विशतेर्वा व्यश्नोतेर्वा । तस्यैषा भवति । इदं विष्णुरित्यृक् ।

(*Ntrukta*, XII. 18. 19.)—For delails, see Dayananda's *Rgvedādi.*

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many names such as Indra, Mitra, Varuṇa etc."[1]

4. Jamadagni, Aśvamedha and God.—God the lord of all creatures is called *Jamdagni* (*Nirukta*, VII. 24), i. e. *Aśvamedha*. An empire is like a horse and the subjects like other inferior animals. God's name is *Aśva* also because he pervades the whole universe. *Aśva* comes from the root √ *aś*, to parvade (*ŚBr.* XIII. 3. 8. 8). *Aśvamedha* is the name of the empire. The ruling power of the state makes it shine with splendour and it redounds to the glory of the ruling power. It makes the subjects obey its will. Hence the empire is called by the name *Aśvamedha*. Wealth and splendour is the very source of the empire. (*ŚBr.* XIII. 2. 11. 15: 16; 17). According to Dayānanda. Aśva is the Empire, *Aśva* is also the Sun; the *Aśvumedha* ritual is for the prosperity of the Empire, since the Aśvamedha and the Empire (Rāṣṭra) are synonymous. There is no question of slaughtering the horse, which has become a symbol of the Empire and glory of the human race

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1. (इन्द्रं मित्रं०) तेनाऽत्रेन्द्रशब्दो विशेष्यतया गृहीतो मित्रादीनि च विशेषणतया। अत्र खलु विशेष्योऽग्निशब्द इन्द्रादीनां विशेषणानां सङ्गेऽन्वितो भूत्वा पुनः स एव सद् वस्तु ब्रह्मविशेषणं भवत्येवमेव विशेष्यं प्रति विशेषणं पुनः पुनरन्वितं भवतीति; न चैवं विशेषणम् ।——निरुक्तकारेणाप्यग्निशब्दो विशेष्यविशेषणत्वेनैव वर्णितः । तद्यथा—इममेवाग्निं महान्तमात्मानमेकमात्मानं बहुधा मेधाविनो वदन्तीद्रं मित्रं वरुणमित्यादि० (*Nirukta* VII. 18) स चैकस्य सद्वस्तुनो ब्रह्मणो नामास्ति । तस्मात्सर्वैरपि परमेश्वर एव हूयते । —Dayananda. See *Rv.* I. 164. 46—

इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः सुपर्णो गरुत्मान् ।
एकं सद् विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥

प्रजापतिर्वै जमदग्निः सोऽश्वमेधः । (14)
क्षत्रं वाऽश्वो विडितरे पशवः । (15)
ज्योतिर्वै हिरण्यम् । (16)
क्षत्रस्यैतद्रूपं यद्धिरण्यम् ॥ —*ŚBr.* IX. 2. 2. 14-17.

न वै मनुष्यः स्वर्गं लोकमञ्जसा वेदाश्वो वै स्वर्गं लोकमञ्जसा वेद ।
—*ŚBr.* XIII. 2. 3. 1.

राष्ट्रमश्वमेधो ज्योतिरेव तद्राष्ट्रे दधाति । क्षत्रायैव तद्विशं कृतानुकरामनुवर्तमानं करोति । अथो क्षत्रं वा अश्वः, क्षत्रस्यैतद्रूपं यद्धिरण्यं, क्षत्रमेव तत्क्षत्रेण समर्धयति । विशमेव तद्विशा समर्धयति ।
—*ŚBr.* XIII. 2 2. 16.

जमदग्नयः प्रजमिताग्नयो वा प्रज्वलिताग्नयो वा, तैरभिहुतो भवति ।
—Nirukta VII. 24.

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Dayananda bases his notions on the following passage of the *Śatapatha* :

> The *Aśvamedha*, doubtless, is *Śri* (glory) and *Rāṣṭra* (the royal power); and therefore, he thus raises that Śri and Rāṣṭra (glory, and the royal power) for him (the Sacrificer) upward.
>
> Śrī (glory) is the responsibility-(*bhāra*) of the royal power (Rāṣṭra); he thus fastens on him (as a burden). (3)
>
> The central of royal power (*Raṣṭra*) is glory (*Śri*) : glory (prosperity), food, he thus lays into the very centre of the Rāṣṭra (royal power). (4)
>
> The cool or Peace (*Śitam*) of the royal power (*Raṣṭra*) is the *kṣema* (or security of possession) ; *Kṣema*, he thus procures for him. (5)[1]

Thus the Aśvamedha ritual is for the prosperity of the nation (Rāṣṭra or royal power), and the prosperity depends on four factors. Śri (glory), Bhāra (responsibility), Anna (food) and Kṣema (security of possession, arising out of coolness or peace).

The performance of the Aśvamedha has twelve objectives which have been narrated in the Vedic National Anthem, and enumerated in the *Śatapatha* :

(i) In the priestly office, may the Brāhmaṇa be born endowed with spiritual lustre.

(ii) In the royal order, may the Rājanya be born, heroic, skilled in archery, sure of his mark, and a mighty car fighter.

(iii) The milch cow,

1. श्री वै राष्ट्रमश्वमेधः श्रियमेवास्मै राष्ट्रमूर्ध्वमुच्छ्रयति । (2)
श्री वै राष्ट्रस्य भारः श्रियमेवास्मै राष्ट्रम् (3)
श्रीर्वै राष्ट्रस्य मध्यꣳ श्रियमेव राष्ट्रे मध्यतोऽन्नाद्यन्दधाति (4)
क्षेमो वै राष्ट्रस्य शीतं क्षेममेवास्मै करोति । (5)
– *ŚBr.* XIII. 2. 9. 2-5

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(vi) The draught ox.

(v) The swift racer.

(vi) The well-favoured woman (beautiful).

(vii) The victorious warrior.

(viii) The blitheful youth (in his prime of life).

(ix) May a hero be born into this Sacrificer (a heroic progeny with manly vigour)

(x) May parjanya (clouds) rain for us whenever we list.

(xi) May our fruit-bearing plants ripen.

(xii) May we have possessions and their security (Yoga-kṣema)[1]

Multipurpose Significance of the Aśvamedha.

1. The Aśvamedha has an astronomical interpretation : The *Aśva* stands for the Sun. which moves across a number of astral bodies. It is related to year, months. days, seasons, muhūrtas and so on. He is daily being sacrificed at some place ; he, however, is never killed ; he rises again the next day, he is always alive in some part of the world.

2. *Aśva* is the supreme animal in human society ; he is a supreme creature in an animal zoo or an animal fair. which is held periodically on behalf of the state. where not only cattles are exhibited but also wild animals, These animals have been described in the *Śatapatha* (XXII. 2. 2) on the basis of the *Yajurveda*, Chapter 24. (We have described these animals in our Chapter on Fauna. Chapter IX, pp, 244-254). From the animal fair, the wild animals were let loose to the forests whereas others were diiposed of in the society (might have been sold or distributed by State).

.1 आब्रह्मन् । ब्राह्मणो ब्रह्मवर्चसी जायताम् । (1)
आराष्ट्रे राजन्यः । शूरऽइषव्योऽतिव्याधी महारथो जायताम् । (2)
दोग्ध्री धेनुः (3) वोढाऽनड्वान् (4) आशुः सप्तिः (5) पुरन्धिर्योषा(6)
जिष्णू रथेष्ठाः (7) सभेयो युवा (8) आस्य यजमानस्य वीरो जायताम् (9) निकामे निकामे नः पर्जन्यो वर्षतु; फलवत्यो न ओषधयः पच्यंताम्; योगक्षेमो नः कल्पताम् । (10)

—*ŚBr.* XIII. 1. 9 1-10 ; also *Yv.*

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3. Horse represents the royal authority ; he is a symbol of nation, and he is adored with pomp and show in the National Ritual known as the horse sacrifice or the Aśvamedha, he is not killed (though the ritual later on deteriorated into the killing rituals). The offerings prescribed by the *Śatapatha* for offering to the fire (and thus to other gods) are only of ghee (butter), parched groats and grains. For Agni and other gods only *annahoma* (food oblations) are prescribed; Prajāpati; the Creator Himself, alone can take the life of a horse ; he is held so sacred. For this we have the following passages :

> Prajāpati assigned sacrifices to the gods ; Aśvamedha. He kept for Himself. The gods, said to him, "Surely, this to wit, the Aśvamedha—is a sacrifice : let us have a share in that also.' He (Prajāpati) contrived these Annahomas (food oblations) for them : thus when he performs the Annahomas, it is the gods he thereby gratifies [1]

From this passage, it is clear that for other gods (which include Agni, Vāyu, Varuṇa (or waters) and the Ādityas) the oblations can only be of *anna* or food. We further have ;

> With *ghee* he makes offering, for ghee is fiery mettle : ...*ghee* is gods' favourite resource ; it is thus with their favourite resource he supplies them. (2)
>
> With parched groats (*saktu*) he makes offerings : parched groats are a form of the gods ; it is the gods he thus gratifies. (3)
>
> With grain (dhānā) he makes offering ; grain is a form of

1. प्रजापतिर्देवेभ्यो यज्ञान् व्यादिशत्। स आत्मन्नश्वमेधमधत्त ते देवाः प्रजापतिमब्रुवन्नेष वै यज्ञो यदश्वमेधोऽपि नोऽत्रास्तु भाग इति तेभ्य स एतानन्नहोमानकल्पयद्यदन्नहोमाञ्जुहोति देवानेव तत्प्रीणाति ।।

— *ŚBr.* XIII. 2 1. 1

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day and night. It is the days and nights he thus gratifies.(4) With parched grain (lājā), he makes offering ; for this-to wit parched grain-is a form of the Nakṣatras. (5)[1]

Cosmic Reference

We have said that the Aśvamedha has an astronomical or cosmic significance. *Aśva* is the Sun (or similar cosmic bodies) the various other animals described in the Yajurveda, Chapter 24, are the constellations fixed at different Yūpas which represent their positions on the celestial globe. It has been the very old practice (from the Vedic age) to represent constellations by animal forms and name them also after animals. These constellations like the Sun rise and set. The setting of them is like the killing of them for the moment but they are never extinct ; they rise up again. And therefore, in a sacrifice, no animal is to be killed if it cannot be revived. There is no idea of slaughter. We shall quote a few passages here to indicate the cosmic relation of Aśva and the Aśvamedha.

> Now, unsuccessful in the socrifice, assuredly, is what is performed without a formula. "This rope did they take, at the first age of the Truth". (*Yv.* XXII. 2) With this formula, he takes the halter of the horse in order to supply a formula for the success of the sacrifice. It (the rope) is twelve cubits long,-twelve months make a year : it is the year, the sacrifice, he secures. (1)
>
> Concerning this they say, "Is the rope to be made

1. आज्येन जुहोति । तेजो वा आज्यं तेजसैवास्मिंस्तत्तेजो दधाति ।.....
एतद्वै देवानां प्रियं धाम यदाज्यं प्रियेणैवैनां धाम्ना समर्धयति (2)
सक्तुभिर्जुहोति । देवानां वा एतद्रूपं यत् सक्तवो देवानेव तत्प्रीणाति । (3)
धानाभिर्जुहोति । अहोरात्राणां वा एतद्रूपं यद्धाना अहोरात्राण्येव तत् प्रीणाति । (4)
लाजैर्जुहोति । नक्षत्राणां वा एतद्रूपं यल्लाजा नक्षत्राण्येव तत् प्रीणाति । (5) —*ŚBr.* XIII. 2. 1. 2-5

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twelve cubits long, or thirteen cubits long?' Well. that year is bull amongst the seasons, and the thirteenth (or intercalary) month is an excrescence of the year; and this Aśvamedha is the bull amongst sacrifices; and inasmuch aś the bull has an excrescence (hump), one may add on a thirteenth cubit to the rope.[1]

Prajāpati poured forth the life-sap of the horse (*aśvamedha*). When poured forth, it went straight away from him and spread itself over the regions. The gods went in quest of it. By means of Iṣṭi (offerings) they followed it up...And when performs Iṣṭis. the sacrificer thereby searches for the horse (*aśva*) meet for sacrifice (*medhya*), The Iṣṭis belong to Sāvitrī; for Sāvitrī is this earth (the earth is a daughter of the Sun, in the solar system)....Their belonging to Sāvitri thus is in order to find the horse.

Concerning this they say, "Surely the horse disappears when it goes straight away; for they do not turn (drive) it back. Now when he performs the *Dhṛti* offerings in the evening-dhṛti (keeping) meaning peaceful dwelling, and the night also meaning peaceful dwelling it is by means of peaceful dwelling that he keeps it; whence both men and beasts rest peacefully at night. And he performs offerings in the morning, he seeks that horse (here it means the sun); whence it

1. व्यृद्धमु वा एतद्यज्ञस्य । यदयजुष्केण क्रियते "इमामगृभ्णन् रशनामृतस्ये" त्यश्वाभिधानीमादत्ते यजुष्कृत्यै यज्ञस्य समृद्ध्यै द्वादशारत्निर्भवति द्वादश मासाः संवत्सरः संवत्सरमेव यज्ञमाप्नोति ॥ (2)

तदाहुः । द्वादशारत्नी रशना कार्या त्रयोदशारत्नीरित्यृषभो वा एष ऋतूनां यत्संवत्सरस्तस्य त्रयोदशो मासो विष्टप वृषभ एष यज्ञानां यदश्वमेधो यथा वा ऋषभस्य विष्टपमेवमेतस्य विष्टपन् त्रयोदशमरत्निः रशनायामुपादध्यात् तद्यथर्षभस्य विष्टपं संस्क्रियते तादृक्तत् ॥ (2)

--*SBr.* XIII. 1. 2. 1-2

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is in daytime that one goes to seek for what is lost.[1]

These passages refer to the setting of the Sun in the evening and his rise again the next morning. This horse or the Sun is never brought back; it moves on and on,

> Three stanzas the one sings (the Brāhmaṇas) and the three stanzas the other (the Rājanyas), they amount to six.—six seasons make up a year; he thus establishes (the Sacrificer) in the seasons, in the year.[2]

These passages relate to seasons which are caused by the Sun when the earth goes round it. The following passage further gives other astronomical details :

> "Go thou along the way of the Ādityas."—to the Ādityas he thus makes it (the horse, in fact the Sun), "Ye divine guardians of the quarters (*dik*), protect this horse (the Sun), sprinkled for sacrifice to the gods'."—the guardians of the quarters are a hundred princes born in wedlock; to them he commits it; "here joy; here let it rejoice.'—here is safe keeping, here is its own safe keeping, hail!"—For a year he offers the (four *Dhṛti*) oblations, amounting to sixteen nineteen

1. प्रजापतिरश्वमधेमसृजत । सोऽस्मात् सृष्टः पराङैत्सदिशोऽनुप्राविश त्तन्देवाः प्रैषमैच्छँस्तमिष्टिभिरनुप्रायुञ्जत तमिष्टिभिरन्वैच्छँस्तमिष्टिभिरन्वविन्दन्यदिष्टिभिर्यजते ऽश्वमेव तन्मेध्यं यजमानोऽन्विच्छति । (1)

सावित्र्यो भवन्ति । इयं वै सविता यो वा अस्मान्निलयते योन्यत्रैत्यस्यां वाव तमनुविन्दति...यत्सावित्र्यो भवन्त्यश्वस्यै वानुवित्त्यै ॥ (2)

तदाहुः । प्रवा एतदश्वो मीयते यत् पराङेति न ह्येनं प्रत्यावर्त्तयन्तीति यत्सायन्धृतीर्जुहोति क्षेमो वै धृतिः क्षेमे रात्रिः क्षेमेणैवैनन्दाधार तस्मात् सायं मनुष्याश्च पशवश्च क्षेम्या भवन्त्यथ यत् प्रातरिष्टिभिर्यजत इच्छत्येवैनन्तत् तस्माद्दिवा नष्टैष ऽएति यद्वेव सायं धृतीर्जुहोति प्रातरिष्टिभिर्यजते योगक्षेममेव तद्यजमानः कल्पयते ॥ (3)

—*ŚBr.* XIII. 1. 4 1-3

2. तिस्रोऽन्यो गाथा गायति तिस्रोऽन्यः षट् सम्पद्यन्ते षड् ऋतवः संवत्सर ऋतुष्वेव संवत्सरे प्रतितिष्ठति । —*ŚBr.* XIII. 1. 5. 6

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for they are the horses chain (360 x 4=1440) and it is therewith alone that he chains it (these numerals refer to the number of *praharas* during all the 360 nights of a year. The Sun is invisible for 1440 *praharas* in a year, as if it is kept bound for the period)[1]

They amount to one and twenty.—there are twelve months, five seasons, these three worlds, and yonder Sun as the twenty-first that is the divine ruling power (*kṣattra*), that is the glory (Śri); that supreme lordship that summit of the fallow one (the Sun), that real of light he attains.[2]

Now, the gods did not know the Pavamāna at the Aśvamedha to be the heavenly world, but the horse knew it..... for man does not know the way to the heavenly world (*svarga* or *dyau loka*), but horse (the Sun) does rightly know it.[3]

Prajāpati poured forth the life sap of the horse (aśvamedha); when poured forth it went from him. Having become fivefold, it entered the year, and they (the five parts) became those half-months. He followed it up by means of the fifteen-fold

1. आदित्यानां पत्वान्विहीति । आदित्यानेवैनं गमयति देवा आशापाला एतं देवेभ्योऽश्वं मेधाय प्रोक्षितं रक्षतेति शतं वै तल्प्या राजपुत्रा आशापालास्तेभ्य एवैनं परिददातीह रन्तिरिह रमतामिह धृतिरिह स्वधृतिः स्वाहेति संवत्सरमाहुतीर्जुहोति षोडशनवतीरेता वा अश्वस्य बन्धनन्ताभिरेवैनं बध्नाति तस्मादश्व : प्रमुक्तो बन्धनमागच्छति षोडश नवतीरेता वाऽ अश्वस्य बन्धनन्ताभिरेवैनं बध्नाति तस्मादश्वः प्रमुक्तो बन्धनं न जहाति ।
—*ŚBr.* XIII. 1. 6. 2

2. एकविंशतिः सम्पद्यन्ते । द्वादश मासाः पञ्चर्त्तवस्त्रयऽइमे लोका असावादित्यऽ एकविंशस्तद्वैवं क्षत्रं सा श्रीस्तदाधिपत्यं तद्बध्नस्य विष्टपं तत् स्वाराज्यमश्नुते ।। —*ŚBr.* XIII.1. 7. 3

3. देवा वाऽ अश्वमेधे पवमानम् । स्वर्गं लोकं न प्राजानँस्तमश्वः प्राजानाद्यदश्वमेधेऽश्वेन पवमानाय सर्पन्ति·····न वै मनुष्यः स्वर्गं लोकमञ्जसा वेदाश्वो वै स्वर्गं लोक मञ्जसा वेद ।
—*ŚBr*, XIII. 2. 3. 1

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sets of victims or constellations and found it; and having found it, he took possession of it by means of the fifteenfold ones; for indeed they, to wit, the fifteenfold (sets)—are a symbol of the half-months, and when he seizes the fifteenfold ones, it is the half-months the Sacrificer thereby takes possession of.[1]

They harness the ruddy bay; moving (round the moveless : the lights shine in the heavens;"—the ruddy bay (*bradhna aruṣa*), doubtless is the yonder Sun (Āditya); it is the yonder Sun he harnesses for him for the gaining of the heavenly world.[2]

The horse of the Aśvamedha is born out of waters and so it can only be the Sun, seen so be rising out of waters of a sea in the mornings. It also sets in the same sea. We have in the *Śatapatha* :

"Trimmed up in the waters was the water—born (*Yv*. 23. 14)."—the horse, indeed, has sprung from the womb of the waters.[3]

The performance of the Aśvamedha is a great ritual with significance. The oblations are never of meat obtained by the horse slaughter. They consist of ghee (butter)[4] as mentioned in XIII. 3. 4: 1; 6 2 and other places. The *Śatapatha* Text

1. प्रजापति रश्वमेधमसृजत । सोऽस्मात् सृष्टः पराङैत्स पंक्तिर्भूत्वा संवत्सरं प्राविशत्ते ऽर्धमासा ऽभवन् स्तं पञ्चदशिभिरनुप्रायुंक्त तमाप्नोत् तमात्वा पञ्चदशिभिरवा रुन्धार्धमासानां वा एषा प्रतिमा यत्पञ्चदशिनो यत् पञ्चदशिन आलभतेऽर्धमासानेव तैर्यजमानोऽवरुन्धे ।

—*ŚBr*. XIII. 2. 5 1.

2. युञ्जन्ति ब्रध्नमरुषञ्चरन्तमिति । असौ वा आदित्यो ब्रध्नोऽरुषोऽमुमेवास्या आदित्यं युनक्ति स्वर्गस्य लोकस्य समष्ट्यै ।

3. संशितो अप्स्वप्सुजा इति । अप्सु योनिर्वा अश्वः ।

—*ŚBr*. XIII. 2. 7.10

4. आज्यमवदानी कृत्वा प्रत्याख्यायं देवताभ्य ऽआहुतीर्जुहोति ।

—*ŚBr*. XIII. 3. 4. 1

आज्येन जुहोति, मेधो वा आज्यम्—XIII. 3. 62

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nowhere mentions of blood or meat oblations as have been prescribed by Mahīdhara and other commentators. We find in the passage "Verily the horse is slaughtered for all the deities", it refers to the setting Sun, when the Sun gets surrounded with red-tint all over. This red tint is the indication of the blood that oozes out and gets spread all through the sky. The gods take a share in this blood as has been spoken of in a passage :

> They (the gods) spake, "We are the *Agnyaḥ Sviṣṭakṛtāḥ* of the horse (sacrifice); let us take out of ourselves a special share : therewith we shall overcome the Asuras". They took the blood (the red light of the morning to get a victory over the *asuras*, that is darkness) for themselves in order to overcome their rivals.[1]

One has to look to and admire the beauty of the red and pink colour which accompanies the rising Sun, as if the nature is offering oblations through what has been termed as *Gomṛga-kaṇṭha* (from the gullet of the Gomṛga), or from a *Aśvaśafa* (or from horse's hoof), or from an *Ayasmaya caru* (iron bowl). (XIII. 3. 4. 3-5) These are the figurative terms used to describe the sparkling beauty of the solar radiance and effulgence at the sunrise or the sunset.

There are described twelve blessings from the *Aśvamedha Yajña* or the sacred rituals connected with Aśva : the Yajña is accordingly known by twelve names :

Prabhu—Strengthful	Ūrjasva—Food-abounding
Vibhu—Plenteous	Payasvān—Sapful
Vyaṣṭi—Obtainment	Brahmavarcasi—Holiness
Vidhṛti—Distinction	Ativyādhi—Excelling in hitting

1. तेऽब्रुवन्। अग्नयः स्विष्टकृतोऽश्वस्य वयमुद्धारमुद्धरामहै तेनासुरानभिभविष्याम ऽइति ते लोहितमुदहरन्त भ्रातृव्याभिभूत्यै यत् स्विष्टकृद्भ्यो लोहितं जुहोति भ्रातृव्याभिभूत्यै भवति। —*ŚBr.* XIII. 3. 4. 2

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Vyavṛtti—Severance

Dīrgah—Long (wide) (forest) mark.

Klṛpti—Fitness

Pratiṣṭhā—Support.

The Puruṣamedha

There have been so many misgivings in respect to the Aśvamedha sacrifice described in the Vedic literature and also in respect to the Puruṣamedha (*Śatapatha* (XIII. 6. I). The *Śatapatha* explains the significance of the Puruṣamedha thus :

> And as to why it is called Puruṣamedha : The stronghold (*puṛ*) doubtless is these worlds (*loka*), and the puruṣa (spirit) is he that blows here (the wind), he bides (śī) in this stronghold (*puṛ*); hence he is the *puruṣa*. And whatever food there is in these worlds, that is its *medha*, its food; and inasmuch as this is its *medha* its food, therefore (it is called) *puruṣmedha*.[1]

Just as the Aśvamedha is connected with the Sun, similarly the Puruṣamedha is related to the wind. It is unfortunate that in the period of decadence, a list of victims got attached with this sacrifice. The names of professions and professionals given in the *Yajurveda*, Chapter 30, are in no case the victims to be slaughtered at the stakes or yūpas, (they merely indicate the composition of a highly developed society), and similarly the animals described in Chapter 24 of the same are not the victims put at several stakes.

Like the word "*Sacrifice*", the Vedic word "*Ālabhana*" has also deteriorated and degraded in its meaning. Its original meaning was the "procurement for a sacred act".

The Sarvamedha

The *Satapatha* also describes a Sarvamedha in the Seventh Adhyāya of the Thirteenth Book. It is a ten days Soma

1. अथ यस्मात् पुरुषमेधो नाम । इमे वै लोकाः पूरयमेव पुरुषो योऽयं पवते सोऽस्यां पुरि शेते तस्मात् पुरुषस्तस्य यदेषु लोकेष्वन्नं तदस्यान्नं मेधस्तद्यदस्यै तदन्नं मेधस्तस्मात्पुरुषमेधः । —*ŚBr.* XIII. 6. 2. 1

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Sacrifice, for the saka of gaining and winning every kind of food. At this sacrifice. the sacrificer builds up the greatest possible fire-altar. The ten days' programme is as follows :

1. Agnistut—Agniṣṭoma
2. Indrastut Ukthyā
3. Sūryastut Ukthyā
4. Vaiśvadeva
5. Aśvamedhikā
6. Pauruṣamedhikā
7. Aptoryāma
8. Triṇava
9. Trayastriṁśa
10. Atirātra

The Pitṛmedha

This is a sacrifice connected with the funeral. A burial place (*smaśāna*) is prepared for a dead persons (*smaśāna= aśman* or stone, *śayāna* (couch)), which figuratively serves as a house or as a monument. *Śavānna* has come to mean smaṣāna or the word is an altered mystic form of smaśānna.

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CHAPTER III

THE BRĀHMAṆAS LAY THE FOUNDATIONS OF MENSURATION AND GEOMETRY.

The Vedic Saṁhitās are followed by the Brāhmaṇas and the Āraṇyakas. As we have said elsewhere that if we accept 3000 B.C. as a convenient date for the Ṛgvedic culture, the *Aitareya Brāhmaṇa* will have to be assigned a date 2500-2000 B.C.; the *Śatapatha Brāhmaṇa* 1500 B.C., the *Taittirīya Saṁhitā* 1600 B.C. and this period is then followed by the period of the *Śrauta Sūtras*. In this chapter, we shall show that the first real foundations of mensuration and also of geometry were laid during the period of the *Brāhmaṇas*. The main *Brāhmaṇas* are : (*i*) the *Aitareya Brāhmaṇa*, belonging to the *Ṛgveda* school, (*ii*) the *Śatapatha Brāhmaṇa*, belonging to the *Śukla Yajurveda* school, (*iii*) the *Taittirīya Brāhmaṇa* belonging to the *Kṛṣṇa Yajurveda* school ; the *Kṛṣṇa Yajurveda* is also known as the *Taittirīya Saṁhitā*, which in itself possesses the character of the Saṁhitā and a Brāhmaṇa both ; (*iv*) the *Gopatha Brāhmaṇa*, belonging to the *Atharvaveda* school, and (*v*) the *Sāma Brāhmaṇa*, belonging to the *Sāmaveda* school. Whereas the *Śatapatha Brāhmaṇa* had the popularity in the North, the *Taittirīya Saṁhitā* was perhaps more known amongst the orthodox scholars of the South. The mensuration and geometry both developed in India in relation to rituals, specially those connected with the construction of the fire-altars. We shall in this chapter give some details from the *Śatapatha Brāhmaṇa* and the *Taittirīya Saṁhitā*.

Finger-widths as Measure of Linear Dimensions

A clear indication where the widths of fingers have been used as units of measurement is in the following passages :

> ..... He measures it (the fire-altar) by finger-breadths : for the sacrifice being a man (*puruṣa*), it is by means of him

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that everything is measured here. Now these, to wit the fingers, are his lowest measure (*avama mātrā*); he thus secures for him (the sacrificial man or the Yajamāna) that lowest measure of his and therewith he thus measures him. (2)[1]

He measures by twenty-four finger-breadths,—the Gāyatrī verse consists of twenty-four syllables, and Agni is of the Gāyatra nature; as great as Agni is, as great as his measure, by so much he thus measures him. (3)[2]

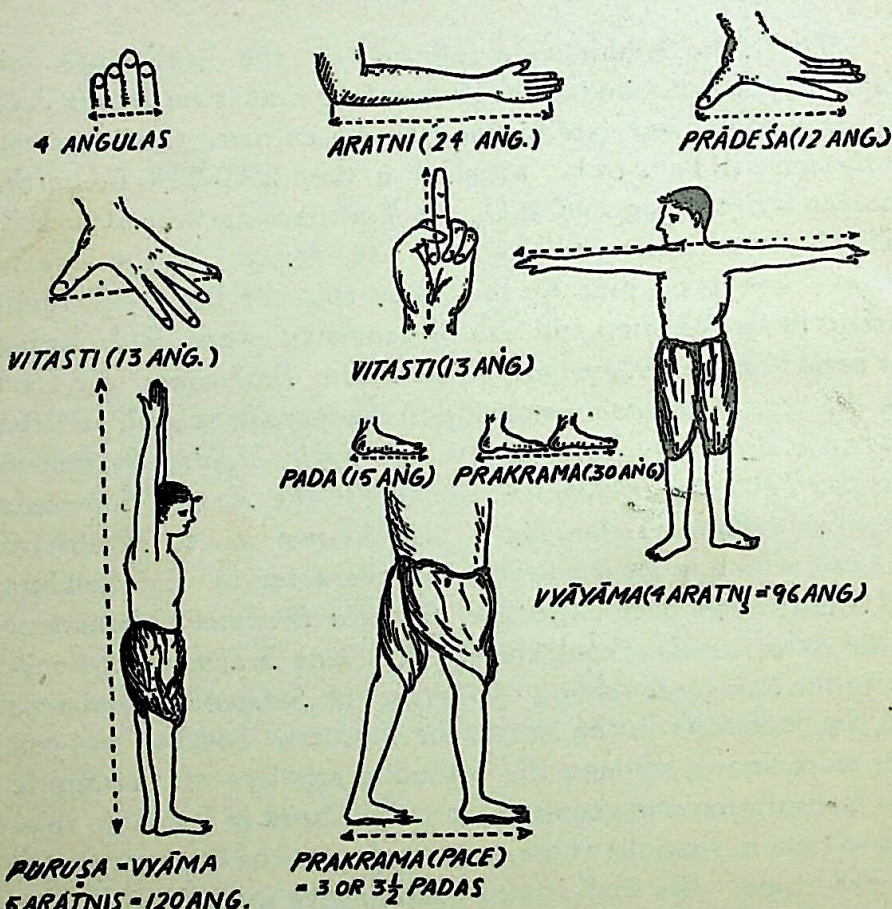

Fig. 13.1. (*i*) Aṅgulas, Aratni, Prādeśa, Vitasti (*i*), Vitasti (*ii*), Puruṣa, Pada, Prakrama, Vyāma.

1. तं वा अंगुलिभिर्मिमीते। पुरुषो वै यज्ञस्तेनेदꣳ सर्वंम्मितन्तस्यैषाऽवमा मात्रा यदङ्गुलयस्तद्याऽस्यावमा मात्रा तामस्य तदाप्नोति तयैनन्तन्मिमीते॥ (2)
2. चतुर्विंशत्याङ्गुलिभिर्मिमीते। चतुर्विंशत्यक्षरा वै गायत्री गायत्रोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनं तन्मिमीते (3)

—*ŚBr.* X. 2. 1. 2-3

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The passage not only mentions the use of *aṅguli* or the finger-breadth as a unit of measure, it also speaks of it as an *avama-mātrā* or the small unit. It further speaks of a linear measure of 24 *aṅgulis*, which has been known to be the measure of an *aratni* or cubit, i.e., a distance from the tip of the middle finger to the elbow. A linear space equal to 12 *aṅgulis* or finger-breadths is known as *vitasti* or span (a space between the thumb and the little finger of a stretched palm or from the wrist to the tip of middle finger).

Aratni or Cubit as a measure

The word "*aratni-mātri*" as occurring in the *Śatapatha Brāhmaṇa* is very significant. It occurs in the following passages: VI.3.1.33 ; 7.1.14 ; XIV. 1.2,6 ; and also X.2.3.13. Similarly, we have the term "*aratni-mātra*" occurring at VI.3.1.30 ; VII.5.1.6; 13 ; VII.1.1.43. These passages clearly indicate that very often the dimensions were indicated in terms of the unit known as *aratni*. We shall reproduce some of these passages here :

> 1. On the right (south) side is the Āhavanīya fire and on the left (north) lies the spade (*abhri*, fem.) for the Āhavanīya (masc.) is a male and the spade a female ; and the male lies on the right side of the female. (It lies) at a cubit's (*aratnimātrāt*) distance, for at a cubit's distance the male lies by female,[1]
>
> 2. It (the spade) may be a span-long (*prādeśa-mātri*) ; for the voice here speaks but as far as a span's distance. It is, however, a cubit long (*aratni-mātri*) for the cubit is the arm, and strength is exerted by the arm : it thus becomes equal to his strength.[2]

1. दक्षिणत आहवनीयो भवति । उत्तरत एषाभ्रिरुपशेते वृषा वाऽआहवनीयो योषाभ्रिर्दक्षिणतो वै वृषा योषामुपशेतेऽरत्निमात्रेऽरत्निमात्राद्धि वृषा योषामुपशेते ।

—*ŚBr.* VI. 3. 1. 30

2. प्रादेशमात्री स्यात् । प्रादेशमात्रं हीदमभिवाग्वदत्यरत्निमात्री त्वेव भवति बाहुर्वा ऽअरत्निर्बाहुर्नौ वै वीर्यं क्रियते वीर्यसम्मितैव तद् भवति ॥

—*ŚBr.* VI. 3. 1. 33

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3. It (the seat, or *āsaṇdī*) is a span high (*prādeśa-mātrī-ūrdhvā*) for Viṣṇu, as an embryo, was a span high, he thus makes the womb equal in size to the embryo. It is a cubit across (*aratni-mātrī tiraścī*); for the cubit is the length of the forearm, and strength is exerted by the arm.[1]

4. On the right (south) of the Āṣāḍhā, (he places it), for the tortoise (*kūrma*, masc.) is a male and the Āṣāḍhā a female, and the male lies on the right side of the female ;—at a cubit's distance, for at a cubit's distance the male lies by the female.[2]

5. He puts them down at the distance of two *retaḥsic*, the retaḥsic being the ribs, and the ribs being the middle, he thus puts food into the middle of him (Agni) on the north (upper) side (of the central brick) he thus puts the food upon him ;—at the distance of a cubit (*aratnimātra*), for from a cubit's distance food is (taken by the hand and) eaten.[3]

6. He deposits it north of the fire, at a cubit's distance (*aratni-mātre*)[4].

7. He then measures three cubits long, and lays it sevenfold.[5]

1. प्रादेशमात्र्यूर्द्ध्वा भवति । प्रादेशमात्रो वै गर्भो विष्णुर्योनिरेषा गर्भसम्मितां तद्योनिं करोत्यरत्निमात्री तिरश्ची बाहुर्वाऽअरत्निर्बाहु नो वै वीर्यं क्रियते । —*ŚBr.* VI. 7.1.14

2. दक्षिणतोऽषाढायै वृषा वै कूर्मो योषाषाढा दक्षिणतो वै वृषा योषामुपशेतेऽरत्निमात्रेऽरत्निमात्राद्धि वृषा योषामुपशेते ।
—*ŚBr.* VII. 5. 1. 6

3. ते रेतःसिचोर्वेलयोपदधाति । पृष्ठयो वै रेतःसिचौ मध्यमु पृष्ठयो मध्यत एवास्मिन्नेतदन्नं दधात्युत्तरे उत्तरमेवास्मादेतदन्नं दधात्यरत्निमात्रेऽरत्निमात्राद्ध्यन्नमद्यते ॥
—*ŚBr.* VII. 5. 1. 13

4. तामुत्तरतोऽग्नेर्निदधात्यरत्निमात्रे तस्योक्तो बन्धुः ।
—*ŚBr.* VII. 1. 1. 43

5. अथारत्निमात्रीम्मिमीते । ताꣳ सप्तधा समस्यति ।
—*ŚBr.* X. 2. 3. 13

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> 8. It (spade) is a cubit long (*aratni-mātra*), for a cubit means the (fore-) arm, and with the arm strength is exerted.[1]

Eggeling in his note attached to *SBr.* VII.5.1.13 (a passage quoted above) says :

> The mortar and pestle are to be placed as far north of the central (naturally-perforated) brick, as the two *retaḥsic* lie in front (towards the east) of it. This distance is *ascertained by means of a cord* stretched across the bricks hitherto laid down (from the svayamātṛṇṇa to the Āṣāḍhā), and knots made in the cord over the centre of the respective bricks.

Prādeśa as a unit of measure

In some of the passages quoted above, the word *prādeśa-mātra* also occurs, indicating the measure of a span. The following are the passages in the *Śatapatha Brāhmaṇa*, where prādeśa as a unit of measure has been used :

Prādeśamātraḥ : VI. 5.2.8 ; 6.2.12 ; 3.17 ; 7.1.14 ; VII. 5.1.14.

Prādeśamātram : III.5.4.5 ; VI.3.1.33 ; VII.5.1.23 : X.6. 1.10 : XIV.1.2.17.

Prādeśamātrama-iva : VII.5.1.23 ; X 6.1.10 ; XIV.1.2. 17.

Prādeśamātre : VII.5.1.14.

Prādeśamātrī : VI.3.1.33 ; 6.2.12 ; 7.1.14 ; XIV. 1.2.11.

Prādeśamātryaḥ : VI.6.3.17.

Here we shall quote a passage showing the construction of a square, the side of which is two prādeśas (or two cubits or one *aratni*) :

> He draws their outlines, saving the measure of a span (*prādeśa-mātram vinā parilikhati*) with the text : "Here do I cut off the necks of the Rakṣas". For the

1. अरत्निमात्री भवति । बाहुर्वाऽअरत्निर्बाहुनो वै वीर्यं क्रियते ।
SBr. XIV. 1. 2. 6

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spade is a thunderbolt that he thus cuts off the necks of the Rakṣas(5).

Let him first mark off the right (southern) one of the two that are in the front; then the left one of the two behind; then the right one of those behind; then the left one of those in front(6).

But they say conversely, that he should mark of the first the left one of the two behind : then the right one of those behind; and then the left one of those in front. Or he may also mark them off in one and the same direction; but let him, in any case, mark off last of all the one which is on the left of those in front(7)[1].

This passage demands a space of one span to be left between the two adjoining *uparavas*. These *uparavas* are themselves to be round a span in diameter. Hence by connecting the four centres by lines, a square of two spans (of thumb and forefinger), or one cubit is obtained. On the basis of this text of the *Śatapatha*. we have the following in the *Baudhāyana Śulba Sūtra* (1. 100)

The *uparavas* have the length of a prādeśa each and the distance between the two of them is a prādeśa. (The *uparavas* are made in the following way :) Make a square the side of which is one aratni long, fix pole

1. तान्प्रादेशमात्रं विना परिलिखति । इदमहꣳ रक्षसां ग्रीवाऽअपि कृन्तामीति वज्रो वा ऽअभ्रिर्वज्रेणैवैतन्नाष्ट्राणाꣳ रक्षसां ग्रीवाऽअपि कृन्तति ॥ (5)

तद्यावेतौ पूर्वौ । तयोर्दक्षिणमेवाग्रे परिलिखेदथाऽपरयोरुत्तरमथाऽपरयोर्दक्षिणमथ पूर्वयोरुत्तरम् ॥ (6)

अथोऽइतरथाऽहुः । अपरयोरेवाऽग्र उत्तरं परिलिखेदथ पूर्वयोर्दक्षिणमथापरयोर्दक्षिणमथ पूर्वयोरुत्तरमित्यथोऽ अपि समीच एव परिलिखेदेतन्त्वेवोत्तमं परिलिखेद्य एष पूर्वयोरुत्तरो भवति । (7)

—*ŚBr.* III. 5 4. 5-7.

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on its corners, and describe circles (round) these poles taking half-a-prādeśa for radius.[1]

Tradition says that Viṣṇu as an embryo was a span long.[2] The measure of an *ulūkhala* or mortar is prescribed to be one span. The geometrical description of the mortar is as following :

> It (the mortar) is of the measure of a span, for the head is, as it were, of the measure of a span ; four-cornered (*catuḥ-sraktiḥ*) ; contracted in the middle, for the head is, as it were, contracted in the middle.[3]

Four-sided figure is aptly called *catuḥ-sraktiḥ*, perhaps the oldest name in record for a square. Contraction is designated by the term *saṁgṛhṭam*.

Vitasti as a Measure Unit

We have the following passage to indicate the use of *vitasti* (span) as a measure of unit :

He then measures one a span long (*vitasti-mātrm vimimite*) and lays it sevenfold.[4]

> To the tail he gives a vitasti (span) : he thus lays strength into the support, for the tail is the support.

1. अथोपरवाः प्रादेशमुख : प्रादेशान्तराला : । अरत्निमात्रँ समचतुरस्रं विहृत्य स्रक्तिषु शकून्निहन्यात् । अर्धप्रादेशेनार्धप्रादेशेनैकैकं मण्डलं परिलिखेत् ।

—*BŚl* I. 100-101

2. प्रादेशमात्री भवति । प्रादेशमात्रो वै गर्भो विष्णुरात्मसम्मितामेवाऽस्मिन्नेतत्सम्भूतिं दधाति ।

—*ŚBr*. VI. 6. 2. 12. ; also VI. 5. 2. 8; 6. 3. 17 ; VII. 5 1. 14 etc.

3. तत्प्रादेशमात्रं भवति । प्रादेशमात्रमिव हि शिरश्चतुःस्रक्तिर्भवति चतुःस्रक्तीव हि शिरो मध्ये संगृहीतं भवति मध्ये संगृहीतमिव हि शिरः ॥

—*ŚBr*. VII. 5. 1 23

4. अथ वितस्तिमात्रीं मिमीते । ताँ सप्तधा समस्यति ।

—*ŚBr*. X. 2. 3. 14

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> The vitasti means the hand, and by means of the hand food is eaten.[1]

Vitasti means the span of thumb and little finger and is equal to the distance from the wrist to the tip of the middle finger.

Vyāma as a Unit of Measure

Vyāma or fathom as a unit of measure has also been indicated in the *Śatapatha Brāhmaṇa*. Vyāma is the space between the tips of the two middle fingers of a man standing with outstretched arms. According to the *Baudhāyana Śulba Sūtra*, it is equal to five aratnis or 120 aṅgulas. This is also considered as man's height (1 *vyāma*=1 *puruṣa*) :

> From the raised site of the Gārhapatya, he strides seven steps eastward. From there he measures off a fathom (vyāma) towards the east, and having in the middle thereof, thrown up (the ground) for the Āhavanīya, he sprinkles it with water.[2]

In the following passages, we have the term *vyāma-mātra* or vyāma as a measure :

> "Let it (the altar) measure a vyāma (*vyāma-mātra*) across on the west side", they say : that namely, is the size of the man, and it (the altar) should be of the man's size.[3]

The Gārhapatya fire-altar, which is circular, is also described to be a vyāma in diameter :

> It (the Gārhapatya hearth) measures a vyāma (fathom) (in diameter), for man is a fathom high, and the man is Prajāpati (lord of generation), and Prajāpati is Agni ;

1. अथ पुच्छे वितस्तिमुपदधाति । प्रतिष्ठायां तद्वीर्यं दधाति । प्रतिष्ठा वै पुच्छः हस्तो वितस्तिर्हस्तेन वा अन्नमद्यते ।
—*ŚBr.* X. 2. 2. 8

2. गार्हपत्यस्योद्धतात्सप्त प्राचः प्रक्रमान्प्रक्रमति ततः प्राञ्चं व्यामं विमिमीते तस्य मध्य आहवनीयायोद्धत्यावोक्षति पूर्वार्धाद् व्यामस्य त्रीन् प्राचः प्रक्रमान्प्रक्रामति स वेद्यन्तः ॥ —*ŚBr.* X 2. 3. 1

3. व्याममात्री पश्चात्स्यादित्याहुः । एतावान्वै पुरुषः पुरुषसम्मिता हि व्यरत्निः प्राची त्रिवृद्धि यज्ञो नात्र मात्रास्ति यावतीमेव स्वयं मनसा मन्येत तावतीं कुर्यात् । —*ŚBr.* I. 2. 5. 14

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he thus makes the womb of equal size to his (Agni's) body. It is circular, for the womb is circular.[1]

Prakrama as a Unit of Measure of Distance

Distances are measured in steps or *Prakramas*. According to the *Baudhāyana Sūtras*, a Prakrama is equal to 2 padas or the 30 aṅgulas. The word *prakrama* occurs in the following passages in the *Śatapatha Brāhmaṇa* : X. 2.3.1 ; 2 ; 6 ; XIII. 4,3. 4 ; 6-14. In the passages of the Book XIII, prakrama-oblations have been described. The following passage describes the drawing of lines round the footprints of a horse :

> Having called (on the masters of lute-prayers), the Adhvaryu performs the *prakrama* oblations, either on the southern fire, or on a footprint of the horse, after drawing lines round it—whichever the practice is there: but the former is the established rule.[2]

The following passages refer to the distances measured in steps:

> From the raised site of the Gārhapatya, he strides seven steps eastward. From the front part of the fathom he strides three steps eastward ; that is the end of the Vedi (1).[3]
>
> Now, there are here, including the fathom (as one), eleven steps between the end of the Vedi and the (original) Gārhapatya. (2)[4]

1. व्याममात्री भवति । व्याममात्रो वै पुरुषः पुरुषः प्रजापतिः प्रजापतिरग्निरात्मसम्मितां तद्योनिं करोति परिमण्डला भवति परिमण्डला हि योनिरथोऽअयं वै लोको गार्हपत्यः परिमण्डलऽइव वा अयं लोकः ।
—*ŚBr*, VII. 1. 1. 37
2. सम्प्रेष्याध्वर्युः प्रक्रमाञ्जुहोति । अन्वाहार्यपचने वाश्वस्य वा पदं परिलिख्य यत्तरथास्य तत्रावृद्भवति पूर्वा त्वेव स्थितिः ।
—*SBr*. XIII. 4. 3. 4
3 गार्हपत्यस्योद्धतात्सप्त प्राचः प्रक्रमान् प्रक्रामति ततः प्राञ्चं व्यामं विमिमीते तस्य मध्यऽआहवनीयायोद्धत्याचोक्षति पूर्वार्धात् व्यामस्य त्रीन् प्राचः प्रक्रमान्प्रक्रामति स वेद्यन्तः । (1) —*ŚBr*.X.2.3.1
4. ते वा एते । व्यामैकादशाः प्रक्रमाऽअन्तरा वेद्यन्तञ्च गार्हपत्यञ्च । (2)
—*ŚBr*.X.2.3.2

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From the (western) end of the Vedi he measures off the Vedi thirty-six steps long eastward, thirty (steps) broad behind, and twenty-four (steps broad) in front—that makes ninety. This then is the Vedi measuring ninety steps ; thereon he lays out the sevenfold firealtar. (4)[1]

Now some intending to construct higher forms (of altars) increase (the number of) these steps and this fathom, accordingly, saying, 'We enlarge the womb in accordance therewith'. (6)

As large as this Vedi of the sevenfold (fire-altar) is, fourteen times as large he measures out the Vedi of the one-hundred and one-fold (altar). (7)

He now measures off a cord thirty-six steps (yards) long, and folds it up into seven (equal) parts ; of this he covers (the space of) the three front (eastern) parts (with bricks), and leaves four (parts) free. (8)

He then measures (a cord) thirty steps long, and lays it sevenfold : of this he covers three parts (with bricks) behind, and leaves four (parts) free. (9)

He then measures (a cord) twenty-four steps long and lays it sevenfold ; of this he covers three parts in front (with bricks) and leaves four (parts) free. This then is the measuring out of the Vedi. (10)[1]

1. A step or pace (*prakrama*) is equal to 3 feet (*pada*), a foot measu ring 22 finger-breadths (*aṅgula*),—these measures being, however (at least theoretically) relative to the sacrificer's height.

The description given here is of a Mahāvedi on which the ordinary fire-altar is raised, and which is enlarged in proportion to the size of the altar. The intermediate sizes of the fire-altar between the two extremes here alluded to increase each by four square "man's lengths" (the man being measured with upstretched arms): or by one man's length on each side of the body of the altar ; the largest possible altar thus measuring 101 man's lengths on each side.

A cord measuring 36 steps is taken. The geometer stretches the cord along the ground from the western end of the Vedi eastwards

1. स वेद्यन्तात् । षट्त्रिंशत्प्रक्रमां प्राचीं वेदिं विमिमीते । (contd.)

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Puruṣa or man's length as a Unit of Measure

In the construction of the firealtars, it has been customary to regard the man's length as a unit of measurement. All men are not of equal stature, and hence, the yajamāna or the house-

and marks off on the ground three-sevenths of the cord on the eastern side, that part of the Vedi being afterwards covered by the brick-built altar, whilst the remaining space behind is required for the Sadas and Havirdhāna sheds etc. If we take the Mahāvedi to be 108 feet long (=36 prakramas) this would allow 15-3/8 feet for each part, or some 46 feet for the length of the part to be covered with bricks, and this measure being equal to seven man's lengths, would allow 6-4/7 feet for a man's length (including the upstretched) arms. Between the altar and the front (eastern) edge of the Vedi, a space of one foot is, however, to be left.

In the second case (when a cord of 30 steps long has been taken, the geometer stretches the cord (north to south) and marks off the three central divisions of it as forming the hind side of the altar (leaving two-sevenths of the string free on either side). This gives 12-6/7 (out of 90) feet for each part, or 38-4/7 feet for the back or western side of the altar.

In the third case (where a cord measuring 24 steps has been taken), we have 10-2/7 (out of 72) feet for each part or 30-6/7 feet for the front, or eastern side of the altar. The measurements here given are intended as refinement on the usual square shape of the fire-altar.

त्रिꣳशतं पञ्चात्तिरश्चीं चतुर्विꣳशतिं पुरस्तात्तन्नवतिः सैषा नवति प्रक्रमा वेदिस्तस्याꣳ सप्तविधमग्निं विदधाति ॥ (4)

तद्धैके । उत्तराविधा विधास्यन्त एताꣳश्च प्रक्रमानेतञ्च व्याममनुवर्धयन्ति योनिमनुवर्धयामऽइति ॥ (6)

सा यावत्येषा सप्तविधस्य वेदिस्तावतीं चतुर्दश कृत्वऽएकशतविधस्य वेदिं विमिमीते ॥ (7)

अथ षट्त्रिꣳशत् प्रक्रमाꣳ रज्जुं मिमीते । ताꣳ सप्तधा समस्यति तस्यै त्रीन्भागान् प्राचऽउपदधाति निःसृजति चतुरः ॥ (8)

अथ त्रिꣳशत् प्रक्रमान् मिमीते । ताꣳ सप्तधा समस्यति तस्यै त्रीन् भागान् पश्चादुपदधाति निःसृजति चतुरः ॥ (9)

अथ चतुर्विंशति प्रक्रमान् मिमीते । ताꣳ सप्तधा समस्यति तस्यै त्रीन् भागान् पुरस्तादुपदधाति निःसृजति चतुरऽइति नु वेदिविमानम् । (10)

—*ŚBr.* X. 2. 3. 4-10

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holder (the chief host in the sacrifice) was taken to be the standard for the sacrifice initiated by him.

The word "*puruṣa-mātram*" occurs in the following passages of the *Śatapatha*, meaning *puruṣa* or a man's length as a measure: (this is in connection with the preparation of a burial place or śmaśāna). The burial places or mounds are either square (*catuḥsrakti*) or round (*parimaṇḍala*)[1] The burial place is made on a ground inclining towards the north, for the north is the region of men. Some suggest it should be built on a ground inclining towards the south for the world of Fathers inclines towards the south; others hold that the burial place should be on a *Pratyarṣa* (counter-cutting) ground inclined towards the south. It is difficult to interpret the wort *pratyarṣa*: it may either be a cutting made into southward sloping ground in such a way as to make the cut piece of ground rise towards the south, or perhaps such a part of the southward inclined ground as naturally rises towards the south. Again, it is suggested that tomb may be made on a *level* ground. The indication of level is indicated by the flow of water. In this context we have:

> On any level (ground) (*samasya*) where the waters flowing thither from a south-easterly direction, and coming to a standstill, will, on reaching that (north-westerly) quarter, without pressing forward, join imperishable water, on that (ground) one may make (the tomb).[2]

As regards the dimensions of the tomb, we have the following:

> For an Agnicit (builder of the fire-alter), one makes the tomb after the manner of the fire-altar; for when a

1. तस्माद्या दैव्यःप्रजाश्चतुःस्रक्तीनि ता : श्मशानानि कुर्वतेऽथ या आसुर्यः प्राच्यास्त्वद्य त्वत्परिमण्डलानि । —*ŚBr.* XIII. 8. 1. 5

2. यस्यैव समस्य सतः । दक्षिणतः पुरस्तादाप एत्य सꣳस्थायाप्रघ्नत्य एतान् दिशमभिनिष्पद्याक्षय्या अपोऽपिपद्येरꣳस्तत् कुर्याद् । —*ŚBr.* XIII 8. 1. 9

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sacrificer builds a fire-altar, he thereby constructs for himself by sacrifice a new body for yonder world. (17)[1]

One must not make it (too) large lest he should make the sin (of the deceased) large. "Let him make it as large as the fire-altar without wings and tail," say some, "for like that of the fire-altar is this his (the Sacrificer's) body." (18)[2]

But let him rather make it just of man's size (*puruṣa-mātram*); he thus leaves no room for another :—broader (*variyaḥ*) behind, for what is left behind is offspring. .....Having attended to this, he encloses it with cords twisted (and extended) in the non-sunwise way (that is by twisting or spinning the strands from right to left, or contrary to the Sun's course). The cord is extended round the grave from right to left (east, north, west, south) by means of pegs driven into the ground at the four corners.)(19)[3]

Again in following passages, we have an indication that *puruṣa* was an accepted unit of measurement :

Now as to the (other) forms of the fire-altar. Twenty-eight man's lengths long (*aṣṭāviṁśatiḥ prāñcaḥ puruṣaḥ*) (from west to east) and twenty eight men's lengths across (*aṣṭāviṁśatiḥ tiryañcaḥ*) is the body (of the altar) fourteen men's lengths the right (*caturdaśa puruṣaḥ*

1. अग्निविधयाग्निचितः श्मशानं करोति यद्वै यजमानोऽग्निं चिनुतेऽमुष्मै तल्लोकाय यज्ञेनात्मानꣳ संस्कुरुत एतदु ह यज्ञियं कर्मासꣳस्थितमा-श्मशान करणात्तद्यदग्निविधयाग्निचितः श्मशानं करोत्यग्निचित्यामवे तत्सꣳस्थ पयति ॥ (17)
2. तद्वै न महत् कुर्यात् । नेन्महदघङ्करवाणीति यावानपक्षपुच्छोऽग्नि-स्तावत्कुर्यादित्युहैक आहुः समानो ह्यस्यैष आत्मा यथैवाग्नेस्त-थेति ॥ (18)
3. पुरुषमात्रन्त्वेव कुर्यात् । तथापरस्मा अवकाशन्न करोति पश्चाद् वरीयः प्रजा वै पश्चात्प्रजामेव तद्वरीयसीं कुरुत उत्तरतो वर्षीयः प्रजा वा उत्तराः प्रजामेव तद्वर्षीयसीं कुरुते तद्विधायापसलविसृष्टाभि स्पन्द्याभिः पर्यातनोत्यपसलवि पित्र्यं हि कर्म ॥ (19)

—*ŚBr.* XIII. 8.1. 17-19. also see 20.

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dakṣiṇaḥ), and fourteen the left wing, and fourteen the tail. Fourteen cubits (aratnis) he covers (with bricks), on the right, and fourteen on the left wing, and fourteen spans (*vitasti*) on the tail. Such is the measure of (an altar of) ninety-eight man's lengths with the additional space (for wings and tail).

He now measures a cord of three man's lengths (*tripurusum rajjum mimite*) and lays it sevenfold : of this he covers (the space of) four parts (with bricks) on the body (of the altar) and three on the wings and tail.[1]

As to this they say. "When thirteen man's lengths are over how is it that these do not deviate from the right proportions (of the altar) ?" Well, what right proportions. here were in the case of that seventh man's length, these same proportions (also apply) to all these (redundant man's lengths).[2]

To this Eggelling attaches the note : The altar is to be made fourteen times as large as the sevenfold one ; and the latter being said to be in exact proportion with Prajāpati, the larger altar would thus show an excess of thirteen man's lengths over the rightly proportioned altar.

It has been recommended that in the first instance. one should construct the simple altar (i.e. the one of a single man's length on each side), then the one higher by one man's length

1. अथाग्नेर्विधाः । अष्टाविंशतिः प्राञ्चः पुरुषा अष्टाविंशतिस्तिर्यञ्चः स आत्मा चतुर्दश पुरुषा दक्षिणः पक्षश्चतुर्दशोत्तरश्चतुर्दश पुच्छञ्चतुर्दशारत्नीं दक्षिणे पक्ष उपदधाति चतुर्दशोत्तरे चतुर्दश वितस्तीः पुच्छ इति न्वष्टानवतेः पुरुषाणां मात्रा साधिमानानाम् ॥ (11)

अथ त्रिपुरुषाꣳ रज्जुं मिमीते । ताꣳ सप्तधा समस्यति तस्य चतुरो-भागानात्मन्नुपदधाति त्रीन्पक्षपुच्छेषु ॥ (12)

—*ŚBr.* X. 2. 3. 11-12

2. तदाहु । यत्त्रयोदश पुरुषाऽअतियन्ति कथमेते सम्पदो न च्यवन्त इति या वा एतस्य सप्तमस्य पुरुषस्य सम्पत्सैवैतेषाꣳ सर्वेषाꣳ सम्पत् ॥

—*ŚBr.* X. 2. 3. 15

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up to the one of unlimited size[1]. But it is further said that it should not be so. One should construct first the sevenfold altar, then the next higher up to the one hundred and one-fold one, but he should not construct one exceeding the one hundred and one-fold one[2] The same is supported by the *Āpastamba Śulba Sūtra*. The first altar is of one puruṣa. The second altar is of two puruṣas. The third (altar) is of three puruṣas. They (*i.e.* the fire-altars) go on like this up to one-hundred and one puruṣas.[3]

It must be noted that in these passages, the word *puruṣa* is used for a two-dimensional measure. The first fire altar has an *area* of one puruṣa (actually meaning one square-puruṣa). For the second fire-altar, the area is two puruṣas (actually meaning two *square* puruṣas) ; and thus the areas go on increasing up to a limit of one-hundred and one square puruṣas.

Thus *puruṣa* is not only a linear measure (equal to one man's length with hands stretched), it is also a surface measure (the unit puruṣa area being the square of which the side is one puruṣa long).

Rajju, Cord or Rope as a Measuring Device

The word *rajju* or *śulba* means a rope or cord which was used as a measuring tape as well as a device for the construction of geometrical figures. A tree is also known as *rajjudala* or śleṣmataka, the *Cordia Myxa* or *Cordia Latifolia*, from the bark of which ropes are made in India[4]. The wood is as much prized as *khadira* (*Acacia catechu*), *Pitadāru* (deodar), or *bilva* (*Aegle marmelos*),

1. तद्धैके । एकविधं प्रथमं विदधत्यथैकोत्तरमापरिमितविधान्न तथा कुर्यात् । —*ŚBr.* X. 2. 3. 17

2. तस्मादु सप्तविधमेव प्रथमं विदधीताथैकोत्तरमैकशतावधादेकशत-विधन्तु नातिविदधीत । —*ŚBr.* X. 2. 3. 18

3, एकविध : प्रथमोऽग्निः । द्विविधो द्वितीयः । त्रिविधस्तृतीयः । त एव-मेवोद्यन्त्यैकशतविधात् । —*Āp Śl.* VIII. 10-13

4. *ŚBr.* XIII. 4. 4. 5-7

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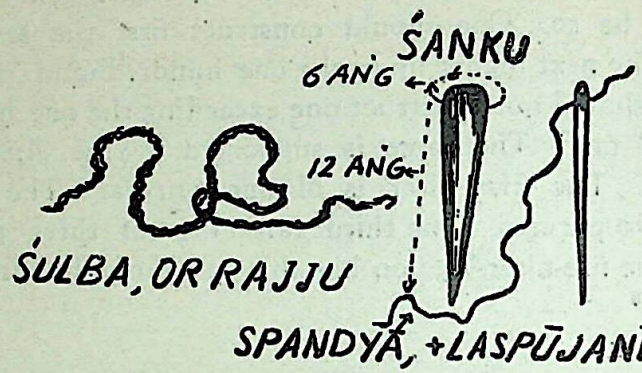

Fig. 3.2. Sulba or rajju, Śanku, Spandya and Laspājanī.

The word *rajju* occurs in the following places in the *Śatapatha Brāhmaṇa* : *Rajjuḥ* : I.3.1.14 ; III.2.4.18 ; 7 4.1 ; VI.4 3 8 ; 5.2.13 ; *Rajjuḥ-iva* : IV.4 5 3 ; *Rajjubhiḥ* VI.1.1.15 ; XIV. 1.3.11 ; *Rajjum* I.3.1.15 ; X.2.3.8 ; 12 ; XIV.2.1.6 ; *Rajjvā* : III.2.4.18 ; XI. 3.1.1 ; *Rajju-sandānam* : XIV.3.1.22.

The *Varuṇa-pāśa* (Varuṇa's noose) is well *known* ; the same is also known as *Varuṇa rajju* (I.3.1.14 ; III.2 4.18 ; 7.4.1 ; VI.4.3. 8 ; 5.2.13) ; the *rajjus* are likes snakes in appearance (IV.4.5.3).

Most significant use of *rajju* or cord is in the construction of the Mahāvedi (X.2.3.8-10) :

> He now measures off a cord thirty-six steps long ; and folds it up into seven equal (parts) ; of this he covers (the space of the) three front (eastern) parts (with bricks) and leaves four (parts) free.[1]

Similarly, then he repeats the same process with cords 30 steps long or 24 steps long.[2]

In another passage we have :

> He now measures a cord of three man's lengths, and lays it sevenfold ; of this he covers (the space

1. अथ षट्त्रिꣳशत्प्रक्रमाꣳ रज्जुं मिमीते । ताꣳ सप्तधा समस्यति । तस्यै त्रीन् भागान् प्राचऽउपदधाति निःसृजति चतुरः ॥

—*ŚBr.* X. 2. 3. 8

2. *ŚBr.* X. 2. 3. 9-10

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of) four parts (with bricks) on the body (of the altar) and three parts on the wings and tail.[1]

These are perhaps the oldest passages in which a cord or *raiju* has been mentioned in the context of the construction of a geometrical structure (in this case, a fire-altar). The Śulba Sūtras, of course, have specialized in these constructions.

Use of Yuga and Śamyā (Yoke and pin) in Constructions and Measures

Here is a very significant passage from the *Śatapatha Brāhmaṇa*, where we find a mention of yoke (*yuga*) and pin (*śamyā*) for the measurement purposes :

> He measures it with the yoke (*yuga*) and pin (*śamyā*) : namely with the yoke (that place) whither they take (the earth) ; and with a yoke-pin that from whence they take (the earth), for the team is harnessed with the yoke and the pin.[2]

The word *śamyā* has been translated by Eggeling into *wedge* (I.2.1.17). It is a stick of khadira wood, usually some six or eight inches long, used for placing under the lower grinding stone on the north side, so as to make it incline towards the east. The Agnīdhra, whilst seated north of the expansion (*vihāra*) of the fires strikes with the wedge twice the lower and once the upper grindstone. (Eggeling on *ŚBr.* I.1.4.13 ; Schol. on *Katy. Śr.* II.4.15 also *ŚBr.* I.2.1.17) *Śamyā* is one of the ten utensils enumerated in I.1.1.22 : (*i*) *śūrpa* (*ii*) *agnihotra-havaṇi*, (*iii*) *sphyā*, (*iv*) *kapāla*, (*v*) *śamyā*, (*vi*) *kṛṣṇājina*, (*vii*) *ulūkhala*, (*viii*) *muśala*, (*ix*) *dṛṣad*, and (*x*) *upala*. The word *śamyā* is also translated as yoke-pin :

1. अथ त्रिपुरुषाऽऽ रज्जुं मिमीते । ताऽऽ सप्तधा समस्यति तस्यै चतुरा भागानात्मन्नुपदधाति त्रीन् पक्षपुच्छेषु ॥

—*ŚBr.* X. 2. 3. 12

2. तां वै युगशम्येन विमिमीते । युगेन यत्र हरन्ति शम्यया यतो हरन्ति युगशम्येन वै योग्यं युञ्जन्ति सा यदेवाऽदः पिंही भूत्वा शान्तेवाऽ चरत्तदेवैनामेतद्यज्ञे युनक्ति ॥ —*ŚBr.* III 5. 1. 24

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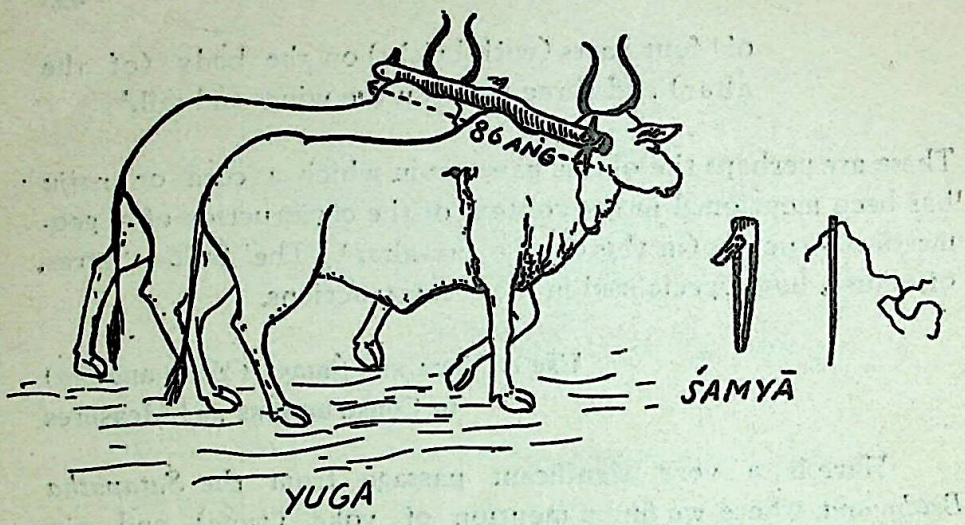

Fig. 13.3
Yuga and Śamyā

He now takes the yoke-pin (*śamyā*) and the wooden sword (*sphyā*) ; and from where the northern peg of the front side (*purvārdhyaḥ uttarārdhyaḥ śaṅkuḥ*), the strides three steps backwards and there marks off the pit (*cātvāla*). The measure of the pit is the same (as for the high altar) ; there is no (other) measure in regard to it : wherever he himself may think fit in his mind (to fix it), in front of the heap of rubbish (*utkara*), there let him mark off the pit. (26)

From the (north) edge of the altar, he lays down the pin (*śamyā*) from south to north, and draws (*parilikhati*) the (western) outline, with the text (*Yv.* V.9). (27)

Thereupon, he lays down the pin (*śamyā*) in front from south to north. and draws the outline with the text "thou art my wealth resort". (28)

1. अथ शम्याञ्च स्फ्यञ्चाऽदत्ते । तद्य एष पूर्वार्ध्यः उत्तरार्ध्यः शंकुर्भवति तस्मात् प्रत्यङ् प्रक्रामति त्रीन् विक्रमाँस्तच्चात्वालं परिलिखति सा चात्वालस्य मात्रा नाऽत्रमात्राऽस्ति यत्रैव स्वयं मनसा मन्येताग्रेणोत्करं तच्चात्वालं परिलिखेत् । (26)

स वेद्यन्तात् । उदीचीꣳ शम्यां निदधाति स परिलिखति "तप्तायनी मेऽसीतीमामेवैतदाहाऽस्याꣳ हि तप्तऽ एति । (27)

अथ पुरस्तात् । उदीचीꣳ शम्यां निदधाति स परिलिखति 'वित्तायनी मेऽसीतीमामेवैतदाहाऽस्याꣳ हि विविदान एति । (28)

—*ŚBr.* III.5.1.26 28.

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He then lays down the pin (*śamyā*) along the north (edge) of the altar from west to east, and draws the outline with the text "Preserve me from being in want". (29)

He then lays down the pin (*śamyā*) on the north side from west to east, and draws outline with the text "Preserve me from being afflicted." (30)[1]

Thus in these passages we have the use of *śamyās* or pins for fixing positions before drawing the geometrical outlines of the altar. The pins (*śaṅku* and *śamyā*) have been utilized in geometric drawings of the Śulba Sūtra age too, as we have numerous aphorisms in which they have been mentioned. *Śamyā* and *bāhu* are the units of measure in the *Baudhāyana Śulba Sūtras* (I.14), both measuring 36 aṅgulas. The *uttaravedi* has been described to be a square (*catuhsraktiḥ*) measuring a unit length of *śamyā BŚl.* I.79), equal to 36 aṅgulas. The *cātvāla* has also a measure of one *śamyā* (or it be of indefinite measure even).[2]

Use of Śaṅku (Pegs) for Geometrical Drawings

The *Baudhyāna* and the *Āpastamba Śulba Sūtras* prescribed the assistance to be taken from *śaṅkus* in geometrical drawings; for example, to quote only one: He who wishes to make an oblong is to fix two *śaṅkus* (poles or pegs) on an area of length which he intends to give to the oblong (*i.e.* at the two ends of

1. अथानुवेद्यन्तम्। प्राचीꣳ शम्यां निदधाति स परिलिखत्यवतान् मा नाथितादितीमामेवैतदाह यत्र नाऽथैतन् माऽवतादिति। (29)

   अथोत्तरतः। प्राचीꣳ शम्यां निदधाति स परिलिखत्यवतान् मा व्यथितादितीमामेवैतदाह यत्र व्यथैतन् माऽवतादिति। (30)

   —*ŚBr.* III. 5. 1. 9-30

2. षट्त्रिꣳशच्छम्या बाहू। (14)

   शम्यामात्रीं [चतुःस्रक्तिर्भवतीत्युत्तरवेदेर्विज्ञायते। (79) चात्वालः शम्यामात्रोऽपरिमितो वा। (99) —*BŚl.* I

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the *prāci* of that area).[1] The word *śaṅku* in the *Śatapatha Brahmaṇa occurs* as follows:

Śaṅkuḥ : III.5.1.26 ; 6.1.3

Śaṅkubhiḥ :II. 1.1.10 ; XIII.8.4.1

Śaṅkum : III.5.1 ; 1-6

Śaṅkoḥ : III.5.1.2-6 ; 2.2 ; 3.

In the context of the construction of the Soma altar with the high altar, known as *uttara vedi*, we have the following passages where assistance has been taken from pegs or *śaṅkus* in the correct drawings ·

From the post which is the largest on the east side (of the hall), he now strides three steps forwards (to the east) and there drives in a *śaṅku* (peg),—this is the intermediate (peg). (1)

From that middle peg (*madhyama śaṅku*), he strides fifteen steps to the right, and there drives in a peg,—this is the right hip. (2)

From that middle peg, he strides fifteen steps northwards, and there drives in a peg,—this is the left hip. (3)

From that middle peg he strides thirty-six steps eastwards, and there drives in a peg,—this is the forepart. (4)

1. दीर्घंचतुरस्रं चिकीर्षंन्यावच्चिकीर्षेत् तावत्यां भूम्यां द्वौ शङ्कू निहन्यात् । —*BŚl.* I. 36

2. तद्य एष पूर्वार्ध्यो वर्षिष्ठ स्थूणाराजो भवति । तस्मात्प्राङ् प्रक्रामति त्रीन् विक्रमाँस्तच्छङ्कुं निहन्ति सोऽन्तः पातः । (1)

तस्मान्मध्यमाच्छङ्कोः । दक्षिणा पञ्चदशविक्रमान्प्रक्रामति तच्छङ्कुं निहन्ति स दक्षिणा श्रोणिः । (2)

तस्मान्मध्यमाच्छङ्कोः । उदङ् पञ्चदश विक्रमान्प्रक्रामति तच्छङ्कुं निहन्ति सोत्तरा श्रोणिः । (3)

तस्मान्मध्यमाच्छङ्कोः । प्राङ् षट्त्रिंशतं विक्रमान्प्रक्रामति तच्छङ्कुं निहन्ति स पूर्वार्धः । (4) —*ŚBr.* III.5.1.1-4

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(This means the middle of the front side of the altar, or as it were, its head, where the *uttara vedi* is to be raised.)

From the middle peg (in front) he strides twelve steps to the right, and there drives in a peg,—this is the right shoulder. (5)

From that middle peg, he strides twelve steps to the north, and there drives in a peg,—this is the left shoulder. This is the measure of the altar. (6)

Now the reason why it is thirty steps broad behind is this : the Virāj metre consists of thirty syllables etc. (7)

But there may also be thirty-three (steps) ; for of thirty-three syllables also consists the Virāj, etc. (8)

Then as to why, the "*easterly line*" (*prāci*) is thirty-six steps long ;—the Bṛhati consists of thirty-six syllables, etc. (9)

And as to (the altar) being twenty-four steps broad in front,—the Gāyatrī consists of twenty-four syllables etc. (.....This is the measure of the altar.)[1] (10)

1. तस्मान्मध्यमाच्छङ्कोः । दक्षिणा द्वादश विक्रमान्प्रक्रामति तच्छङ्कु निहन्ति स दक्षिणोऽँश सः । (5)

तस्मान्मध्यमाच्छङ्कोः । उदङ्द्वादश विक्रमान्प्रक्रामति तच्छङ्कु निहन्ति स उत्तरोऽँश स एषा मात्रा वेदेः । (6)

अथ यत् त्रिंशद् विक्रमा पश्चात् भवति । त्रिँशदक्षरा वै विराट् । (7)

अथो ऽअपि त्रयस्त्रिँशत्स्युः । त्रयस्त्रिँशदक्षरा वै विराट् । (8)

अथ यत् षट्त्रिँशद्विक्रमा प्राची भवति । षट् त्रिँशदक्षरा वै बृहती । (9)

अथ यच्चतुर्विँशति विक्रमा पुरस्ताद् भवति । चतुर्विँशत्यक्षरा वै गायत्री । (10)

—*ŚBr.* III.1.5.10

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> And why it is broader behind,-"Wider behind, broad-hipped." thus they praise a woman.[1] (11)

In this context, one may refer to the Dārṣikī Vedi, described by the *Āpastamba Śulba Sūtras*, IV.10-23, a type which is called *yoṣā* (a woman-like).

Veṇu, or Vaṁśa (Bamboo or cane stick) used for Measurements

The word *veṇu* occurs in the following passages of the *Śatapatha Brāhmaṇa* . II.6.2.17 ; VI.3.1.31 ; 32 ; I.1.4.19 ; whereas *veṇu-yaṣṭi* or bamboo-staff is mentioned in II.6.2.17. Bamboo is hollow since Agni went away from the gods and entered into a bamboo stem ; on both sides he made himself those fences, the knots so as not to be found out, and wherever he burnt through, those spots came to be.[2] Bamboo stick is used in spade. The *Āpastamba Śulba Sūtra* recommends *Veṇu* in the construction of a square :

> In the caturasra (a square) fire-altar, the unit puruṣas are measured by the *Veṇu*.[3]
>
> It (the fire-altar) is measured by unit *puruṣas* and also measured by *Veṇu* (a bamboo-cane) ; like this it is known.[4]
>
> (Here the bamboo-cane is taken of the linear measure of a *puruṣa*), of the *yajamāna* (of the length of a *yajamāna* who stands with his two hands stretched upwards ; the bamboo-cane is taken between its two holes and the middle point (of the *Veṇu*) is fixed as the third mark.[5]

1. अथ यत्पश्चात् वरीयसी भवति । पश्चात् वरीयसी पृथुश्रोणिरिति वै योषां प्रशँसन्ति यद्वेव पश्चाद् वरीयसी भवति । (11)
   —*ŚBr.* III. 5. 1. 11
2. *ŚBr.* VI. 3. 1. 31
3. वेणुना चतुरस्रे आत्मनि पुरुषानवमिमीते । —*ĀpŚl.* VIII. 5
4. पुरुषमात्रेण विमिमीते, वेणुना विमिमीते, इति विज्ञायते ।
   —*ĀpŚl.* VIII. 22
5. यावान्यजमान ऊर्ध्वबाहुस्तावदन्तराले वेणोश्छिद्रे करोति मध्ये तृतीयम् । —*ĀpŚl.* VIII. 23.

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With the help of the *veṇu* and *śaṅku*, the square can be drawn as described by the *Āpastamba* (see commentary, page 52.) (Also *ĀpŚl*.IX.1.9). The *Baudhāyana Śulba Sūtras* also prescribe the use of *veṇu* :

> Then the area of the Agni is measured out. (12)
>
> Two marks are cut on a cane (*veṇu*) at a distance equal to the height of a man with uplifted arms. (13)
>
> A third cut is made in the middle (between the two first marks). (14)
>
> What there is done with a cord (*spandyā*) is to be done here with the cane (*veṇu*).[1] (15)

The word "*spandyā*" for a cord or *rajju* also occurs in the *Śatapatha Brāhmaṇa* : III.5.3.25 ; 6.1.25 ; XIII.8.1.9. *Spandyā* is a cord for sewing purposes :

> "With thou art Viṣṇu's sewer," (*syu* : thread or cord) he sews (the hurdles to the four door posts) with cord by means of a wooden pin. He makes a knot also.[2]
>
> Thereupon he sews (the hurdles to the posts) with a needle (*laspūjani*) and a cord (*spandyā*).[3]

Thus, *spandyā* or the sewing thread was also some times used for geometrical constructions in the place of ordinary rope or cord (*rajju*).

It is significant to note that in this passage, the word *laspūjani* has been used for the wooded pin for sewing purposes :

1. अथाग्निं विमिमीते । यावान्पुरुष ऊर्ध्वबाहुस्तावदन्तराले वेणोश्छिद्रं करोति । मध्ये तृतीयम् । यदमुत्र स्पन्द्यया करोति तदिह वेणुना करोति । —*BŚl*. III. 12-15
2. अथ लस्पूजन्या स्पन्द्यया प्रसीव्यति । विष्णोः स्यूरसीत्यथ ग्रन्थिं करोति । —*ŚBr*. III. 5. 3. 25
3. अथ लस्पूजन्या स्पन्द्यया प्रसीव्यति । इन्द्रस्य स्यूरसीत्यथ ग्रन्थिं करोति । —*ŚBr*. III. 6. 1. 25

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Prācī or Pṛṣṭhyā, the Reference Line or the Line of Symmetry

For the construction of the fire-altars, it was very necessary to have a line of reference or the backbone (line of symmetry) This was called *pṛṣṭhyā* or *prācī*. The *Baudhāyana Śulba Sūtra* speaks of *prācī* :

> This piece of the cord (*i.e.*, half of the cord) gives us the *prācī* of the required square : the *prācī* of the square has the same length as its side.[1]

In another sūtra, the same *prācī* is referred to as the *pṛṣṭhyā* :

> Having fastened the two ties at the two ends of the *pṛṣṭhyā*, one takes the cord at the *nyañcchana*-mark and stretches it towards the south ; the four corners of the square are then fixed by the half (*i.e.*, by the mark described in the earlier Sūtra, I 34).[2]

On this, Thibaut writes : *Pṛṣṭhyā*, the line marking the "back-bone", denotes the same thing as *prācī* ; the expression has its origin in the comparison of the *vedi* with an animal or human body which occurs repeatedly in the *Brāhmaṇas*. *Pṛṣṭhyā* occurs in the *Baudhāyana Sūtra* I.44, also.

The word *prācī* in the Śulba literature does not always stand for the line of reference ; it might mean only *east*, as we have in the following Sūtras :

> Prācī : I.58 ; 76 ; 91 ; 109 ; II.48-50 ; IV.15 ; 41 ; 71 ; VI 8 : 20 : VIII.12

The word *prācī* in the sense of the line of reference or the line of symmetry occurs in the following passage of the *Śatapatha Brāhmaṇa* :

> "Let it (the altar) measure a fathom (*vyāma*) across on the west side", they say : that namely, is the size of a man (*puruṣa-mātra*), and it (the altar) should be of the

1. स प्राच्यर्थः । —*BŚl.* 1. 31
2. पृष्ठ्यान्तयोः पाशौ प्रतिमुच्य न्यञ्च्छनेन दक्षिणापायम्यार्धेन श्रोण्यं-सान्निर्हरेत् । —*BŚl.* I. 35

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man's size. "Three cubits long (should be) the *prāci* (easterly line), for threefold is the sacrifice".[1]

Eggeling comments on this *prāci* or the "easterly line" as follows *i.e.*, a line drawn from the middle of the western side through the centre of the altar to the Āhavanīya fire. The same line prolongated from the western side of the altar west-wards to the Gārhapatya would measure eight (eleven or twelve) steps (*prakrama* or *utkrama*, of two feet or *pada* each) from fire to fire. (Also I.7.3.23-25). As regards the option of eight, eleven or twelve steps, the *Baudhāyana Sūtras* I.66 lay down the rule that the Brāhmaṇa has to construct his Āhavanīya fire at the distance of eight *prakramas* (steps of two *padas* or feet each) to the east of the Gārhapatya, the Rājanya at the distance of eleven, and the Vaiśya at the distance of twelve steps.

We have another mention of the prācī or the easterly line as follows (in connection with the uttara vedi of the Soma altar :

> Then as to why the "easterly line" (*prāci*) is thirty-six steps long ;—the Bṛhatī consists of thirty-six syllables.[2]

Drawing of Lines

Evidently the geometrical structures depend basically on the drawing of straight lines horizontal and transversal. The word *rekhā* for a line does not exist in the Vedic or Brāhmaṇic literature; it is, of course, a variation of *lekhā* which is derived from the root √likh, *to write* or *to draw*. The occurrences of the words derived from this root in the *Śatapatha Brāhmaṇa* are as follows :

likhati : II. 6. 1. 12
likhitvā : VII. 2. 2. 1
lekhā : VI. 3. 3. 25
lekhāḥ : VI. 3. 3. 25

1. व्याममात्री पश्चात्स्यादित्याहुः । एतावान्वै पुरुषः पुरुषसम्मिता हि अरत्निः प्राची त्रिवृद्धि यज्ञः । —*ŚBr.* I. 2. 5. 14

2. अथ षट् त्रिꣳशद्विक्रमा प्राची भवति । षट् त्रिꣳशदक्षरा वै बृहती । —*ŚBr.* III. 5. 1. 9

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lekham : VI. 3. 3. 25; X. 2. 2. 6

Lekhāsu : VII. 2. 2. 18

parilikhati ; III. 3. 1. 5 ; VI. 5 1. 26-30 ; 4. 5 ; 6. 1. 3 ; 5 ; 7. 1. 2; VI. 3. 3. 23; 24

parilikhet : III. 5. 1. 26; 4. 6; 7

parilikhya : XIII. 4. 3. 4

ullikhati : II. 1. 1. 2; 4. 2. 13; III. 2. 1. 30

The following passages use the term "*ullikh*" for drawing lines :

> In the first place, he (the Adhvaryu) draws (three)-lines (with the wooden sword), *sphyā*, on the Gārhapatya fireplace)...this is why he draws lines (across the fireplace).[1]

The details of drawing these lines according to the tradition are given as follows by Eggeling in his note attached to this passage :

> The three lines drawn across the fireplace form necessary part of its lustration (This is in context with the most preliminary rite, known as *agnyādhāna* in connection with the Full Moon and New Moon sacrifices. The ceremonies begin with the preparation of the sacrificial fires : First, the fivefold lustration successively of the Āhavanīya and Dakṣiṇāgni fire-places, to render them fit for receiving the fire from the Gārhapatya or the householder's fire, viz., by thrice sweeping the hearths; thrice besmearing them with *gomaya* or cowdung paste; *drawing three lines* across them west to east, or south to north, with the wooden sword (*sphyā*); removing the dust from the lines with the thumb and ring-finger : and thrice sprinkling the lines with water.

1. अथोल्लिखति । तद्यदेवाऽस्यै पृथिव्याऽअभिष्ठितं वाऽभिष्ठ्यूतं वा तदेवास्याऽएतदुद्धुन्त्यथ यज्ञियायामेव पृथिव्यामाधत्ते तस्माद्वाऽउल्लिखति ।
—*ŚBr.* II. 1. 1. 2.

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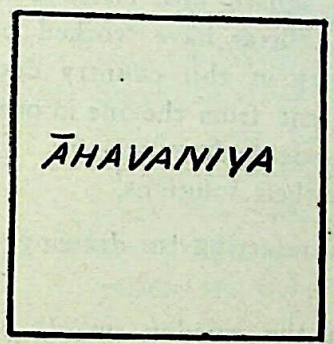
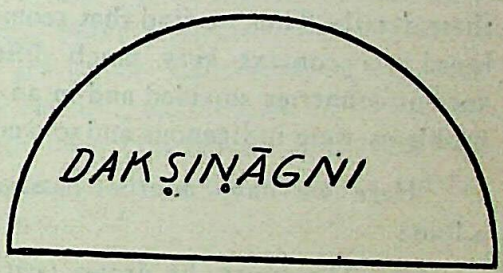
According to the *paddhati* on the *Kātyāyana*, IV. 8, the Adhvaryu first makes the five-fold lustration of the hearth, and thereupon again draws the mystic lines (? or draws the outline of the fireplace, of *Kātyāyana* IV. 8. 16), and proceeds with *sambhāras*; viz. he sprinkles the lines with water, while the sacrificer takes hold of him from behind; then puts down a piece of gold, and on it throws salt soil and the mould of a molehill, with which he forms the hearth-mound *(khara)-circular in the case of the Gārhapatya, square the Āhavanīya, and semicircular the dakṣiṇāgni; but each equal in area to a square aratni or cubit.* Along



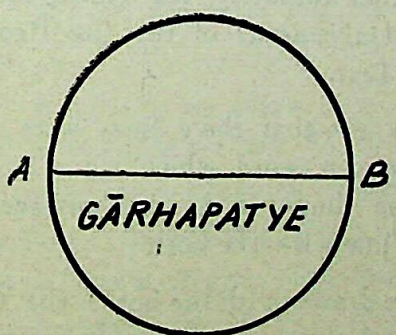
SAMACATURASRA

Fig. 13.4



SEMI-CIRCLE

Fig. 13.6



PARIMAṆḌALA
AB-VIṢKAMBHA(DIAMETER)
PARIṆĀHA - CIRCUMFERENCE

Fig. 13.5

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> the edge of the mould he then lays pebbles close to each other (50 on the Gārhapatya, 73 on the Āhavanīya) and 22 on the Dakṣiṇāgni, according to the Schol. on *Katyāyana*, IV. 8.16. According to some authorities, the piece of gold is laid on the top of the mound. He thus prepares sucessively the Gārhapatya, Āhavanīya and Dakṣiṇāgni; afterwards, if required, those of the *Sabhya* and *Avasathya* fires, which are like the Gārhapatya, of circular form.

This passage clearly poses the problems beset by the geometers. The Āhavanīya fire is to be a square, the Gārhapatya ought to be circular, whereas the Dakṣināgni fire-altar is to be semicircular; the *areas of all the three should remain the same.* This means the transformation of a square into circle of the same area, and *vice versa.* The Śulba Sūtras have worked out these details. Thus we find that geometry in this country developed in a context very much different from the one in other ancient countries, unaided and in an independent manner. The problems were indigenous and so were their solutions.

Here we have another passage referring to drawing of a line :

> Thereupon he draws (with the wooden sword) one line south of the Dakṣiṇa fire, that being in lieu of the altar; only one line he draws, because the fathers have passed away once for all.[1]

According to another authority, the *Kātyāyana*, IV. 1. 8. the line is drawn west (*jaghanena*) of the fire (from north to south). Also cf. *Kaṇva* Text.

It is interesting to note that these lines were drawn with the aid of *sphyā* or a wooden sword, which had a piercing point convenient for drawing lines. In another passage, we have a reference to drawing a line with the horn :

> Thereupon he draws (with the horn) the ("easterly")[2] line (*prāci*) with the text : "Make the crops full-eared."

1. अथ दक्षिणेनान्वाहार्यपचनं सकृदुल्लिखति तद्वै दिभाजनꣳ सकृदु ह्येव पराञ्चः पितरस्तस्मात्सकृदुल्लिखति । —*ŚBr*, II. 4. 2. 13
2. अथोल्लिखति । सुसस्याः कृषीस्कृधीति । —*ŚBr*. III, 2. 1. 30

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The drawing of the three lines is also indicated in the following passage:

> From thence he throws the grass-bush (*stamba-yajuṣ*) eastwards. Having thrown away the grass-bush, he first encloses (the altar) thus (viz. on the west side), then thus (viz. on the north side), then thus (viz. on the east side). Having enclosed it with the *first line* of enclosure, he (the Adhvaryu) draws (three) lines (across) the altar, and (the Āgnīdhra) removes (from them the dust) which has to be removed. In the same way he encloses it with the second line of enclosure, and smoothed it down, he says, "Place the sprinkling water."[1]

> He then prepares the Prāyaṇīya (opening sacrifice); with the Haviṣkṛt of that (oblation) he releases (the Sacrificer's) speech. Having released his speech, he throws away the grass-bush (*stambayajus*). Having thrown away the grass-bush, and *drawn the first line of enclosure*, and the lines (across the Mahāvedi) he says : "Throw thrice !", and the Āgnīdhra throws thrice (the wooden sword).[2]

Here we have a passage for drawing *circular* lines or circular ramparts : In the ritual of drawing these lines such verses are recited as have the particle "*pari*" attached to the words used in them (*pari* particle stands for *going round*) :

> "Around the wise lord of strength" (*Parivājapatiḥ*)",
>
> "Around us we place thee. O Agni, as a rampart "(*Paritvā agne puram*), "With the days thou Agni'

1. स तत एव प्राक् स्तम्बयजुर्हरति । स्तम्बयजुर्ह त्वाऽथेत्येवाग्रे परिगृह्णात्यथेत्यथेति पूर्वेण परिग्रहेण परिगृह्य लिखति हरति यद्धायं भवति स तथैवोत्तरेण परिग्रहेण परिगृह्णात्युत्तरेण परिग्रहेण परिगृह्य प्रतिमृज्याऽह प्रोक्षणीरासादयेति । —*ŚBr.* II. 6. 1. 12
2. अथ प्रायणीयं निर्वपति । तस्य हविष्कृता वाचं विसृजते वाचं विसृज्य स्तम्बयजुर्हरति स्तम्बयजुर्ह त्वा पूर्वेण परिग्रहेण परिगृह्य लिखित्वाह हर त्रिरिति हरति त्रिराग्नीध्रः ॥ —*ŚBr. VII* 2. 2. 1.

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(*Tvāmagne dyubhih···pari*",—in thus praising Agni, he makes a fence for him by means of verses containing the word "*pari*" (around), for all round, as it were, (run) the ramparts;—he does so by verses relating to Agni: a stronghold of fire he thus makes for him, and this stronghold of fire keeps blazing; (he does so) by three (verses) : a threefold stronghold he thus makes for him; and hence that threefold stronghold is the highest form of strongholds. *Each following (circular) line he makes wider*, and with a larger metre hence each following line of strong-holds is wider, for strongholds (ramparts) are lines.[1]

This passage indicates the drawing of three concentric circles, each with a larger metre (*varṣiyasā varṣiyasā chandasā parām parām lekhām varīyasīm karoti*) (Really a charming description of concentric circular constructions).

Digging of line is again mentioned in connection with fire-altar of the measure of a puruṣa with upstretched arms (*Tam vā udbāhunā puruṣeṇa mimīte*) :

He measures it (the altar) by the man with upstretched arms, for the sacrifice is a man, and by him everything here is measured : and that is highest measure, when he stands with upstretched arms.....And what (space) there is over and above that when he is raised on the fore-part of his foot, that he secures by the enclosing stones; and hence he should dig a line for the enclosing

1. परिवाजपतिः कविः । परित्वाऽग्ने पुरं वयं, त्वमग्ने द्युभिरित्यग्निमेवास्मा एतदुपस्तुत्य वर्म करोति परिवतीभिः परीव हि पुर आग्नेयीभिरग्निपुरामेवास्मा एतत्करोति सा हैषाऽग्निपुरा दीप्यमाना तिष्ठति तिसृभिस्त्रिपुरमेवास्मा एतत्करोति तस्मादुहैतत्पुरां परमं रूपं यत्त्रिपुरं स वै वर्षीयसा-वर्षीयसा छन्दसा परां-परां लेखां वरीयसीं करोति तस्मात्पुरां परां-परां वरीयसी लेखा भवन्ति लेखा हि पुरः ।

—ŚBr. *VI*. 3. 3. 25.

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stones outside (the altar-ground).[1]

The plough used for making furrows also gives lines ;

They (the furrows) are lines, for these vital airs (move) in lines (channels).[2]

Drawing of circular lines round the footprint with the help of wooden sword (*sphyā*) is mentioned in the following passages :

Thereupon he takes the wooden sword and draws lines round (the footprint).....Thrice he draws round it. (5)

He draws lines (with the texts) "Rejoice in us." (6)[3]

We shall close the description of drawing lines by referring to the High Altar or the *Uttara Vedi* in connection with the Soma sacrifice. The *cātvāla* is a pit whence the earth for the High Altar is taken ; the *cātvāla* is measured with the yoke pin, and the high altar with the yoke. The geometer takes the yoke-pin and the wooden sword ; and from where the northern peg of the front side is, he strides three steps backwards and there marks off the pit (*cātvāla*). The measure for the pit is the same as for the high altar (*uttara vedi*) *i.e.*, the earth taken from the pit being used for constructing the high altar, both are of the same size or cubic content (here in this passage, we have a reference to a three dimensional measure or *volume* or capacity). The pit

1. तं वा उद्बाहुना पुरुषेण मिमीते । पुरुषो वै यज्ञस्तेनेदं सर्वमितन्तस्यैषा परमा मात्रा यदुद्बाहुस्तद्यास्य परमा मात्रा तामस्य ततोप्नोति तयैनन्तं मिमीते तत्रोप यत्प्रपदेनाभ्युच्छ्रितो भवति तत्परिश्रिद्भिराप्नोति तस्मादु बाह्यनैव लेखां परिश्रिद्भ्यः खनेत् ।

—*ŚBr.* X. 2. 2 6

2. लेखा भवन्ति लेखासु हीमे प्राणाः । —*ŚBr.* VII. 2. 2. 18

3. अथ स्फ्यमादाय परिलिखति । वज्रो वै स्फ्यो वज्रेणैवैतत्परिलिखति त्रिष्कृत्वः परिलिखति त्रिवृतैवैतद् वज्रेण समन्तं परिगृह्णात्यनतिक्रमाय । (5) स परिलिखति । अस्मे रमस्वेति यजमाने रमस्वेत्येवैतदाहाऽथ समुल्लिख्य पदौं स्थाल्याौं संवपत्यस्मे ते बन्धुरिति यजमाने ते बन्धुरित्येवैतदाह ॥ (6) —*ŚBr.* III. 3. 1. 5-6

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is to measure thirty-two aṅgulas (about two feet) on each side. As to the distance of the pit from the north-east peg, this is to be left to the discretion of the Adhvaryu, provided it be in front of the *utkara* (heap of rubbish) formed in making the large altar (on which the high altar is raised), and a passage be left between the utkara and the pit. The latter is contiguous to the north edge of the large altar.

From the north edge of the altar the geometer or the altar architect lays down the pin from south to north, and draws the western outline. Then he lays down the pin in front from south to north, and again draws the outline. He then lays down the pin along the north edge of the altar ftom west to east and draws the outline. He then lays down the pin on the north side from west to east and draws the outline. He then flings the wooden sword. Thus the west side is marked off first by drawing wooden sword along the inner side of the yoke-pin, then successively the front, the south and the north sides.[1]

The Adhvaryu is to make the high altar of the size of the yoke-pin and the pit, *i.e.*, about two feet square. Then there is left an option between four other measurements, *viz.* he may make it either one-third of the area of the large altar, or of unlimited size, or of the size of the yoke (86 aṅgulas, *i.e.* about 5—5½ feet) or of ten of the sacrificer's feet. Harisvāmin explains this as meaning that the high altar is to form an oblong of three feet by one foot, when in counting the number of sides of the three squares thus obtained we obtain ten sides of one foot each. This is an ingenious explanation. The text actually says :

1. अथ शम्याञ्च स्फ्याञ्चाऽदत्ते । तद्य एष पूर्वार्ध्यः उत्तरार्ध्यः शंकुर्भवति तस्मात्प्रत्यङ् प्रक्रामति त्रीन्विक्रमाँस्तच्चात्वालं परिलिखति सा चात्वालस्य मात्रा नात्रमात्राऽस्ति यत्रैव स्वयं मनसा मन्येताग्रेणोत्करं तच्चात्वालं परिलिखेत् । (26) स वेद्यन्तात् । उदीचीꣳ शम्यां निदधाति स परिलिखति । (27) अथ पुरस्तात् । उदीचीꣳ शम्यां निदधाति स परिलिखति । (28) अथानुवेद्यन्तम् । प्राचीꣳ शम्यां निदधाति स परिलिखति । (29) अथोत्तरतः । प्राचीꣳ शम्यां निदधाति स परिलिखति । (30) अथ हरति । यत्र हरति तदग्नीदुपसीदति स वाऽग्नीनामेव नामानि गृह्णन् हरति । (31) —*ŚBr.* III. 5. 1. 26-31

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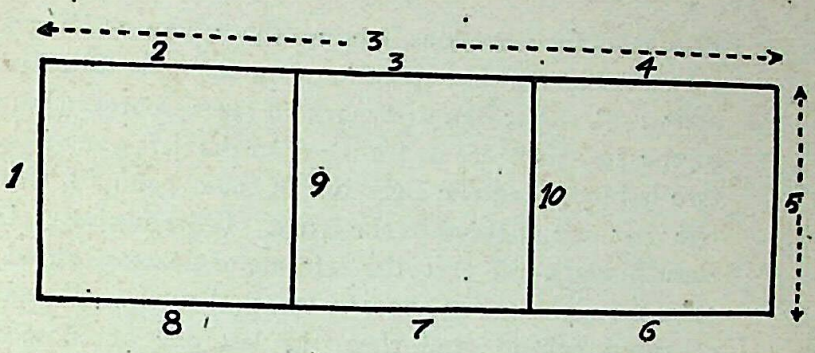

Fig. 13.7
High Alter aftar Harisvāmin

He makes it on each side either of the size of the yoke, or ten feet of the sacrificer's (since Virāj meter is of ten syllables)—In the middle (or at the back or *jaghanena* as given in the Kaṇva text), he makes as it were, a navel[1].

Digging of sounding holes or Uparavas :

According to the *Baudhāyana Śulba Sūtras*, the *uttara vedi* has the measure of ten padas in the Soma sacrifice (I.98) ; the *cātvāla* or the pit has the measure of a śamyā or it is of undefined measure. (I.99). The *uparavas* or the sounding holes have the length of a prādeśa each and the distance between two of them is a prādeśa. (I.100). The *uparavas* are made in the following way : Make a square, the side of which is one aratni long ; fix poles on its corners, and describe the circles (round these poles) taking half a prādeśa for radius. (I.101) (one aratni =2 prādeśa=24 aṅgulas)[2]. The text of the *Śatapatha Brāhmaṇa*, in this context says :

1. तां वै युगमात्रीं वा सर्वतः करोति । यजमानस्य वा दश-दश पदानि दशाक्षरा वै विराड् वाग्वै विराड् वाग्यज्ञो मध्ये नाभिकामिव करोति समानत्राऽसीनो व्याधारयाणीति ।—*ŚBr.* III 5.1 33

2. दशपदोत्तरवेदिर्भवतीति सोमे विज्ञायते । मानयोगस्तस्या व्याख्यातः (98) । चात्वालः शम्यामात्रोऽपरिमितो वा (99) । अथोपरवाः प्रादेशमुखाः प्रादेशान्तराला (100) । अरत्निमात्रीं समचतुरस्रं विहृत्य स्रक्तिषु शङ्कून्निहन्यात्। अर्धप्रादेशेनार्धप्रादेशेनैकैकं मण्डलं परिलिखेत् । (101) —*BSl.* I 99-101

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> He draws their outlines, saving the measure of a span (that is, leaving that space between each two adjoining *uparavas*). ...Let him first mark off right (southern) one of the two that are in front ; then the left one of the two behind; then the right one of those behind ; then the left one of those in the front. (Alternatively), he should mark off first the left one of the two behind ; then the right one of those in front ; then the right one of those behind ; and then the left one of those in front. The third alternative is : he may also mark them off in one and the same direction : but let him, in any case, mark off last of all the one which is on the left of these in front.[1]

These uparavas themselves are round, a span in diameter, hence, as Eggeling says, by connecting the four centres by lines, a square of two spans (of thumb and forefinger) or of one cubit. is obtained.

Pārśva, Tiraścī and Tiryak (Horizontal, Transverse and Vertical)

In the Śulba constructions, the words *tiryaṅmānī* and *pārśvamānī* for the side line and the base line respectively of an oblong or horizontal figure have become very popular. For example, we have the famous Baudhāyana theorem which indicates that the areas of the squares of the side line (*tiryaṅmānī*) and the base line (*pārśvamānī*) taken together are equal to the area on the diagonal of the oblong[2]. (I.48)

1. तान्प्रादेशमात्रं विना परिलिखिति । इदमहं रक्षसां ग्रीवाऽअपि कृन्तामीति वज्रोऽ अभ्रिर्वज्रेणैवैतन्नाष्ट्राणां रक्षसां ग्रीवाऽअपि कृन्तति । (5)
तद्यावेतौ पूर्वौ । तयोर्दक्षिणमेवाग्रे परिलिखेदथाऽपरयोरुत्तरमथाऽ परयोर्दक्षिणमथ पूर्वयोरुत्तरम् । (6)
अथोऽइतरथाऽहुः अपरयोरेवाऽग्र उत्तरं परिलिखेदथ पूर्वयोर्दक्षिणमथा-परयोर्दक्षिणमथ पूर्वयोरुत्तरमित्यथोऽअपि समीच एव परिलिखेदेतन्त्वे-वोत्तमे परिलिखेद्य एष पूर्वयोरुत्तरो भवति ॥ (7)
—*ŚBr.* III 5.4.5-7.

2. दीर्घचतुरस्रस्याक्ष्णयारज्जुः पार्श्वमानी तिर्यङ्मानी च यत्पृथग्भूते कुरुत-स्तदुभयं करोति । —*BŚl.* I.48

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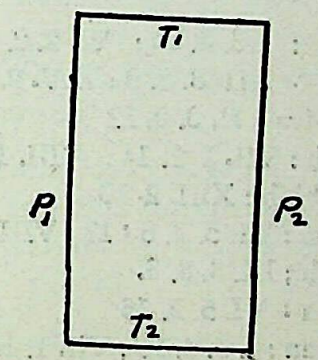
We have these two terms occurring in the *Baudhāyana* and the *Āpastamba Śulba Sūtras* in the following Sūtras :

Tiryaṅmāni (shorter side of the oblong) ; 38 ; I. 48 ; 54 ; 55 ; (Baudhāyana)

I. 7 ; 9 ; II. 20 ; IV. 21 (Āpastamba)

Pārśvamānī : (longer side of the oblong) I. 48 ; 51 ; 73 (Baudhāyana)

I. 9 ; II. 16 ; III. 1 ; VI. 35 (Āspastamba)



DĪRGHA CATURAŚRA
T_1, T_2-TIRYAṄMĀNĪ
P_1 P_2-PĀRŚVAMĀNĪ

Fig. 13.8

These two technical terms as such do not occur in the Brāhmaṇic literature. We have the following occurrences of the PĀRŚVA in the *Śatapatha Brāhmaṇa* :

Pārśvayoḥ : III. 8. 3. 17 ; XII. 5. 2. 7 ; XIII. 2. 2 7

Pārśve : X. 6. 4. 1 ; 5. 3 ; XII. 2. 4. 13 ; 3. 1. 6.

Pārśvena : III. 8 3. 24

Pārśvataḥ : III. 7. 1. 3. ; IV. 5. 2. 7 ; VI 8. 1. 7 ; VII. 4. 1. 36 ; VIII. 4 4. 6 ; 6. 2. 12 ; XI. 4 2.14: 7. 4. 3 ; XII. 3. 5. 2

The word TIRYAK occurs as follows :

Tiryak : I. 7. 4. 12 ; III. 7. 1 12 ; VIII. 7. 2 10 ; XI. 4. 2. 5.

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Tiryaṅ : I. 2. 4. 7 ; 6. 3. 11 ; 7. 1. 12 ; III. 1. 3. 3 ; V. 1. 5. 13 ; VI. 3. 3. 19 ; VIII. 7. 1. 20 ; XIII. 1. 4. 2
Tiryañcaḥ : X. 2. 3. 11 ; XIV. 9. 3. 2
Tiryañcaṁ : V. 3. 5. 30
Tiryañci : VIII. 7. 2. 10
Tiryañcau : VII. 4. 1. 44

The word TIRAŚCI is equally interesting, and it occurs as follows in the *Śatapatha Brāhmaṇa* :

Tiraści : I. 3. 4. 10 ; VI. 2. 2. 25 ; 5. 2. 17 ; 7. 1. 14 ; XII 8. 3. 5 ; XIV. 9. 3. 3
Tiraści-iva : II. 3. 2. 12
Tiraściḥ : VII. 1. 1. 14 ; VIII. 1. 3. 10 ; 7. 2. 10
Tiraścibhiḥ : XIII. 2. 10. 3
Tiraścīm : VI. 5. 2. 8 ; 11 ; VIII. 5. 1. 13 ; X. 2. 3. 4
Tiraścaḥ ; IX. 4. 3. 3.
Tiraścyā : VI. 5. 2. 15
Tiraścyau : I. 3. 4. 10 ; VII. 1. 1. 18 ; 4. 1. 44
Tiraścathā : III. 7. 3. 7.

The word PĀRŚVA has come from *Parśu*, meaning ribs :

> The Triṇava (thrice nine-versed hymn-form) is the two sides (*pārśva*) : there are thirteen ribs (*parśu*) on the one side, and thirteen on the other, and the sides make up the thrice ninth ; therefore the Triṇava (stoma) is the two sides.[1]

The hole of the *Yūpa* (the sacrificial stake) is known as *avaṭa*. Its construction is described as follows :

> He thus draws the outline of the hole (for the stake (*avaṭam parilikhati*) (2)
>
> He then digs, and throws up a heap of earth towards the east (*prāñcam*). He digs the hole (*avaṭam*), making it equal (in depth) with the unhewn bottom part of the

1. पार्श्वे त्रिणवः । त्रयोदशान्याः पर्शवस्त्रयोदशान्याः पार्श्वे त्रिणवे तस्मात्पार्श्वे त्रिणवः ॥

—*ŚBr.* XII. 2.4.13.

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stake) In front of it, he lays down the stake with the top towards the east. Thereon he puts the sacrificial grass (*barhi*) of the same size (*etavan-mātrāni*), and thereupon puts the chip of the stake (*yūpa-śakala*). In front on the (north) side (*purastāt-pārśvataḥ*) (of the stake) he puts down the head-piece (*caṣāla*).[1]

Here again we give a passage to denote the use of the word *pārśva* as sides :

He then lays down two offering spoons, —the offering-spoons are arms.... he lays them down on (the left and right) sides (*pārśvataḥ*), for these arms (of ours) are at the sides (pārśvataḥ.)[2]

The longer sides of the oblong, lying on the sides, in this context are known as pārśvamānīs, they lie on the right and left of the rectangle. The *pārśvamānis* are the arms of the diagram :

The two containing the *pañcadaśa* are the arms...He places them on the sides because these two arms are at the sides.[3]

Panktis are wings...He places them sideways, for these wings are sideways[4].

1. अथाऽवटं परिलिखति इदमहं रक्षसां ग्रीवाऽपि कृन्तामीति वज्रो वा ऽग्निर्वज्रेणैवैतन्नाष्ट्राणां रक्षसां ग्रीवा ऽग्रपिकृन्तति ॥ (2)

अथ खनति । प्राञ्चमुत्करमुत्किरत्युपरेण सम्मायाऽवटं खनति तदग्रेण प्राञ्चं यूपं निदधात्येतावन्मात्राणि वर्हींष्युपरिष्टादधि निदधाति तदेवो परिष्टाद्यूपशकलमधि निदधाति पुरस्तात् पार्श्वतश्चषालमुपनिदधात्यथ यवमवत्यः प्रोक्षण्यो भवन्ति सोऽसावेव बन्धुः ।

—ŚBr.III 7.1 2-3

2. अथ स्रुचा उपदधाति ।···स्रुचौ हि बाहूऽइदमेव कपुत्सलमयं दण्डो द्वे भवतो द्वौ हीमौ बाहू पार्श्वत उपदधाति पार्श्वतो हीमौ बाहू ।

—ŚBr.VII 4. 1. 36

3. ते यत्पंचदशवत्यौ भवतः पंचदशौ हि बाहू द्वे भवतो द्वौ हमौ बाहू पार्श्वत उपदधाति पार्श्वतो हीमौ बाहू । —ŚBr. VIII. 4 4 6

4. पक्षौ पंक्तयः । ता यत्पंक्तयो भवन्ति पांक्तौ हि पक्षौ पार्श्वत उपदधाति पार्श्वतो हीमौ पक्षौ । —ŚBr. V. VIII. III. 6. 2. 12

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The word TIRYAN has the sense of crossing over (crossing over from one pārśva or side to the other i e., (a line that goes or crosses over from the right side to the left side). In this sense the base and top lines of the oblong are known as *tiryanmānī*. In the case of an *Āhavanīya* fire which is a square in form, we have the following passage :

> Let him not carry it (to the Brahman) along the front (east) side of the Āhavanīya fire (*pūrveṇa parihareta*) (though) some, it is true, do carry it along the front side. For on the front side stand the cattle facing the sacrificer...Let him, therefore, cross over (*tiryag-prajihīta*) in this way (behind the *paridhis*).[1]

The words lengnthwise (*anvañci*) and crosswise (*tiryañci*) occur in the following passage :

> On the body (of the altar), he places them both lengthwise and crosswise, for the bricks are bones : hence these bones in the body run both lengthwise and crosswise. On the wings and tail (he places them so as to be) turned away (from the body) (parācīḥ), for in the wings and tail, there is not a single transverse bone (*tiryagasthi*). And this, indeed, is the difference between a built and an unbuilt (altar) : suchlike is the built one (*cita*), different there from the unbuilt one (*acita*) :[2] Now some lay them down sideways (from south to north), saying, 'Sideways run these two arms (of ours)'.[3]

The word TIRAŚCĪ is used for transverse laying, as are the eyebrows :

1. तन्नपूर्वेण परिहरेत् । पूर्वेण हैके परिहरन्ति पुरस्ताद् वै प्रत्यञ्चो यजमानं पशव उपतिष्ठन्ते । ..। तस्मादित्येव तिर्यक् प्रजिहीत ।
—*ŚBr* I. 1.7.4.12.
2. आत्मन्नुपदधात्यस्थीनि वा इष्टक स्तस्मादिम न्यन्वञ्चि च तिर्यञ्चि चात्मन्नस्थीनि पराचीरेव पक्षपुच्छेषु न हि किंचन पक्षपुच्छेषु तिर्यगस्त्यस्ति तद्घैतदेव चितस्य चाचितस्य च विज्ञानमेवमेवचित इतरथाचित ।
—*ŚBr*. VIII. 7 2. 10
3. ते हैके तिरश्च्या उपदधाति । तिर्यञ्चौ वा इमौ बाहू ।
—*BŚl*. VII. 4. 1. 44

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> Having taken two stalks of grass, he lays them down across (tiraścī) : ... and he now lays them down these two crosswise as its eyebrows : thereby these two (represent) the transverse (*tiraści*) eyebrows.[1]

The eightfold pan or *ukhā* is thus described in a geometric form :

> Eightfold doubtless is the pan, —the bottom part, the two side parts (*uddhi*), the horizontal belt (rim) (*tiraści rāsnā*) that makes four ; and the four upright (*Ūrdhva*) (bands) that makes eight : he thus makes the eightfold on the eightfold (or eighth).[2]

The horizontal belt is known as *tiraści rāsnā*. Again we have :

> That horizontal belt is its udder (the firepan is compared to cow, the horizontal belt of which is the udder.[3])

The throne, seat in connection with the *sautrāmaṇi* sacrifice is made of udumbara wood (*Ficus glomerata*) ; it is knee-high, and of unlimited size, horizontally (in width and depth) (*jānu-sammitā, aparimitā* and *tiraści* : these are the three particulars of the Āsandī or the throne seat)[4].

Whilst describing the laying of bricks on the sacred fire (the First Layer), the lengthwise and crosswise layings are thus given :

1. स द्वे तृणे आदाय तिरश्ची निदधाति अस्यैते भ्रुवावेव तिरश्ची निदधाति तस्मादिमे तिरश्च्यौ भ्रुवौ । —*BŚr.* I. 3. 4. 10

2. यद्वेवाष्टकायाम् । अष्टका वा उखा निधिर्द्वा उद्धी तिरश्ची रास्ना तच्चतुश्चतस्र ऊर्ध्वास्तदष्टावष्टकायामेव तदष्टकां करोति । —*ŚBr.* VI. 2.2.25.

3. इमे वै लोका उखेमे लोका गौस्तस्या एतदूधो यैषा तिरश्ची रास्ना सा वितृतीये भवति वितृतीये हि गोरूधः । —*ŚBr.* VI. 5.2.17.

4. ऊर्ध्वा उदुम्बर ऊर्ध्वेवाध्यभिषिच्यते जानुसम्मिता भवति जानु सम्मितो वाऽअयं लोकोस्मा उ वै लोकाय क्षत्रियोऽभिषिच्यते क्षत्रमु वा एष भवति यः सौत्रामण्याभिषिच्यते तस्मात् जानु सम्मितापरिमिता तिरश्ची । —*ŚBr.* XII. 8.3.5.

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> He lays them down both lengthwise (*anūci*) and crosswise (*tiraścī*)... he lays them down touching each other thereby makes the vital airs continuous and connects them.[1]

Eggeling gives the details in the footnote of this passage: Each special brick is marked on its upper surface with usually three parallel lines. The bricks are always laid down in such a way that their lines run parallel to the adjoining spine, whence those in the east and west sides have their lines running lengthwise (west to east), and those on the north and south sides crosswise (north to south): As to the four corner bricks, there is some uncertainty on this point, but if we may judge from the analogy of the Second Layer in this respect, the bricks of the south-east and north-west corners would be eastward-lined, and those of the north-east and south-west corners northward-lined.

Bricks are laid on the circular site of the altar crosswise :

> He puts on (the circular site) four (bricks) running eastwards, two behind running crosswise (from south to north) and to (such) in front.[2]

Commenting on the "four bricks running eastwards", Eggeling says : that is, with the lines by which they are marked running from west to east. Whilst these four bricks are oblong ones, measuring two feet by one, the four placed at the back and in front of them measure each a foot square, as do also those placed in the corners of the square pile, except the south-east corner, where two bricks are to be placed measuring one foot by half-a-foot each.

1. अथो एवं हैष गुदः प्राणः समन्तं नाभिं पर्यक्तोऽनूचं श्च तिरश्चीश्चोपदधाति तस्मादिमेऽन्वंचश्चतिर्यञ्चश्चात्मन्प्राणाः संस्पृष्टा ऽउपदधाति । —*ŚBr.* VIII. 1.3.10)

2. स चतस्रः प्राचीरुपदधाति । द्वे पश्चात्तिरश्च्यौ द्वे पुरस्तात्तद्याश्चतस्रः प्राचीरुपदधाति । —*ŚBr.* VII. 1. 1. 18

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Catuḥsrakti or A Square

We have said that the Āhavanīya fire is a square. The word *catuḥsrakti* standing for a square occurs in the following passages of the *Śatapatha Brāhmaṇa* :

Catuḥsraktayaḥ : VI. 1.2.29 ; 7.1.15
Catuḥsrakti : VII. 5.1.15 ; 23 ; XIII. 8.1.5
Catuḥsrakti-iva : VII. 5.1.23
Catuḥsraktiḥ : VI. 1.2.29 ; 3.3 26 ; 5.4.3 ; XIV. 3.1.17
Catuḥsraktim : II. 6.1.10
Catuḥsraktinā : IV. 5.3.6 ; 6.1.4 ; VII. 2.4.2 ; 14
Catuḥsraktī : IX. 3.4.4
Catuḥsraktinī : VI. 7.1.15 ; XIII. 8.1.5
Catuḥsrakteḥ : III. 5.1.32

The description of a square altar is very pertinent. We have :

> Thereupon he raises a square altar south of the Dakṣiṇāgni. He makes the corners point towards the intermediate quarters.[1]
>
> He takes that (high altar) from a quadrangular (*catuḥ srakteḥ*) pit, for there are four quarters : thus he takes it from all the quarters.[2]

Square Cup

> He draws it in a square cup ; for there are three worlds : these same worlds he gains by three corners, and by the fourth corner he makes that (Soma) to remain over ; therefore he draws in a square cup (*Catuḥsraktinā pātreṇa*)[3].

1. चतुःस्रक्ति वेदिं करोत्यवान्तरदिशोऽनुस्रक्तीः करोति ।
—*ŚBr.* II. 6. 1. 10

2. तां वै चतुःस्रक्तेश्चात्वालाद्धरति चतस्रो वै दिशः सर्वाभ्य एवैनामेतद् दिग्भ्यो हरति । —*ŚBr.* III 5. 1.32

3. तं वै चतुःस्रक्तिना पात्रेण गृह्णाति । त्रयो वाऽइमे लोकास्तदिमानेव लोकांस्तिसृभिः स्रक्तिभिराप्नोत्यत्येवैनं चतुर्थ्या स्रक्त्या रेचयति तस्माच्चतुःस्रक्तिना पात्रेण गृह्णाति ।
—*SBr.* IV. 5. 3. 6 ; also IV. 6. 1. 4.

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Four-cornered Jar :

Jarfuls of water are poured out...With an *udumbara* jar (he pours them on)...with a four-cornered one;--four quarters there are ; from all quarters he thus bestows rain thereon.[1] (This passage describes a jar which is a square with four corners.)

Four-cornered Brick :

Now this earth is four cornered, for quarters are the corners : hence the bricks are four-cornered (*catuḥsraktiḥ*) for all the bricks are after the manner of this earth.[2]

Four-cornered Hole:

Four-cornered is this hole, for there are four quarters ; from all the four quarters he thus digs him.[3]

Four-cornered Feet and Board :

The feet and boards (catuḥsraktayaḥ pādāḥ) are four-cornered ; for there are four regions. (The boards forming the seat itself are a cubit long)[4]

Four-cornered Mortar :

It (the mortar) is four-cornered;—there being four quarters...It is contracted in the middle, to give it the form of a (real) mortar.[5]

1. उदचमसा भवन्ति । ··औदुम्बरेण चमसेन तस्योक्तो बन्धुश्चतुःस्रक्तिना चतस्रो वै दिशः सर्वाभ्य एवास्मिन्नेतद्दिग्भ्यो वृष्टिं दधाति ।
ŚBr VII. 2. 4. 2. also 14

2. अग्निरस्यै हि सर्वोऽग्निश्चीयते सेयं चतुःस्रक्तिर्दिशो ह्यस्यै स्रक्तयस्तस्माच्चतुःस्रक्तयऽइष्टका भवन्तीमाꣳह्यनु सर्वाऽइष्टकाः ।
—*ŚBr*, VI. 1. 2. 29

3. चतुःस्रक्तिरेष कूपो भवति चतस्रो वै दिशः सर्वाभ्यऽएवैनमेतद्दिग्भ्यः खनति । —*ŚBr*. VI. 3. 3. 26 ; also VI. 5. 4. 3

4. चतुःस्रक्तयः पादा भवन्ति । चतुःस्रक्तीन्यनूच्यानि चतस्रो वै दिशः ।
—*ŚBr*. VI. 7. 1 15

5. अनयोर्वनस्पतयश्चतुःस्रक्ति भवति चतस्रो वै दिशः ।···वनस्पतयो मध्ये सङ्गृहीतं भवत्युलूखलरूपतायै ।
—*ŚBr*. VII. 5. 1. 15 ; also VII. 5. 1. 23

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Four-cornered Cup and Dipping Spoon :

> With an udumbara cup and an udumbara dipping spoon (he offers) : the significance of these two has been explained. They are both four-cornered.—there are four quarters.[1]

Four-cornered Sepulchral Mound :

> Four-cornered (is the sepulchral mound)...Wherefore the people who are godly make their burial places four cornered, whilst those who are Asuras, the Easterns and others, (make them) circular (round, *parimandala*), for they (gods) drove them out from the regions.[2]

The word "catuhsraktih" occurs in the *Yajurveda*.[3] This is quoted in the *Śatapatha*, XIV. 3.1.17 : we shall conclude this description by this passage:

> (He does so, with the text *Yv*. XXXVIII. 20) "The four cornered,"-four-cornered, indeed is he who shines yonder. for the quarters are his corners : therefore, he says "Four-cornered" (*Catuhsraktih iti*)[4].

Parimandala or Circle

In the Śulba literature, the term for circle is parimandala, which stands for the three dimensional sphere also. The Vaiśeṣikas regard atom to be spherical or of the shape of a parimandala.[5] The word *paridhi*, these days used for the circumference, was used for the enclosing sticks, put round the fire

1. औदुम्बरेण चमसेनौदुम्बरेण स्रुवेण तयोरुक्तो बन्धुश्चतुःक्ती भवतश्चतस्रो वै दिश । —*ŚBr*. XI. 3. 3. 4
2. चतुःस्रक्ति।...तस्माद्या दैव्यः प्रजाश्चतुःस्रक्तीनि ता श्मशानानिः कुर्वतेऽथ या आसुर्यः प्राच्यास्त्वद्धे त्वत्परिमण्डलानि तेऽनुदन्त ह्येनान् दिग्भ्यः। —*BŚl*. XIII 8 I. 5
3. चतुःस्रक्तिर्नाभिर्ऋतस्य सप्रथाः स नो विश्वायुः स नः सर्वायुः सप्रथाः । —*Yv*. XXXVIII. 20
4. चतुःस्रक्तिरिति । एष वै चतुःस्रक्तिर्य एष तपति दिशो ह्येतस्य स्रक्तयस्तस्मादाह चतुःस्रक्तिरिति । —*ŚBr*. XIV 3. 1. 17
5. नित्यं परिमण्डलम् । —*Vaiseṣika*. VII. 1, 2. 0

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Samidh was the kinding stick. Perhaps in the same sense the word *paridhi* has been used in the *Yajuḥ* Text.[1] These wooden sticks were also placed in the fire in geometrical directions. For example we have :

> The middle stick (*madhyama paridhi*) he lays down first on the west side of fire...Then he lays down the southern one...He then lays down the northern one... Thereupon he puts on the fire a *samidh* (kindling stick) He then touches with it the middle enclosing stick (*paridhi*).[2]

The word *parimaṇḍala* occurs in the following passages of the *Śatapatha Brāhmaṇa* :

Parimaṇḍalaḥ	; VI. 7.1.2 ; VII. 1.1.37 ; 4.1.10 ; IX. 1.2.40
Parimaṇḍalam	: IX. 1.2.40
Parimaṇḍala	: VII. 1.1.37
Parimaṇḍalāni	: XIII. 8.1.5.
Parimaṇḍale	: VI. 7.1 26
Parimaṇḍalau	: VI. 7.1.26

The word *parimaṇḍala* has not been used at all by the other Brāhmaṇas. except by the *Tāṇḍya*, V. 5. 7. at one place The word parimaṇḍala in the *Śatapatha* first occurs in connection with *rukma* or gold plate which is circular (*parimaṇḍala*) :

Sun and Gold plate are Parimaṇḍala :

> Now that the truth is the same as yonder Sun. It is a gold (plate) for gold is light, and he the Sun is the light : gold is immortality ; he is immortality. It (the plate) is *parimaṇḍala*, for he (the Sun) is *parimaṇḍala* (circular or round).[3]

1. यजमानस्य परिधिरस्यग्निरिडऽईडितः । —*Yv.* II. 3
2. स मध्यममेवाऽग्रे । परिधिं परिदधाति ।···अथ दक्षिणं परिदधाति··· अथोत्तरं परिदधाति ।···अथ समिधमभ्यादधाति । स मध्यममेवाऽग्रे परिधिमुपस्पृशति । —*ŚB.r.* I. 3 4 2-5
3. तद्यत् तत्सत्यम् । असौ स आदित्यः सऽहिरण्मयो भवति ज्योतिर्वै हिरण्यं ज्योतिरेषोऽमृतꣳ हिरण्यममृतमेष परिमण्डलो भवति परिमण्डलो ह्येषः । —*ŚBr.* VI. 7. 1. 2 ; also VII. 4. 1. 10

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Iṇḍva (or straw balls) are parimaṇḍala :

He now takes hold of him (Agni) by means of two *iṇḍvaṣ* (straw pads or straw balls) for he (Agni) is yonder Sun, and the two iṇḍvas are days and nights... They (the two iṇḍvas) are *parimaṇḍala* (or round), for these two worlds are round (*parimaṇḍala*)[1].

(The word iṇḍva for a straw pad or ball has been exclusively used by the *Śatapatha Brāhmaṇa*, and no other Brāhmaṇa; it does not occur in the Vedic Saṁhitās.)

Gārhapatya hearth is Parimaṇḍala :

It (the Gārhapatya hearth) measures a fathom (in diameter), for man is a fathom high, and man is Prajāpati, and Prajāpati is Agni : he thus makes the womb of equal size to his (Agni's) body. It is parimaṇḍala (circular), for the womb is circular ; and moreover ,the Gārhapatya is this terrestrial world, and this world doubtless is *parimaṇḍala* or circular.[2]

Heart is parimaṇḍala :

He then sings the heart of Prajāpati,—the heart assuredly is the yonder Sun, for he, the Sun, is smooth, and the heart is smooth ; he is *parimaṇḍala* and the heart is *parimaṇḍala* (round).[3]

1. अथैनमिण्ड्वाभ्यां परिगृह्णाति । असौ वा आदित्य एषोऽग्निरहोरात्रे इण्ड्वेऽग्रमुं तदादित्यमहोरात्राभ्यां परिगृह्णाति तस्मादेषोऽहोरात्राभ्यां परिगृहीतः । (25)

यद्वैवैनमिण्ड्वाभ्यां परिगृह्णाति ।·· तस्मादेषऽआभ्यां लोकाभ्यां परिगृहीतः परिमण्डले भवतः परिमण्डलौ ह्यमौ लोकौ (26) ।

—*ŚBr.* VI. 7. 1. 25-26.

(तप्तोखाधारणसाधनभूतः परिमण्डलः पदार्थविशेष "इण्ड्व" इत्युच्यते) ।

See also *Kātyāyana Śrauta Sūtras* XVI. 5. 3

2. व्याममात्री भवति । व्यामामात्रो वै पुरुषः पुरुषः प्रजापतिः । प्रजापतिरग्निरात्मसम्मितां तद्योनिं करोति परिमण्डला भवति परिमण्डला हि योनिरथोऽअयं वै लोको गार्हपत्यः परिमण्डलऽ उ वाऽ अयं लोकः ।

—*ŚBr.* VII. 1. 1. 37

3. अथ प्रजापते हृदयं गायति । असौ वाऽआदित्यो हृदयमेऽश्लक्ष्ण एष श्लक्ष्णं हृदयं परिमण्डल एष परिमण्डलम् ।

—*ŚBr.* XI. 1. 2. 40

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Pra-u-ga or Isosceles Triangle

The word *pra-u-ga* has come to mean an isosceles triangle in the language of the Śulba literature. The origin of the word is doubtful. The occurrence of this word in the Vedic literature has been given in a preceding chapter. The syllable *pra* stands for the *praśṛṣa* or the vertex of the triangle and *u-ga* (a shortened form of *yuga*) stands for the base line, and thus the three corners of the triangle are conveniently represented by the three letters (i) *pra*, (ii) *u* and (iii) *ga* : and thus we can always say : let *pra-u-ga* be a triangle. The *ubhayataḥ-pra-u-ga* is a *pra u-ga* on both the sides of the common base-line *u-ga*, and

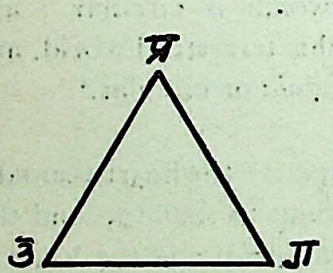

Fig. 13 9

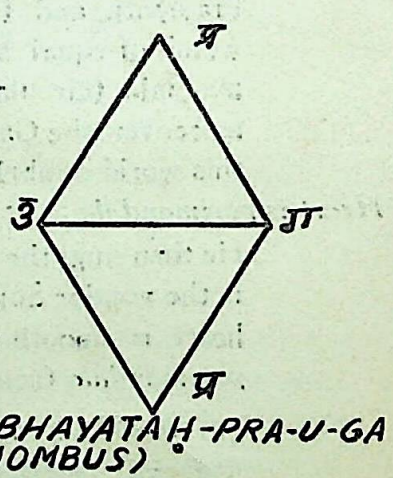

Fig. 13.10

is thus a trapezium. The word *pra-u-ga* in the Brāhmaṇa literature occurs as follow :

Śaṅkhāyana Brāhmaṇa :

Pra-u-gaḥ : XIX. 8 ; 10 ; XX. 2 ; 3 ; 4 ; XXII. 2 ; 3 ; 7; XXIII. 6 ; XXIV. 5 ; XXV. 1-3 ; XXXVII. 2
Pra-u-gam : XIV. 4 ; 5 ; XXVIII. 9
Pra-u-gasya : XIV. 5
Pra-u-gé : XIV. 5 ; XXIV. 1 ; XXVIII. 9
Pra-u-geṇa : XV. 5
Pra-u-gau : XXIV. 1
Pra-u-gatvam : XIV. 5

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Aitareya Brāhmaṇa :

Pra-u-gam : III. 1 ; 2 ; 3 ; IV. 29 ; 31 ; V. 4 : 6 ; 12 ; 16 : 18 ; 20
Pra-u-ge : III. 2

Śatapatha Brāhmaṇa :

Pra-u-gam : I. 1.2.9 : III. 5.4.3 ; VIII. 6.1.6 ; XIII. 5.1.8.
Pra-u-ge : XIII. 5.1.8
Pra-u-geṇa : VIII. 6.1.6
Pra-u-gacitam : VI. 7.2.8.

Gopatha Brāhmaṇa :

Pra-u-gam : I. 3.5 ; 2.3.12
Pra-u-ge : II. 3.23

The word *pra-u-ga* so far as it occurs in the *Aitareya Brāhmaṇa* does not appear to mean a triangle. In the *Gopatha Brāhmaṇa*, the Pra-u-ga stotra belongs to Potṛ; it also became associated with the Viśvedevas ; Prajāpati created *pra-u-ga* out of the Vāyavī mantras[1] ; the triad of mantras associated with Mitra and Varuṇa are recited in the *pra-u-ga*. Here too in these references, this word is not alluded to in the sense of a geometrical figure. In the *Śatapatha Brāhmaṇa*, we have some of the following passages with the word *pra-u-ga* used in them :

> (Like) fire, verily, is the yoke of that very cart ; for the yoke is indeed (like) fire; hence the shoulder of these (oxen) that draw this (cart) becomes as if burnt by fire. The middle part of the pole behind the prop (*Kastambhi*) represents as it were its (cart's) alter (*pra-u-gam vedih*), and the enclosed space (*nida*) of the cart (which contains the rice) constitutes its *havirdhāna* (receptacle of the sacred food).[1]

On this, Eggeling comments as follows :

> The pole of an Indian cart consists of two pieces of wood, joined together in its forepart and diverging

1. तस्य वा एतस्यानसः । अग्निरेव धूरग्निर्हि वै धूरथ य एनद् वहन्त्यग्निदग्धमिवैषां वहं भवत्यथ यज्जघनेन कस्तम्भीं प्रउगं वेदिरेवास्य सा नीड एव हविर्धानम् । —*ŚBr.* I.1.2.9

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towards the axle. Hence, as Sāyana remarks, it resembles the altar in shape, being narrower in front and broader at the back, the altar measuring twenty-four cubits in front and thirty cubits at the back. At the extreme end of the pole a piece of wood is fastened on, or the pole itself is turned on, or the pole itself is turned downwards so as to serve as a prop or rest (properly called *sepoy* in Western India and 'horse' in English).

Digging of the *pra-u-ga* is described below :

By means of these (*uparavas* or sounding holes) they dug up those magic charms, ...He digs just beneath the forepart of the shafts (*pra-u-ga*) of the southern cart.[1]

These passages indicate the similarity of the pra-u-ga altar with the prop and shaft of a cart. The *pra-u-ga śastra* along with the *pañcadaśa stoma* is thus described :

Indra is the repeller of shafts (*Hetīnām pratidhartā*... The *pañcadaśa stoma* may uphold thee on earth...The *pra-u-ga śastra* may support thee for steadiness' sake, for by the *pra-u-ga śastra* it is indeed supported on earth for steadiness' sake.[2]

Similarly a passage refers to the *Bārhat pra-u-ga* which is recited along with the *Madhucchandas*. This recitation is in the *Bṛhatī* meter. It is recited on the fifth day of the *Pṛṣṭhya Ṣaḍaḥ* and consists of seven different triplets addressed to different gods. The *Aitareya Brāhmaṇa* also speaks of the pra-u-ga in the sense of certain recitations spoken in specified meters and recited on specific occasions.

1. तस्म दुपरवान्खनति स दक्षिणस्य हविर्धानस्याऽधोऽधः प्रउगं खनति ।
—*ŚBr.* III. 5.4.3

2. अधिपतय इन्द्रो हेतीनां प्रतिधर्त्तेतीन्द्रो हैवात्र हेतीनां प्रतिधर्त्ता । पञ्चदशस्त्वा स्तोम पृथिव्याꣳ श्रयत्विति पञ्चदशेन हैषा स्तोमेन पृथिव्याꣳ श्रिता । प्रउगमुक्थमव्यथायै स्तम्नात्विति प्रउगेण हैषोक्थेनाव्यथायै पृथिव्याꣳ स्तब्धा । —*SBr* VIII. 6.1.6.

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The passage, VI. 7. 2. 8 speaks of the *pra-u-ga cit* and the *ubhayataḥ pra-u-ga cit*, *i.e.*, the altars triangular and trapezium in forms.[1] Their piling is not favoured in comparison to the falcon-shaped piling of the altar.

Pañcacūḍa or the Five-Cornered Brick

The word *pañcacūḍa* (five-tufted) occurs in the following passages of the *Śatapatha Brāhmaṇa* :

(Pañcacūḍaḥ : VIII. 6.1.11-15 ; IX. 5.1.36 ; X. 4.3,18 ; 5.4.15) The pañca-cūḍa bricks seem to have had some kind of protuberances or bulgings (*cūḍa*) or perhaps tufts, resembling a man's crest-lock or top-knot (*cūḍa*). We have the following passage :

> He then lays the *pañca-cūḍa* (five-knobbed) bricks : for the Nākasads are (parts of) the sacrifice, and so indeed are the pañca-cūḍas the sacrifice.[2]

The word *pañcacūḍas* occurs with the *Nākasad* : if the Nākasads are the self, the pañcacūḍas are the mate or offspring ; if the Nākasads are the regions, the pañcacūḍas are also the regions.[3]

Laying of Bricks in Different Layers

Not only that the fire-altars were of definite geometric forms, and the area was fixed, the number of bricks was also made definite. When gods did not attain immortality by performing the sacrificial rites as Agnihotra, the New Moon and Full Moon sacrifices, the seasonal offerings, the animal sacrifice, and the Soma Sacrifice, they started constructing fire-altars; they laid down unlimited enclosing stones, unlimited *Yajuṣmati* bricks,

1. तं हैके । एतया ऽविकृत्याभिमन्त्र्याऽन्यां चितिं चिन्वन्ति द्रोणचितं वा रथचक्रचितं वा कंकचितं वा प्रउगचितं वोभयतः प्रउगं वा ।
   —*ŚBr.* VI. 7.2.8.

2. अथ पञ्चचूडा उपदधाति । यज्ञो वै नाकसदो यज्ञ उ एव पंचचूडाः ।
   —*ŚBr* VIII.6.1.11

3. आत्मा वै नाकसदो मिथुनं वै पंचचूडाः । —*ŚBr* VIII.6.1 12.
   आत्मा वै नाकसदः प्रजा पंचचूडाः । —*ŚBr.* VIII.6.1.13
   दिशो वै नाकसदो दिश उ एव पंचचूडाः । —*ŚBr.* VIII 6 1.14

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PLAN OF SACRIFICIAL GROUND

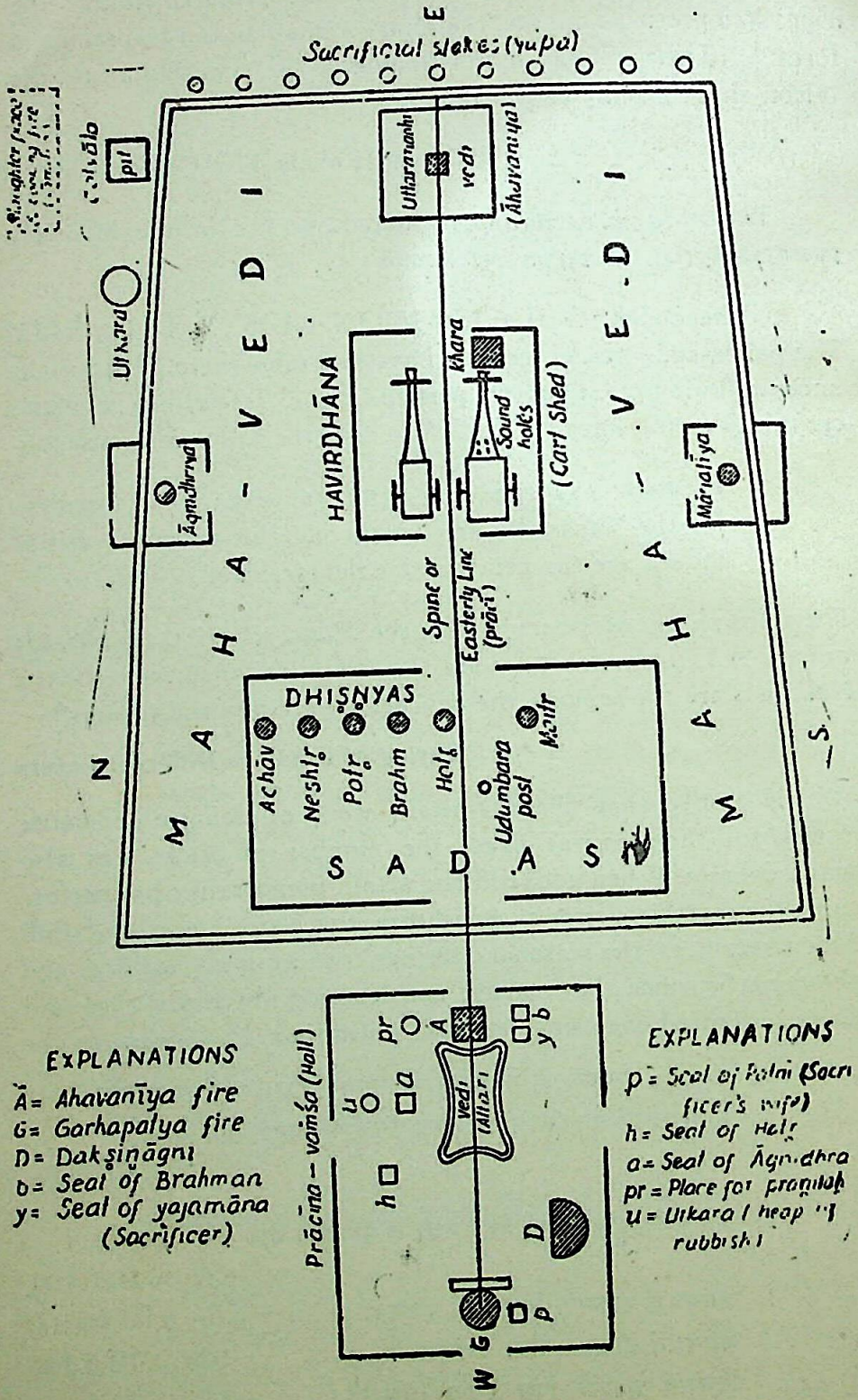

Fig 18

Mahāvedi (ŚBr. Pt. II p. 475—Eggeling)

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unlimited *lokampṛṇā* bricks. Still they did not attain immortality. When they approached Prajāpati, he spake unto them : "Ye do not lay down (put on me) all my forms; but ye either make (me) too large or leave (me) defective : therefore, ye do not become immortal."[1] This appears to be the beginning of the practice that restricted bricks to a fixed number and the altar to a fixed size. Prajāpati advised gods as follows :

> Lay ye down three hundred and sixty enclosing-stones (*pariśrita*) ; three hundred and sixty *Yajuṣmatī* bricks. and thirty-six thereunto ; and of *Lokampṛṇā* (bricks) lay ye down ten thousand and eight hundred ; and ye will be laying down all my forms, and will become immortal.[2]

Of course, the immortality would not come with the body. On the interrogation of Death, it was agreed upon that "Henceforward no one shall be immortal with the body : only when thou (i.e. Death) shalt have taken that (body) as thy share, he who is to become immortal either *through knowledge or through holy work* shall become immortal after separating from body."[3] *Pariśrita*, *Yajuṣmatī* and *Lokampṛṇā* bricks are the main in the construction of fire-altars.

1. अमृतत्वमवरुरुत्समानास्तान्ह प्रजापतिरुवाच—न वै मे सर्वाणि रूपाण्युपधत्थाति वैव रेचयथ न वाभ्यापयथ तस्मान्नामृता भवथेति ।

—*ŚBr.* X. 4. 3. 6

2. स होवाच । षष्टिञ्च त्रीणि च शतानि परिश्रितऽ उपधत्त षष्टिञ्च त्रीणि च शतानि यजुष्मतीरधिषट् त्रिंशतमथ लोकम्पृणा दश च सहस्राण्यष्टौ च शतान्युपधत्ताथ मे सर्वाणि रूपाण्युपधास्यथाथामृता भविष्यथेति ते ह तथा देवा उपदधुस्ततो देवा अमृताऽ आसुः ।

—*ŚBr.* X 4.3 8

3. स मृत्युर्देवानब्रवीत् । इत्थमेव सर्वे मनुष्याऽ अमृता भविष्यन्त्यथ को मह्यम्भागो भविष्यतीति ते होचुर्नातोऽपरः कश्चन सह शरीरेणामृतोऽसद्यदैवत्वमेतम्भागँ: हरासाऽअथ व्यावृत्य शरीरेणामृतोऽसद्योऽमृतोऽसद्विद्यया वा कर्मणा वेति यद् वै तदब्रवन् विद्यया वा कर्मणा वेत्येषा हैव सा विद्या यदग्निरेतदु हैव तत्कर्म यदग्निः । —*ŚBr.* X. 4. 3 9

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The number of pariśrita or enclosing stones is three hundred and sixty (i.e. equal to the number of days in a year). Of these twenty-one are to be laid round the Gārhapatya, seventy-eight round the Dhiṣṇyā hearths, and two hundred and sixty-one round the Āhavanīya. (21+78+261=360).

For the *Yajuṣmatī* bricks, the distribution is as follows :

In the First Layer :

Darbhastamba (grass bunch)	1
Lokeṣṭaka (clod bricks)	4
Lotus leaf (puṣkara-parṇa)	1
Gold plate (rukma)	1
Puruṣa (man)	1
Sruk (spoons)	2
Naturally perforated brick (Svayamātṛṇṇā)	1
Dūrveṣṭaka (dūrva brick)	1
Dviyajuṣ	1
Retaḥsic	2
Viśvajyotiṣ	1
Ṛtavyā (seasonal)	2
Āṣāḍhā	1
Kūrma (tortoise)	1
Mortar and pestle	2
Ukhā (firepan)	1
Five animal-heads	5
Apasyā	15
Chandasyā	5
Prāṇabhṛt	50
Total	98

In the Second Layer

Aśvinīs	5
Ṛtavyā (seasonal)	2
Vaiśvadevīs	5
Prāṇabhṛt	5
Apasyās	5
Vayasyās	19
Total	41

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In the Third Layer

Naturally-perforated	1
Diśyā (regional)	5
Viśvajyotiṣ	1
Ṛtavyā	4
Prāṇabhṛt	10
Chandasyā	36
Vālakhilya	14
Total	71

In the Fourth Layer :

First (prathamā)	18
Then next	12
Finally	17
Total	47

In the Fifth Layer

Asapatna	5
Virāj	40
Stomabhāgas	29
Nākasads	5
Pañcacūdas	5
Chandasyā	31
Of the Gārhapatya hearth	8
Of the Punaściti	8
Ṛtavyā	2
Viśvajyotiṣ	1
Vikarṇī	1
Svayamātṛṇṇā (naturally perf.)	1
Aśmā-pṛśnīs (variegated stone)	1
Cite-agniḥ (fire on altar)	1
Total	138

The total of the five layers: 98+41+71+47+138=395. The number is justified on the basis that year has normally 360 days; then the days in an intercalary month are 36. This makes the total 396; but since we have only 395 Yajuṣmatī bricks, the

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layers of loose soil (purīṣa) is counted as one. It is not counted along with the Yajuṣmatī bricks but this makes up the total 396.

Lastly we have the Lokaṁpṛṇā (or space-filling bricks). They correspond to the Muhūrtas *cf.* hours). Their number is ten thousand and eight hundred (10,800,) since there are 360×30 =10,800 muhūrtas in a year. Of these 10,800 Lokampṛṇās, 21 are used in the Gārhapatya altar, 78 in the Dhiṣṇyā-hearths and the others in the Āhavanīya. We have, in fact, eight Dhiṣṇyās, one Gārhapatya and one Āhavanīya. (For details, see *ŚBr.* X.4.3)

The Āhavanīya and Dakṣiṇa Fires

The *Ṭaittirīya Saṁhitā* says : The *Āhavanīya* is the abode of the gods, between the fires of cattle, the *Gārhapatya* of men, the *Anvāharya-pacana* of the fathers.[1] Further, the text says : "The *Āhavanīya* is the sacrificer ; if they take the fire for cooking the victim from the *Ahavanīya*, they tear the sacrificer asunder. The fire should, therefore, be thus or he should make it by friction, so that the sacrificer's body may remain together."[2] "The *Gārhapatya* is the fire, then the *Āhavanīya* is the Sun".[3] Again we have, "The *Gārhapatya* is piled for this world, whereas the *Āhavanīya* for the other world."[4] Again it is said that "The Aṅgirasas went to the world of heaven from a place of sacrifice elevated in three places. It should be elevated between the Āhavanīya fire and the oblation-holder, between the oblation-holder (havirdhāna) and the seat (stands), and between the seat and the Gārhapatya fire."[5] (*TS.* VI. 2, 6.). These passages speak of the superiority of the *Āhavanīya* fire-altar (which is a square) over the Gārhapatya (which is circular) or *Anvāhārya-pacana* (the same as the *Dakṣiṇāgni*, which is semi-circular).

The *Śatapatha* speaks of the "*Śālādvārya-āhavanīya*" or the Āhavanīya of the Hall (the so-called) half-door fire."

> North of the Āhavanīya is the original fire, taken up (from the hearth). Behind the hind-wheel of the cart-stand, he fastens two round *Śatamānas* (two round gold plates or gold coins).[6]

1. *Ts.*
2. *Ts.*
3. *Ts.*
4. *Ts.*
5. *Ts. VI.* 2,6.
6. *ŚBr.*

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Be it the *Gārhapatya* fire-hearth or the Āhavanīya, the area is to be one square fathom (one square vyāma or one square puruṣa). The *Āhavanīya* is a square whereas the *Gārhapatya* is a circle. Obviously, there is no difficulty in the construction of the *Āhavanīya*, which is a simple geometrical figure (a square). In the *Baudhāyana Śulba Sūtras*, we have the following description of the *Āhavanīya* :

> The place of the *Āhavanīya* fire is to be found out by starting from the *Gārhapatya* fire (and measuring toward the east). The Brāhmaṇa has to construct the Āhavanīya fire at the distance of eight prakramas, to the east from the *Gārhapatya*, the Rājanya at the distance of eleven and the Vaiśya at the distance of twelve. With the third part of the length of the distance between the *Āhavanīya* and the *Gārhapatya*, he is to make three squares touching each other ; the place of the Gārhapatya is in the north-west corner of the western square, the place of the *Anvāhārya-pacana* (or the *Dakṣināgni*) is the south-east corner of the same square : the place of the Āhavanīya is the north-east corner of the eastern square.[1]
> *ApSl.* IV. 1-6).

1. गार्हं पत्यादाहवनीयस्यायतनम् ।
गार्हपत्यात् गार्हपत्यस्य पुरस्तात् ।
अष्टसु प्रक्रमेषु ब्राह्मणोऽग्निमाद धीतैकादशसु राजन्यो द्वादशसु वैश्य : ।
आयामतृतीयेन चतुरस्राण्यनूचीनानि कारयेदपरस्योतरस्याँ श्रोण्यां गार्हपत्यस्तस्यैव दक्षिणेँ सेऽ न्वाहार्यपचन : पूर्वस्योत्तरेऽँस आहवनीय इति— - *BŚl.* I. 64.7.

2. अपि दा गार्हपत्याहवनीययोरन्तरालं पंचधा षोढा वा संभुज्य षष्ठँ सप्तमं वा भागमागन्तुकमुपसमस्य समं त्रैधं विभज्य पूर्वस्मादन्त्याद् द्वयोर्भागयोर्लक्षणं करोति । गार्हपत्याहवनीययोरन्तौ वियम्य लक्षणेन दक्षिणापायम्य लक्षणे शंकुं निहंनि तद्दक्षिणाग्नेरायतनं भवति ।
—*BSl.* 1. 68

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Another alternative for fixing the places of the three fires is given like this :

> Or else divide the space between the *Āhavanīya* and the *Gārhapatya* either into five or into six parts, add a sixth or the seventh part (respectively according to the choice) and divide the whole into three parts : then measuring from the pole standing at the east end, make sign at the second part, fasten two ends of the cords at the (poles marking centre of the *Gārhapatya* and the *Āhavanīya*, stretch the cord towards south taking it at the mark and fix a pole on the spot which the mark touches : this is the place of the *Dakṣiṇāgni*.[2] also *ĀpSl.* IV. 7-8.

The third alternative of fixing the Dakṣiṇāgni is as follows :

> Or else increase the measure by its fifth, divide the whole into five parts and make mark at the end of two parts measuring from the western end ; fasten the ties at the ends of the pṛṣṭhyā line and stretch the cord towards the south taking it by the mark ; fix a pole at the place touched by the mark. This is the place of the *Dakṣiṇāgni*[1]

For the respective places of the three fires, the *Āhavanīya*, *Gārhapatya* and *Dakṣiṇa* see English Translation, the *Āpastamba Sulba Sūtra*. Fig. 17, page 25.

The Gārhapatya

The Book VII of the *Śatapatha Brāhmaṇa* describes the *Gārhapatya* hearth : a site is chosen for this hearth ; the Adhvaryu mutters four padas of a verse (*Rv.* X.14.9 and *Yv.* XII. 45) and sweeps the four sides of the site respectively, beginning in the east and ending in the north : on this place when swept, the

1. तद् दक्षिणाग्नेरायतनं भवति —*BŚl.* 1 69

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circular site of the *Gārhapatya* is then marked off by saline soil being scattered over it (See *Taittirīya Saṁhitā*. V. 2.3.2-3). In this connection, we have in the *Śatapatha* :

> He puts on (the circular site) four (bricks) running eastwards ; two behind running crosswise (from south to north) and two (such) in front. Now the four which he puts on running eastwards are the body : and as to their being four of these, it is because this body (of ours) consists of four parts. The two at the back then are the thighs, and the two in the front the arms ; and where the body is that (includes) the head.
>
> Now he here fashions him (Agni) with wings and tail.[2]

Commenting on the clause "He puts on the circular site four bricks running eastwards", Eggeling says : "That is with the lines by which they are marked running from west to east. Whilst these four bricks are oblong ones, measuring two feet by one, the four placed at the back and in front of them measure each a foot square, so do also those placed in the corners of the square pile, except the south-east corner, where two bricks are to be placed measuring one foot by half-a-foot each.

In the form of the altar called the *Gārhapatya*, the wings and tail are not represented at all ; these appendages, however, form an important part of the great altar of the *Āhavanīya* fire. In this connection, we have in the *Śatapatha* :

> While being indeed furnished with wings and tail,

2. सचतस्र : प्राचीरुपदधाति । द्वे पश्चात्तिरश्च्यौ द्वे पुरस्तात्तद्यश्चतस्रः प्राचीरुपदधाति स आत्मा तद्यत्ताश्चतस्रो भवन्ति चतुर्विधो ह्ययमात्माऽथ ये पश्चात्ते सक्थ्यौ ये पुरस्तात्तौ बाहू यत्र वाऽआत्मा तदेव शिराः । तं वाऽएतम् । अत्र पक्षपुच्छवन्तं विकरोति यादृग्वै योनौ रेतो विक्रियते तादृग्जायते तद्यदेतमत्र पक्षपुच्छवन्तं विकरोति तस्मादेषोऽमुत्र पक्षपुच्छवान्जायते । —*ŚBr*. 1.1.18.19.

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people do not see him as one having wings and tail : hence one does not see the child in the womb in its proper shape : but hereafter they will see him as one having wings and tail, and hence one sees the child after it is born in its proper shape. (*ŚBr.* VII. 1.1.20).

The *Gārhapatya* hearth is made of eight bricks (just as Gāyatrī meter consists of eight syllables) (*ŚBr.* VII. 1.1.32). Further we are told :

It (the *Gārhapatya* hearth) measures a fathom (in diameter), for man is a fathom high, and man is Prajāpati (the lord of generation), and Prajāpati is Agni : he thus makes the womb of equal size to his (Agni's) body. It is circular, for the womb is circular ; and moreover, the Gārhapatya is this (terrestrial) world, and this world doubtless is circular. (*ŚBr.* VII. 1.1.37)

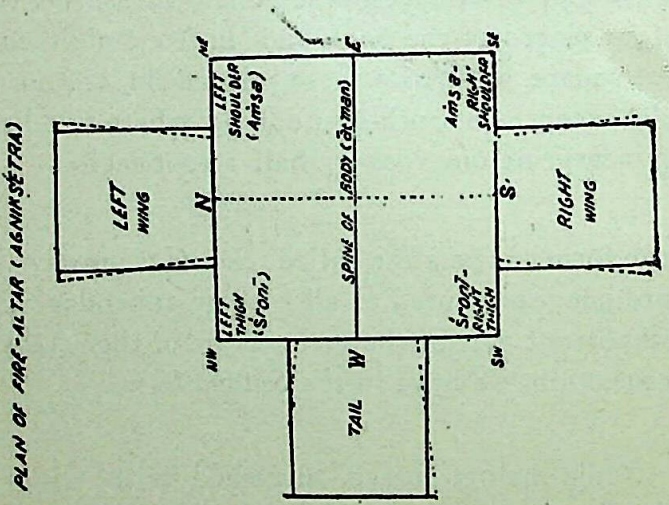

Fig. 13.12

Plan of the Fire-Altar agnikṣetra

The *Gārhapatya* fire is circular in form, whereas the *Āhavanīya* fire is of square in shape. The areas of the two should be the same. This postulate gave rise to intricate problems : the construction of a square, in area equal to that of a circle and

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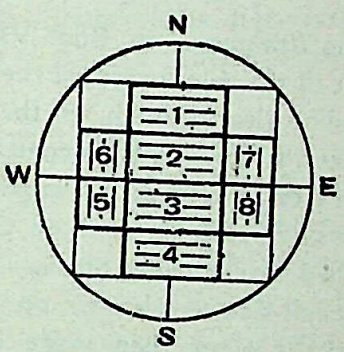
vice versa. On the sacrificial ground, we have the circular *Gārhapatya* and at a distance from it towards the east is the quare Āhavanīya : The Āhavanīya, truly is the head, and the Gārhapatya is the foundation. (*ŚBr.* VII. 1.2.13-14). According to some people, the *Gārhapatya* is built up in three layers (*ŚBr.* VII. 1.2.15).



Fi.g. 13.13
Gārhapatya hearth

Besides the *Gārhapatya* and *Ahavanīya*, there are eight smaller hearths known as *dhiṣṇyā*-hearths. Their relative placing on the ground plan is indicated by an analogy : As the *Gārhapatya* is this world (terrestrial). the *Dhiṣṇyā* hearths the air and the *Āhavanīya* the sky. (VII. 1.2 23). Eggeling in his footnote to III. 6.2.1 says:

> There are altogether eight *Dhiṣṇyās*, two of which, viz. the Āgnīdhra and the Mārjālīya, are raised north and south of the back part of the cartshed (*havirdhāna*) respectively, while the other six are raised inside the *Sadas* along the east side of it, viz. five of them north of the *spine* belonging (from south to north) to the Hotṛ, Brāhmaṇācchañsi, Potṛ, Neṣṭṛ and Acchāvāk respectively ; and one south of the *spine*, exactly south-east of the Udumbara post, for the Maitrāvaruṇa (or Praśāstṛ) priest. These six priests, together with the Āgnīdhra are called the *seven Hotṛs*. The Āgnīdhra and Mārjālīya have square sheds with four posts erected over them, open on the east side and on the side facing the cart-shed. The Āgnīdhra hearth is thrown up first (in the process of consecration), and the Mārjālīya the

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last of all; and the Maitrāvaruṇa's immediately after that of the Hotṛ. (The consecration formulas are prescribed in the *Yv.* V. 31-32. See Griffith's note in his translation of these verses*.).

First Layer

The *Śatapatha Brāhmaṇa* in Book VII refers to the construction of the first of the five layers of the altar. This may be summarized thus: The altar (which in the Brāhmaṇa and the Śulba literature is known as AGNI) is constructed in the form of a square usually measuring four man's length (four PURUṢAS), i.e. 30 feet on each side. The ground of the *body* (ĀTMAN) having been ploughed, the so called *uttara-vedi*, measuring a *yuga* (yoke=7 feet) on each side is thrown up in the middle of the body, and whole of the latter then made level with it. In the centre of the *body* thus raised, where the two *spines* connecting the middle of the each of the four sides of the square with that of the opposite side meet, the priest puts down a lotus-leaf, and thereon the gold plate (a symbol of the Sun) which the sacrificer wore round his neck during the time of his initiation. On this plate, he then lays a small gold figure of man (representing Agni-Prajāpati) as well as the Sacrificer or *Yajamāna* himself), so as to lie on his back with the head towards the east; and beside him, he places two offering-spoons, one on each side, filled with ghee and sour curds respectively. Upon the man he places a brick with naturally-formed holes (*svayamātṛṇṇā iṣṭaka*) in it (or a porous stone), of which there are three in the altar, viz. in the centre of the first, third and fifth layers, supposed to represent the earth, air and sky respectively, and by their holes to allow the sacrificer (in effigy) to breathe, and ultimately to pass through on his way to the eternal abodes. On this stone, he lays down plant of durvā grass with the root lying on the brick, and then twigs hanging down, meant to represent vegetation on earth and food for the sacrificer. Thereupon he puts down in front (east) of the central stone, on the *spine* a *Dviyajuṣ* brick; in front of that, on both sides of the *spine*, two *Retaḥsic*; then in front of them, one *Viśvajyotiṣ*; then again two *Ṛtavyāḥ*, and finally the *Āṣaḍha*, representing the sacrificer's consecrated consort. These bricks, each of which is a pāda (Indian, foot) square occupy nearly one-

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third of the line from the centre to the middle of the front side of the *body* or ĀTMAN of the altar.

South and north of the Aṣāḍhā, leaving the space of the two bricks he places a live tortoise; facing the gold man known as *Hiraṇpuruṣa*) and a wooden mortar and pestle respectively. On the mortar he places the *ukhā*, or fire pan, filled with sand and milk; and thereon the heads of the five victims (in fact, their effigies), after chips of gold have been thrust into their mouths, nostrils, eyes and ears.

At each of the four ends of the two *spines*, he then puts down five *Apasyāḥ* bricks, the middle one lying on the spine itself, with two on each side of it. The last set of five bricks, those laid down at the north (or left) end of the *cross-spine*, are also called *Chandasyāḥ* by the *Brāhmaṇa*. He now proceeds to lay down the *Prāṇabhṛtāḥ* meant to represent the orifices of the vital airs, in five sets of ten bricks each. The first four sets are placed on the four diagonals connecting the centre with the four corners of the body of the altar, beginning from the corner (? or, according to some, optionally from the centre), in the order S.E., N.W., S.W., N.E.; the fifth set being then laid down round the central stone at the distance (or on the range) of the *Retaḥsic* bricks. (Fig. 3.14).

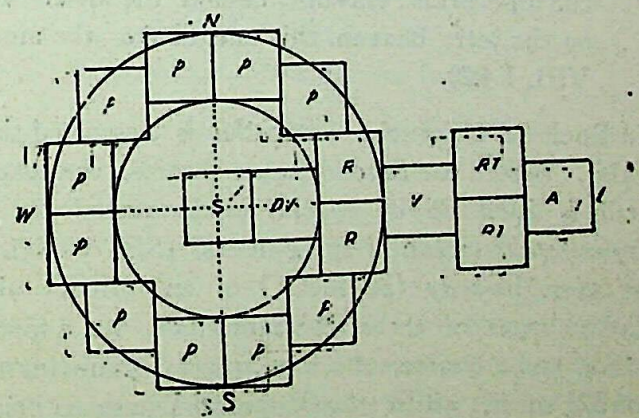

Fig. 13.14

Central Part of the First Layer

The diagram shows that portion of the first layer which contains the continuous row of special bricks laid down first, viz. Svayamātṛṇṇa (S), Dviyajuṣ (Dv), two Retaḥasic (R), Viśvajyotiṣ

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(V), two Ṛtavyā (Ṛt) and Āṣāḍhā (A); and further the central (or fifth) set of ten Prāṇabhṛtāḥ (p), placed round the central brick on the range of the Retaḥasic.

Each special brick is marked on its upper surface with (usually three) parallel lines. The bricks are always laid down in such a way that their lines running lengthwise (west to east) and those on the north and south sides crosswise (north to south). As to the four corners of the bricks, there is some uncertainty on this point (as Eggeling puts), but if we may judge from the analogy of the Second Layer in this respect, the bricks of the south-east and north-west corners would be east-ward-lined, and those of the north-east and south-west corners northward-lined.

The technical term used in the *Śatapatha* for *lengthwise* is *Anūcī* and *crosswise* is *Tiraścī*. When the bricks are laid *touching* each other, they are termed as *Saṁspṛṣṭa*. (*ŚBr*. VIII. 1.3.10.)

While laying the bricks, the *Śatapatha* text speaks of five directions : the four quarters, i.e. north, east, south and west and the fifth direction, viz. the perpendicular or vertical line (both upward and downward) at any given point of the plane. In this connection, we have the text :

> This one in front, the existent—this one, on the right the all-worker, this one, behind the all-embracer, this, on the left, heaven, this one, above, the mind. (*ŚBr*. VIII. 1.4.2).

In Book VIII of the *Śatapatha* is described the Second Layer also. Before the Second Layer begins, the space left unfilled still is filled up by special bricks technically known as *Lokampṛṇa Iṣṭaka* (meaning space-fillers) (*ŚBr*. VIII. 1.4.10). In the first layer, the *body* (ĀTMAN) of an ordinary altar needs 1,028 Lokaṁpṛṇās of three different kinds, viz. a foot (Indian), half-a-foot, and a quarter of a foot square, occupying together a space of 321 sq. ft. whilst the 98 special Yajuṣmatī bricks fill up a space of 79 sq. ft. Each wing requires 309 Lokampṛṇās of together 120 sq. ft.; whilst the tail takes 283 such bricks of together 110 sq. ft. The total number of Lokaṁpṛṇās in the First Layer thus amounts to 1,929 of all sizes, equal to 671 sq. ft.

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If, as is done in the Kātyāyana Śrautas (XVII. 7.21), the 21 bricks of the Gārhapatya are added (*ŚBr.* VII, 1.1.34) to this number, the total number of Lokampṛṇās is 1,950. Similarly, in the Second, Third and Fourth Layers; whilst the last layer requires about a thousand Lokampṛṇās more than any of the others, viz. 2,922, or, including the special hearths, 3,000. The total number of such bricks required-including the 21 of the Gārhapatya-amounts to 10,800.

Second Layer

The main portion of the special bricks of the second layer consists of five, or (if, for the nonce, we take the two southern

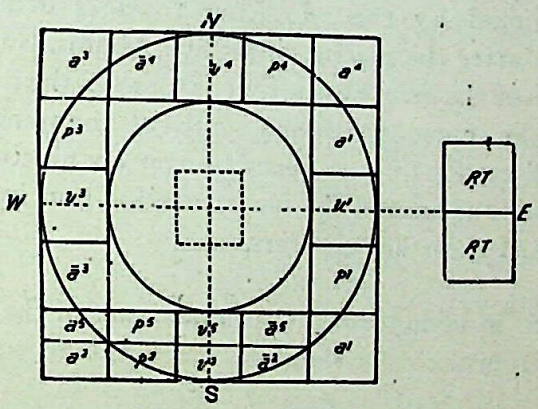

Fig. 13.15
Central Part of the Second Layer

$\bar{a}_1, \bar{a}_2, \bar{a}_3, \bar{a}_4, \bar{a}_5$	—	Five Āśvinī bricks
a_1, a_2, a_3, a_4, a_5	—	Five Apasyā bricks
v_1, v_2, v_3, v_4, v_5	—	Vaiśvadevī bricks
p_1, p_2, p_3, p_4, p_5	—	Five Prāṇabhṛt bricks
Rt.	—	Two Ṛtavyās

sets of half-bricks as one) of four sets of four bricks each or of together sixteen bricks, each measuring a foot square, placed on the range of Retaḥsic bricks so as to form the outer rim of a square measuring five feet on each side and having in the middle a black square of nine square feet. Each of the four sides of *Retaḥsic* rim contains a complete set of four bricks; but as there are five bricks on each side, the one in the left-hand corner (looking at them from the centre of the square) is counted along with the adjoining set. Each set, proceeding from left to right

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(that is, in sunwise fashion), consists of the following bricks, *Aśvini*. *Vaiśvadevī*, *Prāṇabhṛt* and *Apasyā*, the last of these occupying the corner spaces. The southern bricks consist, however of two sets of half-bricks (running with their long sides from west to east), counted as the second and fifth set respectively. The eastern and western bricks are laid down so that their line-marks (which in the case of the bricks of the Second and Fourth Layers, are of an indefinite number) run from west to east; whilst those of the southern and northern ones run from south to north. All the five bricks of each class, beginning with the Aśvinīs are laid down at the same time proceeding again in sunwise fashion (east, south etc.); the order of the procedure being only interrupted by the two Ṛtavyā bricks being laid down immediately after the placing of the five Āśvinīs, exactly over the two Ṛtavyās of the First Layer, that is to say in the fifth (easterly) space from the centre, north and south of the spine. The only other special bricks of the Second Layer are nineteen *Vayasyās* placed at the four ends of the two *spines*, viz. four in the east and five in each of the other quarters.

Third Layer

Whilst, in laying down the *Lokampṛṇās* of the First Layer, one starts from the right shoulder (or south-east corner) of the

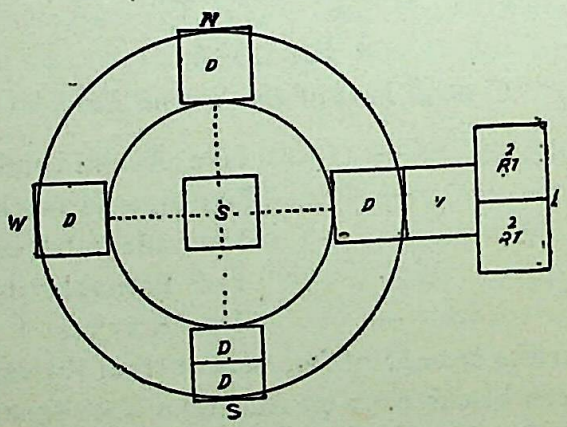

Fig 13.16

The Central Part of the Third Layer

Fig. 3.16

S — Svayamātṛṇṇā brick
D — Five Diśyās
V — Viśvajyotiṣ brick
Ṛt — Ṛtavyā bricks (two sets of two each-thus four)

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altar, in the second Layer also the vacant spaces are filled with two space-filling bricks i.e., *Lokampṛṇās*. Here, however one begins from the right hip (for south-west corner), filling up the available spaces in two turns in sunwise fashion. The laying of the third Layer is described in the *Śatapatha* VIII. 3. 1. In this layer also, as in the First and Second Layers, the naturally perforated brick, the *Svayamātṛṇṇā*, is at the centre of the body : the *Retaḥsic* bricks are placed as in the First Layer and similarly the *Viśvajyotiṣ*. Then are laid down two *Ṛtavyā* bricks beside (east of) the (*Viśvajyotiṣ*), one north of the other, just over those of the First and Second Layers : that is to say, in the fifth space from the centre. In the present case, however, these bricks are only of half the usual thickness ; two others of similar size, being placed upon them. *SBr.* VIII. 3. 2. 13)

Then are laid down the prāṇabhṛt bricks, ten in number, and then *Chandasyā* or metre bricks. The ten *Prāṇabhṛt* bricks are placed—five on each side of the *spine*-either along the edge of the altar, or so as to leave the space of one foot between them and the edge, to afford room for another set of bricks., the *Vālakhilyās*. (*SBr.* VIII. 3. 4. 1.)

The thirty-six *Chandasyā* bricks are laid down, in three sets of twelve each, along the edge of the body of the altar, where the two wings and the tail join it ; six bricks being placed on each side of the respective *spine*. At the back the bricks are not, however, placed close to the edge separating the body from the tail, but sufficient space is left (a foot wide) for another set of bricks to be laid down behind the *Chandasyās*. (*ŚBr.* 3, 3. 11)

Now the *Vālakhilyā* bricks are laid, seven in front, and seven at the back, not separated from the ten *Prāṇabhṛtas* (front) and not separated from twelve *Chandasyās* (back). Then are put down two *Lokampṛṇās* (space- filling bricks.) It should be noted that whilst laying down the *Lokampṛṇās* of the First and Second Layers, one starts from the south-east and south-West corners respectively ; in the Third Layer, one has to start

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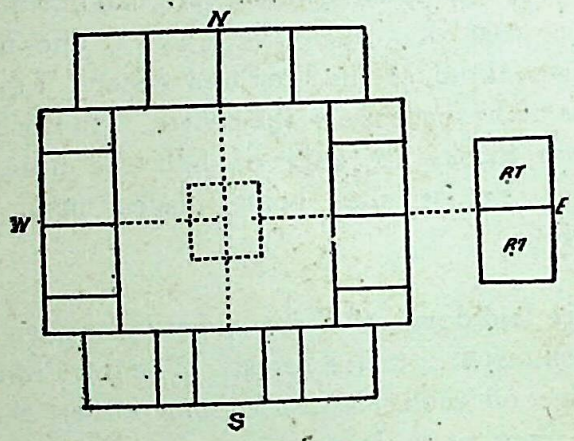
from the left hip (or the north-west corner) of the altar, filling up the available space in two turns, in sunwise fashion.

Fourth Layer

This layer is described in the *Śataptha*, VIII. 4. 1. Here we find a reference to eighteen bricks, representing the *stomas*, or hymn-forms, laid down in the following order :



The Central part of the Fourth Layer
Fig. 13.17.

At each end of the *spine* (running from west to east) one brick, of the size of the shank (from knee to ankle), is placed with its line-marks running from west to east ; the eastern one being placed north, and the western one south of the *spine*. Thereupon, an ordinary brick, a foot square, is placed at the southern end of the *cross-spine* so as to lie on the *spine* (though not apparently exactly in the middle, but so that only one-fourth of the brick lies on one side of the *spine*) with its line marks running from south to north ; and a second brick of the same size is placed on the north, but so as to leave the full space of another such brick between it and the northern edge of the altar. Behind (west of) the front brick, fourteen half-foot bricks are then laid down, in a row, from north to south, seven on each side of the *spine*.

After these eighteen bricks, are laid down the *Sṛtāḥ* (freeing) bricks, ten in number, put in close connection with the preceding set ; viz., at the front and back ends of the *spine*,

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two bricks, exactly corresponding in size to those already lying there, are placed south and north of these respectively. Similarly two bricks, a foot square, are placed on the *cross-spine* immediately north of the two *Stoma* bricks lying there. The remaining six bricks are then placed behind the row of fourteen *Stomas* in the front part of the altar, three on each side of the *spine*.

After having laid down the *Spṛtāḥ* bricks, one lays down two *Ṛtavyās* of the preceding layers, viz., in the fifth place to the east of the centre, south and north of the *spine*. Then are placed seventeen *Sṛiṣṭis* (creations) bricks round the centre along the *Retaḥsic* range in such a manner that nine bricks lie south and eight bricks north, of the *spine* : and that five bricks from the southern side, and four bricks each of the other sides. (see fig. 3.17). While the bricks of the south side are further specified as consisting of a brick a foot square, lying on the *cross-spine*, being flanked on both sides by half-foot bricks, and these again by square bricks ; no particulars are given, regarding the other sides. Most likely, however, as indicated in the fig. 3.16, four square bricks, two on each side of the *cross-spine*, are to form the left (north) side, whilst the front and hind sides are to consist of two square bricks lying north and south of the *spine*, and flanked by half-foot bricks.

Fifth Layer

When the Fourth Layer is complete, two *Lokampṛṇās* are placed as usual as the space-filling bricks, in the north-east corner, or on the left shoulder, whence in two turns, the available spaces of the altar are filled up. It may again be emphasized that in lying down the *Lokampṛṇās* of the first three layers, one starts from the south-east the South-west and the north-west corners respectively.

In the Fifth Layer, the bricks to be placed are known as *Aspatnā* (or foeless) bricks. The first four of the five *Asapatnās* are laid down near the four ends of the *spines* (in the order east, west, south, north), their exact place being the second space on the left side of the *spine* (in looking towards them) from the centre), that is to say, the space of one (or a half ?)

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foot being left between them and the respective *spine*. Their position thus is the same as those of *Āśvinis* in the Second Layer, except that these are placed on the *Retaḥsic* range instead of at the ends of the *spines*. The line marks of these four bricks run parallel to the respective *spines*. The fifth *Asapatnā* is thus laid down north of the southern one so as to leave the space of a cubit (about a foot and a half) between them. These latter two *Asapatnās* are full-sized bricks (one foot square) and not half-sized as were the two southern Aśvinis. Moreover, whilst the southern *Asapatnā* has its line-marks running parallel to the adjoining *cross-spine* (south to north), the fifth *Asapatnā* has them running from west to east ? (as well as from south to north).

After the *Asapatnās* are laid down ten *Chandasyās* in each quarters at the end of the *spines* (thus forty in all). There are forty formulae associated with these forty bricks : that makes eighty, and eighty (*aśiti*) means food (root *aś* to eat), and thus the Sacrificer gratifies Agni. (*ŚBr*. VIII, 5. 2. 17) Then are laid the *Stomabhāgā* bricks (praise-sharing bricks), twenty-nine or thirty in number (*ŚBr*. VIII. 5. 3. 8): these are laid down on the range of the *Aṣāḍhā* (VIII. 5. 4. 1). These bricks are considered as lucky signs, and are placed on all sides, and the sacrificer who places them is known as one with good luck *puṇyalakṣmika*. (*SBr*. VIII. 5. 4. 3). These are then covered with loose soil. The Sacrificer then lays down the *Vikarṇi* and the *Svayamātṛṇṇā* (naturally-perforated) bricks, and bestows them with chips of gold and places the fire thereon that is the Seventh Layer; according to another passage it is the Sixth Layer, the *Vikarṇi* and *Svayamātṛṇā* both belong to one layer. (*SBr*. VIII, 5. 4. 9 10). No *Lokampṛṇā* is used in this layer for filling. Finally he lays down the *Nāksads* (the firmament-seated bricks) (*SBr*. VIII. 6. 1. 1).

The centsal portion of the Fifth Layer, as given here in the sketch (see fig. 3.18) symbolically represents the firmament the blue canopy of heaven and the region of bliss beyond it. The outer rim of this central structure is formed by a continuous ring of twenty-nine *Stomabhāgā* bricks (st) representing, as if, the horizon on which the vault of heaven rests. There is some doubt as to the exact manner in which this ring of bricks is to

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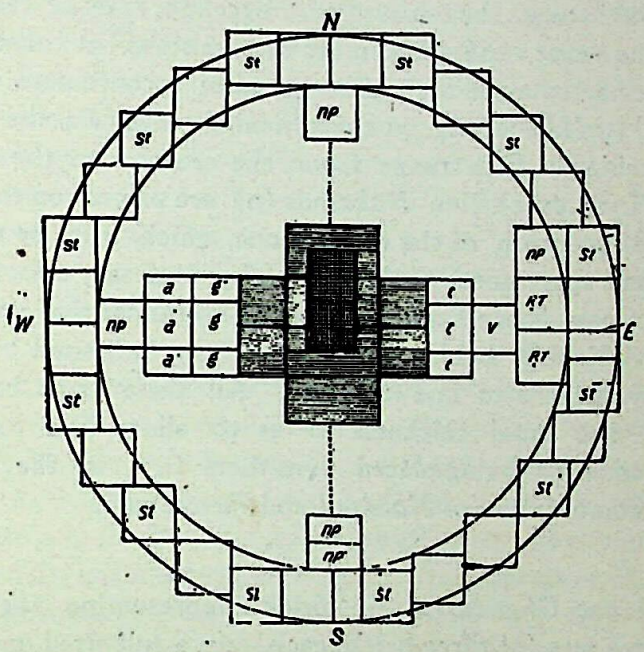
be arranged. According to the *Kātyāyana Srauta Sūtras.* X. VII. 11 10, fifteen bricks are to be placed south (and fourteen



The Central Portion of the Fifth Layer
Fig. 13.18

Rt—Ṛtavyā
a—anuṣṭubh
t—Triṣṭubh
n—Nākasads
pn—Nākasads and Pañcacūdas put together
g—Jagatī
st—Stomabhāgā ring
v—Viśvajyotiṣ
p—Pañcacūdas

north) of the *anūka* or *spine* (running through the centre from west to east). As regards the southern semicircle, the fifteen bricks are to be distributed in such a way that eight fall within the south-easterly and seven into the south-westerly quardrant. Some such arrangement as that adopted in the diagram (see fig. 3 18) would seem to be what is intended.

It will be seen that this arrangement includes two half-size bricks in the south-easterly quardrant, the one lying

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immediately south of the *spine*, and the other immediately east of the *cross-spine*. It is an awkard fact, how-ever, that one of the commentators on the Sūtra referred to states that there are to be two half-foot bricks, (one) on each side of the *spine*, that is, as would seem, the *cross-spine*. Eggeling says, he cannot but think, however, that this must be a mistake, as otherwise it would seem to make the construction of a continuous ring impossible. Inside the ring, on the adjoining range (viz. the *Ṛtavyā* range, being the fifth range from the centre—see the diagram of the First Layer), five *Nākasads* (n) are placed on the *spines*, with the exception of the eastern one, which is to be placed in the second space north of the *spine*; that is to say, a foot from it (so as to leave space between it and the *spine* for the left *Ṛtavyā*) (Cf. *SBr.* VIII. 7. 1. 1). In the south two half-sized bricks are laid down instead of one full-sized. All these five bricks are of half the usual thickness so as to allow five others, the *Pañcacūdas* (p) being placed over them (i, e. in the diagram, np is a combination of *Nākasad* and *Pañcacūda*).

Of the *Chandasyās*, or bricks representing the metres, only three sets (of three bricks each, viz. a full-sized one flanked either side by a half-sized one) fell within the circle formed by the *Stomabhāgā* ring; viz. the *Triṣṭubh* (t), *Jagatī* (g) and *Anuṣṭubh* (a). The remaining space in the centre is now filled by the Gārhapatya hearth consisting of eight bricks. Thereon is placed a second layer of eight bricks exactly corresponding to the first and is called *punaścīti*. This pile (marked by hatching the sketch) thus rises above the Fifth Layer by the full depth of a brick.

He then lays down the two *Ṛtavyā* (Rt) bricks just within the ring on the east side; and the *Viśvajyotiṣ* (v) bricks representing the Sun, immediately the west of them. Having now filled up the available spaces of the layer with *Lokampṛṇās*, and scattered loose soil on it, he finally lays down two perforated bricks (marked in the sketch by cross-hatching), the *Vikarṇī* and the *Svayamātṛṇṇā*, so that the latter lies exactly in the centre, and former immediately north of it, over the *cross-spine*.

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Taittirīya Saṁhitā and five Layers.

In the Third Prapāthaka of Book IV of the *Taittirīya Saṁhitā*, we have the details of laying bricks in five layers under the caption *CITI-VARṆANAM*. In the First Layer are laid *Apasyā*. *Prāṇabhṛt* and *Apānabhṛt* bricks (the *Apānabhṛts* have not been mentioned by the *Śatapatha*. The *Taittirīya Saṁhitā* gives the Mantras for laying down four sets of five bricks for the First Layer, the first five being set down in the east of the man's figure in a line from the east to the west, the second in the south in a line northwards, the third west in a line eastwards, and the fourth in a line southwards.

Then the *Saṁhitā* proceeds to give the Mantras used for pronouncement while the *Aśvini* and other bricks, as well as the *Vayasyāh* bricks are laid in the Second Layer, *Svayamātṛṇṇā* and *Bṛhatī* bricks in the Third Layer, and the *Stomīya* (*Ākṣṇyāstomiyā*) bricks in the Fourth Layer, as well as the *Sṛṣṭi* (creation) bricks and *Vyaṣṭi* bricks in this layer. It finally gives the verses for recitement whilst the *Āsapatnā* bricks are laid down in the Fifth Layer. The description of the Fifth Layer is carried over to the Fourth Prapāṭhaka also, where the Mantras corresponding to the *Stomabhāgā*, *Nāksad*, *Pañcacodā*, *Chandas*, *Sayuja*, *Viśvajyotih*, *Bhuyaskṛd*, *Indratanu*, *Yajñatanu*, *Nakṣatra* and *Ṛtavyā* bricks are given.

Later on in Book V, Prapāṭhaka 2, we have the details of the *Gārhapatyacayanam* (Piling for the *Gārhapatya* fire and the *Kṣetrakarṣaṇam* (Ploughing of the sacrificial ground).

For the Agnicayana four bricks are placed pointing east, two in front and two behind, and thus are placed eight bricks. Then he places thirteen *lokampṛṇā* (world-fillers). This makes the total now twenty-one. Again it is said, that he who piles the fire for the first time should pile in five layers (*TS.* V. 2.3.6) and he who piles for the second time should pile in three layers, and the one piling for the third time should pile in one layer. The bricks are made firm with *puriṣa* or mortar, placed in five or even up to ten layers. The mortar is made by mixing mud with cowdung.

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The laying of bricks in the First Layer are described in V. 2.10 :

Five he puts down on the east, five on the south five on the west pointing east, five on the east pointing west. These twenty are the *Apasyā* or water bricks. Then he puts down *Chandasyāh* or metre bricks : five on the north; then he places *Prāṇabhṛt* or breath supporting bricks : one in the front, one on the right, (south) one behind (west), one on left (north), and one above (ūrdhva). He puts them down ten by ten ; transversely ; he puts them down (*akṣṇayā-upadadhāti*). Then he puts down the unifying or *Samyata* bricks.

In the Prapāṭhakas 3-7 of Book V, we find the details of laying bricks in the Second and subsequent layers. The bricks mentioned are : Āśvinī, Rtavyā, Prāṇabhṛt, Apasyā, Vayasyā, Svayamātṛṇṇā, Diśya, Bṛhatī, Vālkhilyā, Akśṇayāstomīyā Sṛṣṭi. Vyuṣṭi, Asapatnā, Virāṭa, Stomabhāgā, Nākasad, Pancacodā, Vikarnī, Chandas, Sayuk, Maṇḍala, Viśvajyotiḥ, Vṛṣṭisani. Saṁyāni, Ādityā, Ghṛta, Yaśodā, Bhuyaskṛt, Agnirūpa, Draviṇodā, Āyuṣyā, Agnihṛdaya, Ṛtavyā, Indratanu, Yajñatanu, Nakṣatra, Vaiśvadeva, Hiraṇya, Ahvaṛupa, Ātmā, Kumbha, Bhūta, Ṛsabha, Vajriṇi, Rāṣṭrabhṛt, and Vrata.

It is significant to note that the pilers of the altar (*agni*) were very particular about the directions or regions to which the bricks should point out, and therefore they devised a number of methods of exactly determining the geographical directions, which have been described in details by the commentators of the *Śulba Sūtras*.

Śyenacit or Falcon-Shaped Altar

The *śyena* or falcon is a bird of which copious references are met with in the *Ṛgveda* and the other Vedic Saṃhitās :

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Ṛgveda

Śyena-Ābhṛtaḥ : I. 80.2

Śyena-ābhṛtam : VIII. 5.3

Śyenaḥ : I. 32.14; 33 2; 93.6; II. 42.2; III. 43.7; IV. 18. 13; 26. 4-7; 27.1; 3; 4; V. 44.11; 45.9; VI. 20.6; 7.63.5; VIII. 82 9; IX. 38,4; 57.3; 61.21; 62.4; 65.19; 67,14; 15; 68.6; 71.6; 77.2; 82.1; 86.35; 96.6; 19; X. 11.4; 99.8; 144.5

Śyena-jutaḥ : IX.89.2

Śyena-patvā : I. 188.1

Śyena-bhṛta : IX. 87.6

Śyenam : IV. 38.2; 5; VIII, 34.9

Śyenasya : I. 118,11; 163.1; 5.78.4; X, 144.4

Śyenasya-iva : IV, 40.3

Śyena-iva : V. 74.9; VIII, 73.4

Śyenāḥ : VII, 56.3

Śyenāḥ-iva : IV. 35,8

Śyenān-iva ; I. 165.2; VI. 46,13

Śyenāya : VII. 15.4; X. 144.13

Śyenāsaḥ : I. 118.4; IV. 6.10; VIII. 20.10; X. 177.5; 92.6; 127.5

Śyeni : I. 140.9

Śyenebhiḥ : VIII. 5.7

Śyenebhyaḥ : IV. 26,5

Śyenau-iva : VIII. 35.9

Yajurveda :

Śyenaḥ : IV. 34; XVIII. 53; XXI. 35;

Śyenam : XIX, 10

Śyenasya : XIX. 86

Śyenasyeva : IX, 15

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Śyenāya : V. 1; VI. 32

Śyene : IX. 9

Atharvaveda :

Śyenaḥ : III. 3.3; 4; VI. 48.1; VII. 72.1; 2; IX. 12.5; XVIII. 1.21;

Śyenaḥ-iva : V. 30.9

Śyenāḥ : XI. 11,9; 12.24

Śyenāt : V. 21 6

Śyenī : VI. 83.2

Śyenīḥ : XVIII. 4.33; 34

Śyenīpati : XX. 129.19

Śyene : VI. 92.2

Śyenau : VII. 73.3

Aitareya Brāhmaṇa :

Śyenaḥ : I. 22; 30; 2,9;

Aitareya Āraṇyaka :

I. 2.4; II. 5.1

Taittirīya Brāhmaṇa :

Śyenaḥ : II. 6.11.5; III. 10.4.3

Śyenam : II. 6.1.5; III. 6.6.2

Śyenasya : II. 6.4.3

Śyenāḥ : III. 7.9.1

Śyeñaya : II. 4.8.1

Gopatha Brāhmaṇa

Śyenāḥ : I. 5.12

Śyenam : I. 3.18

Śyenasya : I. 5.12

Śyenatvam : I. 5.12

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Śatapatha Brāhmaṇa :

Śyenaḥ : I. 8.2.10; III. 3.4.15; 4.1.12; 9.4.1. ; IX. 4.4.5; XII. 3.4.3; 7.1.6; XIV. 7.1.19
Śyenam ; XII. 7.3.21:
Śyenasya-iva : V. 1.5.26
Śyenāya : III. 4.1.12; 9.4.10
Śyene : V. 1.4.10
Śyena-patrābhyām : XII. 7.3.22
Śyena-patre : XII. 9.1.3
Śyena-hṛtam : IV. 5.10.3; 4

The word "śyena-cit" does not occur in these passages. The bird *śyena* or falcon (hawk) is associated with Soma, as seen from the following passages of the *Ṛgveda* :

> May the bird, Maruts, be pre-eminent over other hawks, since with a wheelless car the swift-winged bore the Soma, accepted by the Gods of Manu.
>
> (IV. 26.4)

> When the bird, intimidating (its guardians), carried off from hence (the Soma) it was at large : (flying) swift as thought along the vast path (of the firmament), it went repidly with the sweet Soma plant, and the hawks thence acquired celebrity in this world.
>
> (IV. 26.6)

There are numerous passages associating the hawk with the Soma plant (IV. 27.3-4 and so on). The Soma is a concept, and so is this bird conceptual in relation to Soma and the metre Gāyatrī also, Śyena brought Soma juice from heaven (I.80.2). Hawk traverses swift : Indra did travese ninety and nine streams as swift as hawk. (I. 32.14), Wind brought one of the Agni and Soma from heaven, a hawk carried off the other (i.e. Soma) by force from the summit of the mountain (I. 92.6). When Vāmadeva Ṛṣi, in extreme destitution cooked entrails of a dog, his wife dis-respected him, then falcon (Indra) brought to him sweet water. (IV. 18.13). The deity of the hymn Ṛv. IV, 27 is Śyena or Hawk (or Parabrahma under personification). It is mentioned in this hymn, that when the hawk screamed with exultation on

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his descent from heaven, the guardians of the Soma perceived that the Soma was carried away by it, then, archer Kṛśānu, pursuing with the speed of thought, and stringing his bow, let fly an arrow against it, A feather dropped from the body of the falcon, and the falcon was thus wounded. (IV.27.3-4). Suparṇa, the son of falcon, brought the Soma from afar. (X. 144.3);

In the *Yajurveda*, the Soma is addressed like this :

> Lord of the word, thou art my gracious helper : move forward on the way to all the stations. Let not opponents, let not robbers, find thee, let not malignant wolves await thy coming. Fly thou away having become a falcon. Go to the dwelling of the Sacrificer. That is the special for us to rest in. (*Yv*. IV. 34).

The *Yajuḥ* also at some places mentions : Thee for the Soma-bringing hawk. "(VI. 32)" Thee for the soma-bringing falcon." (V. I).

Perhaps the following passage of the *Atharva veda* also alludes to the relation of falcon and the Soma, which is supposed to have grown on mountains, only within the reach of hawks or faclons :

> King Varuṇa call thee hither from waters ; From hills and mountains Soma call thee hither. Let Indra call thee hither to these people. Fly hither to these people as a *faclon*. (*Av*. III. 3. 3)

The *Atharva veda* further speaks of hawk as the Gayatri's Lord (VI. 48.) The *Gopatha Brāhmaṇa* also speaks of Śyena as the Gāyatri metre. (1.5.12). According to the Yāska's *Nirukta* (IV. 24), any one that moves with considerable speed is Syena. The Sun which moves with a considerable speed is also śyena and the atman that has superb knowledge and action is also śyena. *Nirukta*, XIV. 13, The Udgātā's chest (vakṣa or Pakṣa) is compared with the pakṣa or feather of the *śyena*. The *Gopatha* definitely says : that whatsoever continues to move in this world is śyena : that is the *śyenatva* of the *śyena*. In the Vedic Saṁhitās, there is no mention of an altar

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of the form of a falcon or hawk. The *Taittirīya Saṁhitā* of course, for the first time speaks of the falcon-shaped fire-altar.

We shall reproduce here the entire passage of the Taittirīya Saṁhitā, which recommends of piling the fire-altar in different shapes. This passage is the basis of the fire-altars suggested by the Śulba Sūtras.

He who desires cattle should pile a piling with metres (*Chandas*) ; the metres are cattle ; verily he becomes rich in cattle (*Chandascit*)

He should pile in hawk shape (śyenacitam cinvita suvarga-kāmaḥ) who desires the heaven or the sky : the hawk is the best flier among birds ; verily becoming a hawk, he flies to the world of heaven. (*Syenacit*)

He should pile in heron form who desires, "May I be possessed of a head in yonder world. (*Kaṅkacit*)

He should pile in the form of an *alaja* bird. with four furrows, who desires support ; there are four quarters ; verily he finds support in the quarters. (*Alajacit*)

He should pile in the form of a triangle (pra-u-ga), who has foes ; verily he repels his foes. (*Pra-u-gacit*)

He should pile in triangle form on both sides (ubhayataḥ pra-u-ga), who desires, " May I repel the foes I have, and those I shall have." ; verily he repels the foes he has and those he will have.(*Ubhayataḥ-pra-u-ga*)

He should pile in the form of a chariot-wheel, who has foes ; the chariot is a thunderbolt verily he hurls the hunderbolt at his foes. (*Rathacakracit*)

He should pile in the form of a wooden trough who desires food ; in a wooden trough foot is kept ; verily he wins food together with its place of birth. (*Droṇacit*)

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> He should pile one that has to be collected together who desires cattle; varily he becomes rich in cattle. (*Samūhyacit*)
>
> He should pile one in a circle, who desires a village verily, he becomes possessed of a village. (*Paricāyyacit*)
>
> He should pile in the form of a cemetry, who desires "May I be sucessful in the world of the fathers; verily he is succesful in the world of fathers (*Smasānacit*) (TS. V. 4. 11)

These are the forms of firealtars described in details in the Śulba Sūtras. The *Āpastamba Sūtras* quote the same objectives or attainments as indicated here in these *Taittirīya Saṁhitā* passages in different constructions.

The *Śatapatha Brāhmaṇa* mentions the following types of piles:

> Pra-u gacit: VI. 7. 2. 8. (though the word pra-u-ga occurs at 1. 1. 2. 9; III 5. 4. 3; VIII 6. 1. 6; XII. 5. 1. 8;) the word ubhayataḥ pra-u-ga occurs at VI. 7. 2. 8.)
>
> Śyenacit: VI 7. 2. 7-8
>
> Droṇacit: VI 7. 2 8
>
> Rathacakracit: VI 7. 2. 8
>
> Kaṅkacit: 7. 2. 8.
>
> Ubhayataḥ pra-u-gacit: VI 7. 2. 8.
>
> Samūhya-puriṣa cit: VI 7. 2. 8.

Thus there is only one passage that indicates the piling of altar (VI. 7. 2. 8) where we have an exclusive mention of the different forms of altars, but with an opinion expressed against their piling; the one only favoured is the *śyenacit* or the falcon-form of altar. We quote below this passage:

> He fashions him here (in the pan or womb) into (a bird) with wings and tail; for what like the seed is

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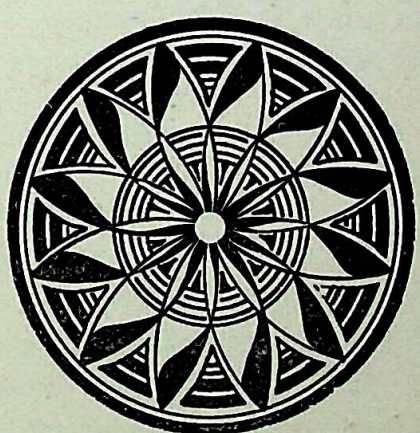
fashioned in the womb, suchlike it is born; and because he here fashions him as (a bird) with wings and tail. therefore he is hereafter born with wings and tail. (7) Now some after addressing him by that fashioning (formula), build a different altar (than an angle's shape). either one contructed in the form of trough (*droṇacit*). or like a chariot-wheel (rathacakracit), or like a kite (kaṅkacit), or like a thill (*praugacit*),- its front part; or like a thill on both sides (*ubhayataḥ-pra-u-ga*,) or one consisting of a heap of loose soil. *samūhya-puriṣa*) *Let him not do so* (but) in such wise as one might carve a young one with wings and tail: let him therefore build it (the firealtar) in the form of eagle (2).



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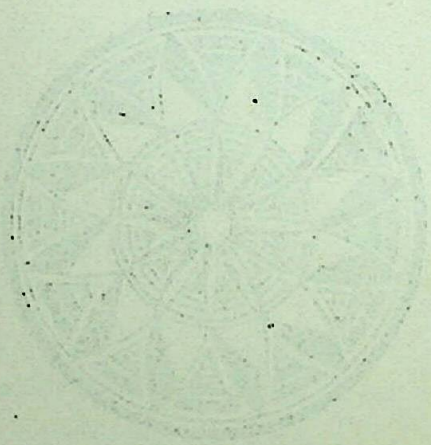

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CHAPTER XIV

ASTRONOMY IN THE BRAHMANICAL LITERATURE

The *Śatapatha Brāhmaṇa* belongs to the school of the *Śukla Yajurveda*, and the *Taittiriya Saṁhitā* is the *Kṛṣṇa Yajurveda*. Indian astronomy has been inspired by the passages of the *Ṛgveda*. One who is interested in the pursuit of astronomy is known as the *nakṣatradarśa* in the terminology of the *Yajurveda*[1] (XXX. I0). For the measurement of time, the unit obviously must have been the measure of a day (day and night taken together) and this was known as the *ahorātra*. The word occurs at numerous places in the Vedic and Brāhmaṇical literature. A year has normally 360 days; normally it has twelve months and six seasons. The ancients were close observers of the fluctuations in the number of days and the number of months and also the number of seasons. The idea of the intercalary month exists in the *Ṛgvedic* texts, but the word "*adhimāsa*" does not occur in the *Ṛgveda*, *Yajurveda* or the *Atharvaveda*, nor it occurs in Brāhmaṇical Texts. We give here a few passages. which, however, clearly indicate intercalation[2] :

1. प्रज्ञानाय नक्षत्रदर्शम्—*Yv*.XXX.10.
2. स यदग्निं चिनुते। एतमेव तदन्तकं मृत्युं संवत्सरं प्रजापतिमग्निमाप्नोति···। (11) परिश्रिद्भिरेवास्य रात्रीराप्नोति। यजुष्मतीभिरहान्यर्धमासान् मासानृतूँल्लोकम्पृणाभिर्मुहूर्त्तान् (12) तद्या : परिश्रित :। रात्रिलोकास्ता रात्रीणामेव साप्तिः क्रियते रात्रीणां प्रतिमा ता : षष्टिश्च त्रीणि च शतानि भवन्ति षष्टिश्च ह वै त्रीणि च शतानि संवत्सरस्य रात्रयस्तासामेकविंशतिं गार्हपत्ये परिश्रयति द्वाभ्यान्नाशीतिं धिष्ण्येषु द्वे एक षष्टे शते आहवनीये। (13) ···द्वाभ्यां न शतं प्रथमा चिति :। (14)···एकचत्वारिंशद् द्वितीया चितिः। (15)···एकसप्ततिस्तृतीया चितिः। (16)···ताः सप्तचत्वारिंशच्चतुर्थी चिति।: (17) ···ताऽअष्टात्रिंशं शतं पञ्चमी चितिः। (18) ताः सर्वा : पञ्चभिर्नं चत्वारिं शतानि। ततो या : षष्टिश्च त्रीणि च शतान्यह-

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1. But when he builds the fire-altar, he thereby gains Agni Prajāpati, the Year, Death, the Ender. (11)

By enclosing stones he gains his nights; by the Yajuṣmati (bricks) his days, halfmoons, months, and seasons: and by the Lokaṁpṛṇās the muhūrtas (the hours; 30 muhūrtas=one day). (12)

The enclosing—stones supplying the place of nights, are made the means of gaining the nights; there are 360 of them, for there are 360 nights in the year. Round the Gārhapatya 21 + round the Dhiṣṇyā 78 + round the Āhavanīya 261=360. (13)

The Yajuṣmatī bricks in the First Layer are 98.

In the Second Layer, we have 41 bricks.

In the Third Layer, we have 71.

In the Fourth Layer, we have 47.

In the Fifth Layer, we have 138.

Total= 98 + 41 + 71 + 47 + 138=395 (in five layers.)

All these make 395. Of these, 360, supplying the place of days, are made the (means of) gaining the days; they are the counterpart of days: There are 360 of them, for there are 360 days in a year. And for the 36 (additional days) which there are the filing of earth (counts as) the 36th; and 24 thereof, supplying the place of half-moons, are made the (means of) gaining the

लोकास्ताऽअह्नामेव साप्तिः क्रियतेऽह्नां प्रतिमा ता: षष्टिश्च त्रीणि च शतानि भवन्ति षष्टिश्च ह वै त्रीणि च शतानि संवत्सरस्याहान्यथ या. षट्त्रिंशत् पुरीषन्तासाꣳ षट्त्रिंशो ततो याश्चतुर्विंशतिरर्धमासलोकास्ताऽअर्धमासानामेव साप्तिः क्रियतेऽर्धमासानां प्रतिमाथ या द्वादशमासलोकास्ता मासानामेव साप्तिः क्रियते मासानां प्रतिमा ता उ द्वे-द्वे सहर्तुलोकाऽ ऋतूनामशून्यतायै। (19) अथ या लोकम्पृणाः मुहूर्त्तलोकास्ता मुहूर्तानामेव साप्तिः क्रियते मुहूर्त्तानां प्रतिमा ता दश च सहस्राण्यष्टौ च शतानि भवन्ति··· (20)

—ŚBr. X. 4 3.11-20

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half-moons. And the (remaining) 12 supplying the place of months, are made the (means of) gaining the months and counter part of months. And lest the seasons should be wanting, these (twelve bricks) by two and two (taken) together, supply the place of seasons.

And as to the Lokaṁpṛṇā (space-filling) bricks supplying the place of muhūrtas (hours), they are made the means of gaining the muhūrtas; There are 10,800 of them, for so many muhūrtas there are in a year (360×30=10,800) (*ŚBr.* X. 4.3.11-20)

Quarters, Regions or Dik

In the *Yajurveda*[1], we have a text which indicates the following terms.

diś	quarters	vidiś	intermediate quarters
pradiś	fore-quarters	uddiś	upper quarters
ādiś	by-quarters		

This text has been quoted in the *Śatapatha*:

He then sprinkles (the whey) in the several quarters, with the *Yv.* Text VI. 19: the *diś*, the *pradiś*, the *ādiś*, the *vidiś*, and the *uddiś*. To the quarters, SVĀHĀ. Five are the quarters and five the seasons: he thus affects a union between quarters and the seasons.[2]

The same five regions are again mentioned in the case of offering of gravy: whatever is left from offering is sprinkled in

1. घृतं घृतपावानः पिबत वसां वसापावान; पिबतान्तरिक्षस्य हविरसि स्वाहा। दिशः प्रदिशऽआदिशो विदिशऽउद्दिशो दिग्भ्यः स्वाहा। —*Yv.* VI. 19

2. अथ दिशो व्याघारयति। दिशः प्रदिशऽआदिशो विदिश उद्दिशो दिग्भ्य: स्वाहेति पञ्चदिश: पञ्चर्त्तवस्तदृतुभिरेवैतद्दिशो मिथुनीकरोति। —*ŚBr.* II. 4.4. 24

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the quarters.[1] The five regions are also mentioned in the following passage :

> 1. Therefore he says "Dominant thou art; may these five regions of thine prosper", for there are indeed five regions, and all the regions he thereby cause to prosper for him.[2]

When we speak of five regions, we mean five types of regions : *diś*, *pradiś*, *ādiś*, *vidiś* and *uddiś*, but the quarters or regions are also spoken of as *four*, and then this means *Pūrva* (east), *Uttara* (north), *Paścima* (west) and *Dakṣiṇa* (south); these four quarters are mentioned in passages like this :

> And again, why with four (formulas);—there are four quarters : he thus lays speech in the four quarters.[3]

> Now he carries him (Fire or Agni) by means of netting (*śikyā*)..... inasmuch as they are so able (*śak*, it is called a netting (*śikyā*): he thus carries him by means of the regions. It is furnished with six strings—for there are six regions.[4]

The six regions are east, north, west, south, *ūrdhva* (upper), and *dhruva* (lower).

1. अथ यद् वसाहोमस्य परिशिष्यते। तेन दिशो व्याघारयति दिश : प्रदिशऽआदिशो विदिशऽउद्दिशो दिग्भ्य : स्वाहेति रसो वै वसा होमः।
—*ŚBr.* III. 8. 3. 35

2. अभिभूरस्येतास्ते पञ्चदिशः कल्पन्तामित्येष वाऽअयानभिभूर्यंत् कलिरेष हि सर्वानयानभिभवति। —*ŚBr.* V. 4. 4. 6

3. यद्वै व चतुर्भिः। चतस्रो वै दिशश्चतसृषु तद्दिक्षु वाचं दधाति।
—*ŚBr.* VI 3. 1. 44.

4. अथैनं शिक्येन बिभर्ति। इमे वै लोका एषोऽग्निर्दिशः शिक्यं दिग्भिर्ह्येमे लोकाः शक्नुवन्ति। स्थातुं यच्छक्नुवन्ति तस्माच्छिक्यं दिग्भिरेवैनमेतद् बिभर्ति षड्विधाम् भवति। षड्वै दिशः।
—*ŚBr.* VI. 7. 1. 16

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The regions at one place have been mentioned as seven also. We have a passage :

> It is a hymn of seven verses,—the fire-altar consists of seven layers, (and there are) seven seasons, seven regions (*diś*), seven worlds of the gods, seven *stomas*, seven *pṛṣṭha* (*sāmans*), seven metres, seven domesticated animals, seven wild ones, seven vital airs in the head, and whatever else there is of seven kinds, relating to deities and relating to the self,—all that he thereby secures.[1]

It is difficult to say what these seven quarters are.

Nine quarters are mentioned in some passages : (VI. 3.1.21; 8.2.10).[2] These are the four cardinal points, and the four intermediate points of the compass and the upper (*ūrdhva*) region. Then we have a reference to ten regions, the tenth being the lower (*dhruva*) region.[3] For ten regions, see IX. 1.1.31; IX. 4.3.11. As has been indicated on page 257, the region is associated with the numeral 5 and Pūṣan[4] (*Yv.* IX. 32).

There is a very significant passage in the *Śatapatha* which indicates that we have five regions on this side of the Sun, and in addition there are five regions on the other side of the yonder Sun :

> 1. And again, as to why he lays down the Nākaṣad Pañcacūḍas :—the Nākasads are the regions, and the

1. सप्तचं भवति । सप्तचितिकोऽग्निः सप्तर्त्तवः सप्त दिशः सप्त देवलोकाः सप्त स्तोमाः सप्त पृष्ठानि सप्त छन्दाँसि सप्त ग्राम्याः पशवः सप्तारण्याः सप्त शीर्षन् प्राणा यत्किञ्च सप्तविधमधिदेवतमध्यात्मं तदेनेन सर्वमाप्नोति । —*SBr.* IX. 5. 2. 8
2. तानि नव भवन्ति स्वाहाकारो नवमो नव दिशो दिशोऽग्निनंव प्राणाः । —*ŚBr.* VI. 3. 1. 21 ; 8 2. 10
3. तानि दश भवन्ति । दशाक्षरा विराड् विराडग्निर्दशदिशो दिशोऽग्निर्दश प्राणाः । —*SBr.* VI 8. 2.12
4. पूषा पञ्चाक्षरेण पञ्चदिश : —*Yv.* IX. 32

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Pañcacūḍas too are the regions: what five regions there are on this side of the yonder Sun, they are Nākasads, and those which are on the other side are the Pañcacūḍas. Now those regions which are on the other side of the yonder Sun are additional, and what is additional is an excrescence (*cūda*) : and hence, as they are five additional ones, they are called Pañcacūḍas.[1]

2. Now the gods thereby (viz. by these five verses) wrested from the Asuras the five regions which are on this side of yonder Sun, and then ascended them.[2]

The five regions have been enumerated in the *Yajurveda*, and quoted in the *Śatapatha*.[3]

Prācī (East) associated with Rājñī (queen)	
Dakṣiṇa (South)	Virāḍ (far-ruler)
Pratīcī (West)	Samrāḍ (all-ruler)
Udīcī (North)	Svarāḍ (self-ruler)
Bṛhatī (Great)-dig	Digadhipatni (sovereign mistress).

These five regions associated with the five categories of rulers have also been mentioned in the *Yajurveda*,[4]

1. यद्वेव नाकसत्पञ्चचूडाऽ उपदधाति दिशो वै नाकसदो दिश उ एव पञ्चचूडास्तद्या अमुष्मादादित्यादर्वाच्यः पञ्च दिशस्ता नाकसदो याःपराच्यस्ताः पञ्चचूडा अतिरिक्ता वै ता दिशो याऽअमुष्मादादित्यात्पराच्यो यदु वा अतिरिक्तं चूडः स तद्यत्पञ्चातिरिक्तास्तस्मात् पञ्चचूडाः ।

—*ŚBr.* VIII. 6. 1. 14

2. तद्या अमुष्मादादित्यादर्वाच्यः पञ्चदिशः । ता एतद्वै वा असुराणामवृञ्जताथो ता एवैतत् समारोहन् । —*ŚBr.* XI. 2. 3 13 ; 29

3. राज्ञ्यसि प्राची दिक् । विराडसि दक्षिणा दिक् सम्राडसि प्रतीची दिक् स्वराडस्युदीची दिगधिपत्न्यसि बृहती दिगिति नामान्यासामेतानि नामग्राहमेवैना एतदुपदधाति ।

—*ŚBr.* VIII. 3. 1. 14 ; *Yv.* XIV. 13

4. राज्ञ्यसि प्राची दिग् (10) । विराडसि दक्षिणा दिग् (11) । सम्राडसि प्रतीची दिग् (12) स्वराडस्युदीची दिग् (13) अधिपत्न्यसि बृहती दिग् । —*Yv.* XV. 10-14 also *ŚBr.* VIII. 6. 1. 5 9

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and have been quoted in *ŚBr.* VIII. 6.I.5-9. In the passage, *ŚBr.* IX. 2.3.23, only four regions have been postulated, which are above yonder Sun. Rājñī, Virād, Samrād and Svarāḍ are the human guardians of the four regions; divine guardians are Āpyās, Sādhyās, Anuvādhyās and Maruts. These human and divine guardians guard it for a year without turning (driving) it back :

> The (four kinds of) human guardians *(Mānuṣa-āśapālāḥ)* of the (four) regions have been told, and these now are divine ones *(Daivā-āśapālāḥ)*, to wit, the Apyās, Sādhyās, Anuvādhyās and Maruts. (The word *Daiva-āśapālāḥ* occurs in *Yv.* XXII. 19; but their names have not been given in the Vedic Text.)[1]

The Expiatory *(prāyaścitta)* Ceremonies describe the following categories : Prāṇa (vital airs), Pṛthivī (Earth), Agni (Fire), Antarikṣa (intermediate space), Vāyu (air), Dyau (sky), Sūrya (Sun) Dig (regions), Candra (Moon), Nakṣatra (lunar asterisms), Adbhyaḥ (waters), Varuṇa, and Nābhi (navel), thirteen in all. (*ŚBr.* XIV. 3,2 3-15) The thirteen oblations have been given since the months in a year are 13.

Saṁvatsara or Year

New year begināṣ with New Moon.

"Prajapati, the Sacrifice, is the Year or Saṁvatsara ; the night of New Moon is its gate, and the Moon itself is the bolt of the gate *(dvāra-pidhāna)*."[2] This is the opening passage of Book XI and very significant. The new year begins at the New Moon or Amāvasyā. The passage restricts or discourages the practice of regulating the time of the ceremony *(darśa-*

1. स आह देवा आशापालाः। एतन्देवेभ्योऽश्वंमेधाय प्रोक्षितꣳ रक्षतेत्युक्ता मानुषा आशापालाऽअथैते दैवा आप्याः साध्याऽअन्वाध्या मरुतस्तमेत उभये देव मनुष्याः संविदाना अप्रत्यावर्त्तयन्तः संवत्सर ꣳरक्षन्ति।
—*ŚBr.* XIII 4. 2. 16: also *Yv* XXII. 19.
2. संवत्सरो वै यज्ञः प्रजापतिः। तस्यैतद्द्वारं यदमावास्या चन्द्रमा एव द्वार-पिधानः। —*ŚBr.* XI. 1. 1. 1

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paurṇamāsa, related to New Moon and Full Moon) by the Nakṣatras or lunar asterisms, (lunar mansions or constellations). In this respect, we have the following passage :

> And if one lays down the fires under a (special), Nakṣatra just as if one tried to enter a stronghold when the gate is closed, in some other way than through the gate, and failed to get inside the stronghold, so it is when one lays down the fires under an asterism : let him therefore not lay down the fires under an asterism (nakṣatra).[1]

Year has three hundred and sixty days :—

In the well known *Asya Vāmasya Sūktam* of the *Ṛgveda*, (I. 164.48), we have the verse :

> The fellies or (arcs) are twelve : the wheel is one, three are the axes (or hubs), but who knows it ? Within it are collected three hundred and sixty (spokes), which are as it were, moveable and immoveable.[2]

This great hymn is associated with the name of the sage Dīrghatamas who, inspired by this Vedic hymn, made persistent and patient observations, and elaborated the truths behind such passages. The 360 spokes of the wheel are the 360 days of a year. The astronomer, Dirghatamas, spent full ten yugas (forty years) for his astronomical observations. Now we have in the same context the following passages in the *Śatapatha* :

1. अथ यो नक्षत्रऽआधत्ते । यथापिहितायां द्वार्यद्वारा पुरं प्रपित्सेत्स जिह्मः पुरः स्यादेवन्तद्यो नक्षत्र आधत्ते तस्मान्न नक्षत्र आदधीत ।

—*ŚBr.*XI 1. 1. 3

2. द्वादश प्रधयश्चक्रमेकं त्रीणि नभ्यानि क उ तच्चिकेत । तस्मिन्त्साकं त्रिशता न शङ्कवोऽर्पिताः षष्टिर्न चलाचलासः

—*Ṛv.* I 164.48

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Fifteen nights indeed there are in a half-moon : and growing by half-moons, the year passes : hence he thereby obtains the nights. (8)

Now in the fifteen Gāyatri Mantras (metres) there are indeed 360 syllables (24×15=360), and 360 days there are in a year ; hence he thereby obtains the days, he thereby obtains the year. (9)[1]

This passage relates to the Fifteen *Sāmadhenu Verses*. In an interesting passage, year has been regarded as 101-fold :

The one hundred and one (101)-fold Prajāpati is doubtless, a year, and thereto belong days and nights, half-months and seasons. The days and nights of a month are 60, and in the month, doubtless, the days and nights of the year are obtained : and there are 24 half-moths, thirteen months, and three seasons (of four months)-that makes a hundred-fold (60+24+13+3=100), and the year itself is the one hundred and first part.[2]

This passage is, however, not clear in respect to the number of days in a year ; the thirteen months of 30 days each would bring the number to 390=13×30. But we have another passage :

Now in this Prajāpati, the year, there are 720 days and nights (360 days+360 nights) his lights being those

1. पञ्चादश वा अर्धमासस्य रात्रय : । अर्धमासशो वै संवत्सरो भवन्नेति तद्रात्रीराप्नोति । (8)

पञ्चदशानामु वै गायत्रीणाम् । त्रीणि च शतानि षष्टिश्चाऽक्षरणि त्रीणि च वै शतानि षष्टिश्च संवत्सरस्याऽहानि तदहान्याप्नोति तद्वेव संवत्सरमाप्नोति (9) । —ŚBr. I. 3. 5. 8-9.

2. संवत्सरो वै प्रजापतिरेकशतविध: तस्याहोरात्राण्यर्धमासा मासा ऋतव: षष्टिर्मासस्याहोरात्राणि मासि वै संवत्सरस्याहोरात्राण्य·प्यन्ते चतुविंशतिरर्धमासास्त्रयोदश मासास्त्रय ऋतवस्ता: शतं विधा : संवत्सर एवैकशततमी विधा । —ŚBr. X. 2. 6. 1.

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bricks; three hundred and sixty enclosing stones and three hundred and sixty bricks with (special) formulas.[1]

In another passage, on the basis of 360 days in a year, the number of muhūrtas (hours) in a year have been calculated to be 10,800, since we have 30 Muhūrtas in one day (day and night taken together). (360×30=10,800):

> And because he made himself 24 bodies, therefore, the year consists of 24 half-months. With these 24 bodies of 30 bricks each, he had not developed (sufficiently). He saw the 15 parts of the day, the muhūrtas, as forms of his body, as space-fillers (Lokaṁpṛṇās), as well as 15 of the night. (18)
>
> That one (the Sun) bakes everything here by means of the days and nights, the half-moons, the months, the seasons and the year; and this (Agni, the fire) bakes what is baked by that one: "A baker of the baked (he is)", said Bharadvāja of Agni: "for he bakes what has been baked by that (sun)." (19)
>
> In the year these (muhūrtas) amounted to ten thousand and eight hundred: he stopped at 10,800. (20)[2]

1. तस्य वा एतस्य संवत्सरस्य प्रजापते : । सप्त च शतानि विंशतिश्चाहोरात्राणि ज्योतीँषि ता इष्टकाः षष्टिश्च त्रीणि च शतानि परिश्रित : षष्टिश्च त्रीणि च शतानि यजुष्मत्यः सोऽयं संवत्सर : ।

—ŚBr. X. 4.2.2.

2. अथ यच्चतुर्विंशतिमात्मनोऽकुरुत । तस्माच्चतुर्विंशत्यर्धमासः संवत्सरः स एतैश्चतुर्विंशत्या त्रिंशदिष्टकैरात्मभिर्नं व्यभवत् स पञ्चदशाह्नो रूपाण्यपश्यदात्मनस्तन्वो मुहूर्त्ताँल्लोकम्पृणां पञ्चदशैव रात्रेस्तद्यन्मुहुर्त्तायन्ते तस्मान्मुहूर्त्ता अथ यत्क्षुद्रा : सन्त इमाँल्लोक्रानापूरयन्ति तस्माल्लोकम्पृणा : । (18)

एष वा इदं सर्वं पचति । अहोरात्रैरर्धमासैर्मासैरृतुभिः संवत्सरेण तदमुना पक्वमयं पचति पक्वस्य पक्तेति ह स्माह भारद्वाजोऽग्नियमुना हि पक्वमयं पचतीति (19)

तानि संवत्सरे । दश च सहस्राण्यष्टौ च शतारिन समपद्यन्त सोऽत्रातिष्ठत दशसु च सहस्रेष्वष्टासु च शतेषु (20)॥ —ŚBr. X4.2.18-20.

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Intercalation

Usually we distinguish between four types of years :

(a) lunar year of 354 days, (b) tropical year of 365¼ days, (c) civil year of 360 days, and (d) sidereal year of 366 days. Year is a period of the earth's revolution round the Sun, or more accurately, the interval between one vernal equinox and the next, or one complete mean apparent circumference of the ecliptic of the Sun or mean motion through 360° of longitude. This, sometimes called the astronomical or solar year, determines the sequence of the seasons ; the length is about 365 days 5 hours 48 minutes 46 seconds. By reason of the precession of the equinoxes, the length is less than that of the sidereal year, the true period of the Sun's revolution or its return to the same place in relation to the fixed stars, which true period is 365 days. 5 hours 9 minutes 9.3 seconds.

The actual *Lunar year* is a period of 12 lunar synodical months or 354 days 8 hours 48 minutes 36 seconds.

These days, our *leap year* of 366 days, the intercalation of which every fourth year is the method by which the difference between the calendar year of 365 days and the equinoctial year of 365.2422 days is made up (the last day in the century is, however, not a leap year unless its number is exactly divisible by 400).

We have said that ordinarily, the ancients regarded the year to be of 360 days. This term 360 is of great significance which we even recognize today. This is a number which is divisible completely by all numbers between 1 and 10 with one exception 7. A complete circle of four right angles can be conveniently divided into 60 minutes and each minute into 60 seconds. This 60×60 gives 360. And therefore, it may be regarded as a great discovery of the ancients to have arrived at the figure of 360. Later on they fixed up the duration of the four *yugas*, Satyayuga, Treta, Dvāpara and Kaliyuga also

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in terms of this numeral 360. The number of hours in 360 days is 4320. i.e. 12×360, and therefore, the duration of creation is 4,320,000,000.

The reason for intercalation in the measures of a year became obvious. The Darśa-paurṇa māsa Yajñas (that is, the sacred rituals connected with New and Full Moons) were to be performed in respect to the lunar year, whereas the seasonal ceremonies were to be in consonance with the tropical year. The confusion was therefore obvious. We have a reference to this confusion in the following passage of the *Śatapatha* :

> Now the seasons were desirous to have a share in the sacrifice among the gods, and said, 'Let us share in the sacrifice'. Do not exclude us from the sacrifice ; let us have a share in the sacrifice.' The gods, however, did not approve of this. The gods not approving, the seasons went to the Asuras, the malignant, spiteful enemies of the gods. Those (Asuras) then throve in such a manner that they (the gods) heard of it, for even while the foremost (of the Asuras) were still ploughing and sowing, those behind them were already engaged in reaping and threshing : indeed even without tilling the plants ripened for them.[1]

Thus the same season which for one was of reaping and harvesting, was still of sowing for others who disregarded the concept of seaons being kept in harmony with that of lunar months.

Thirty year's Duration for Consonance—The lunar year is of 354 days and the sidereal year is of 366 days. And therefore,

1. ऋतवोह वै देवेषु यज्ञे भागमीषिरे। आ नो यज्ञे भजत मा नो यज्ञादन्तर्गस्त्वेव नोऽपि यज्ञे भाग इति। (1)
तद्वै देवा न जज्ञुः। त ऋतवो देवेष्वजानत्स्वसुरानुपाऽवर्त्तन्ताऽप्रियान् देवानां द्विषतो भ्रातृव्यान्। (2)
ते हैता मेधतुमेधां चक्रिरे। यामेषामेतामनु शृण्वन्ति कृषन्तो ह स्मैव पूर्वे वपन्तो यन्ति लुनन्तोऽपरे मृणन्तः शश्वद्घैभ्योऽकृष्टपच्याऽएवौषधयः पेचिरे। (3) —*SBr* I. 6.1. 1-3

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every year the seasons would be allowed to be retrograded by 366-354=12 days. The retrograded seasons would again come in consonance after 30 years (360/12). This fact has been clearly realized in the following passage of the *Śatapatha* :

> Verily, they who perform the Full and New Moon sacrifices, run a race. One ought to perform it during fifteen years; in these fifteen years, there are 360 Full Moons and New Moons, and there are in a year 360 nights : it is the nights he thus gains.(10) He should then offer for another fifteen years; in these fifteen years, there are 360 Full Moons and New Moons; and there are in a year 360 days; it is the days he thus gains, and the year itself he thus gains (11) .[1]

We have been thus again very clealy told that if one follows lunar months the seasons would get disturbed, and the original position would be recovered only after 30 years. and not earlier :

> He who, knowing this, offers (the Full and New Moon sacrifice) for 30 years, becomes one of the race-runners, whence one ought to offer sacrifice for not less than 30 years.[2]

1. आजि वा एते धावन्ति । ये दर्शपूर्णमासाभ्यां यजन्ते स वै पञ्चदश वर्षाणि यजेत तेषां पञ्चदशानां वर्षाणां त्रीणि च शतानि षष्टिश्च पौर्णमास्यश्चा मावस्यश्च त्रीणि च वै शतानि षष्टिश्च सवत्सरस्य रात्रयस्तद्रात्रीराप्नोति । (10)
अथापराणि पञ्चदशैव वर्षाणि यजेत । तेषां पञ्चदशानां वर्षाणां त्रीणि चैव शतानि षष्टिश्च पौर्णमास्यश्चामावास्याश्च त्रीणि च वै शतानि षष्टिश्च संवत्सरस्याहानि तदहान्याप्नोति तदेव संवत्सरमाप्नोति । (11)
—*ŚBr.* XI. 1. 2. 10-11

2. स आजिसृतामेकः । य एवं विद्वाँस्त्रिशतं वर्षाणि यजते तस्मादु त्रिशतमेव वर्षाणि यजेत— —*ŚBr.* XI. 1. 2. 13

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Two Schools of Adjustment,

There were in the Brāhmaṇic period two schools of thought, The school of *Utsargins* was in favour of making occassional adjustments by intercalations, whilst the other school was in favour of allowing the lunar year to run on and some adjustment could be made automatically after say 30 years. This school provides three intercalary periods of four months each in the course of 30 years (this in the language of the *Saṃhitā* is known as "three milkings in connection with the year". (See *Founders of Sciences in Ancient India*, p. 79)

Intercalations on account of the difference between sidereal and tropical years.—The number of days in a tropical year is 365¼, whereas in the civil year is 360. The seasons are coorrelated to the tropical year.

Saṁvatsara or First civil year is behind the tropical year by 5¼ days.

Parivatsara or second civil year is behind the tropical year by 10½ days.

Iḍāvatsara or Third civil year is behind the tropical year by 15¾ days.

Idvatsara or Fourth civil year is behind the tropical year by 20 days.

Vatsara or Fifth civil year is behind the tropical year by 26¼ days

Udvatsara or Sixth civil year is behind tropical year by 31½ days.

Thus in the course of six years, there becomes a clear difference

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of 30 to 32 days, amounting to a month, This month is intercalated as the *thirteenth month* in the Sixth year.

The *Yajurveda* (XXX. 15) gives these six names of the six years as Saṁvatsara, Parivatsara, Idāvatsara, Idvatsara, Vatsara and again Saṁvatsara. The *Taittirīya Saṁhitā* refers to only three terms, Iduvatsara, Parivatsara, and Saṁvatsara (*TS.* V. 7, 2.4), and so the *Atharvaveda*: Idāvatsara, Parivatsara and Saṁvatsara (*Av.* VI. 55.3) In the *Kaṇva Saṁhitā*, we have Saṁvatsara, Parivatsara, Idāvatsara, Anuvatsara and Udvatsara. (*KS.* XII. 15. The word Saṁvatsara has been repeated twice in the *Yajurveda*, but the two places have two different associations and hence the two are not identical. In the above list, I have retained the order of the *Yajurveda*. If we call the first "Saṁvatsara" as the "*Pūrva Saṁvatsara*", the last one can be called as *Uttara-Saṁvatsara*, or retaining the term of the *Kaṇva Saṁhita* as *Udvatsara*.

Since it was difficult to measure out the exact value of the tropical year, the exact measure of the intercalated month after 6 years was difficult to specify. In some cases the *Śatapatha* speaks of intercalation of 35 days (the years of intercalation having 360+35=395 days). I shall quote below a passage :

> As to this they say, 'How does this *Śatarudriya* of his attain to (conformity with) the year, and Agni ? How does it correspond to the year, to Agni ?' Well, this *Śatarudriya* includes 360 (formulas) and (other) thirty and thiry-five. As to the 360 which there are, so many are there days in the year : thereby it obtains the days of the year. And as to the 30 (formulas) which there are, they are the 30 nights of the month; thereby it attains the nights of the month; thus it obtains both the days and nights of the year. And as to the 35 (formulas), there are, they are the thirteenth month, (Āgni's) Self,—the body (consists of) 30 (limbs), the feet of two the breath of two (in-breath-

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ing and off-breathing), and the head is the thirty-fifth : so much is the year.[1]

The 30 limbs of the body. are :

fingers	10
toes	10
upper arms	2
lower arms	2
thighs	2
shanks	2
hands	2
	30
feet	2
breaths	2
head	1
total	35

In the above passage, we have two suggestions in respect to the measure of the intercalated month, one of 30 days and the other of 35 days. My contention is that both these suggestions

1. तदाहुः । कथमस्यैतच्छतरुद्रियं संवत्सरमग्निमाप्नोति कथं संवत्सरेणाग्निना सम्पद्यत इति षष्टिश्च ह वै त्रीणि च शतान्येतच्छतरुद्रियमथ त्रिँशदथ पञ्चत्रिँशत्ततो यानि षष्टिश्च त्रीणि च शतानि तावन्ति संवत्सरस्याहानि तत्संवत्सरस्याहान्याप्नोत्यथ यानि त्रिंशत् त्रिँशन्मासस्य रात्रयस्तन्मासस्य रात्रीराप्नोति तदुभयानि संवत्सरस्याहोरात्राण्याप्नोत्यथ यानि पञ्चत्रिँशत्स त्रयोदशो मासः स आत्मा त्रिँशदात्मा प्रतिष्ठा द्वे प्राणा द्वे शिरऽएव पञ्चत्रिँशमेतावान्वै संवत्सर एवमु हास्यैं तच्छतरुद्रियं संवत्सरमग्निमाप्नोत्येवँ संवत्सरेणाग्निना सम्पद्यत एतावत्यऽउ वै शाण्डिलेऽग्नौ मध्यतो यजुष्मत्य इष्टका उपधीयन्तेऽग्नयो है ते पृथग्यदेता इष्टका एवमु हास्यैतेऽग्नयः पृथक् शतरुद्रियेणामिहुता भवन्ति ! —ŚBr. IX. 1. 1. 43.

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were followed alternately giving an average intercalation of $\frac{1}{2}(30+35)=32\frac{1}{2}$. which is very close to the value of $31\frac{1}{2}$ shown above on the basis of the tropical year measuring $365\frac{1}{4}$ days.

It would be relevant to quote Eggeling's note to the *ŚBr.* IX. 1.1.43, expressing the view of Prof. Weber in respect to six years' period of intercalation :

> As Prof. Weber, "*Die vedischen Nachrichten von den Nakṣatra*," p. 298, points out, this passage points to a six years' period of intercalation since, in counting 360 days in a year, the remainder accumulates in six years to an intercalary month of thirty-five days (or thirty-six according to *ŚBr.* X. 5.4.5) and accordingly in *Vaj. Saṁhitā.* XXX. 15, and *Taitt. Ār.* IV. 19.1, the names of the six years of such a period of intercalation are mentioned; while a five years' period and the names of the respective years are more frequently referred to.[1]

The following passage refers to the intercalation of a month of 36 days :

> But, indeed, that fire-altar also is the Nakṣatras :— for there are twenty-seven of these Nakṣatras, and twenty-seven secondary stars accompany each nakṣatra (known as upanakṣatras). this makes $(27\times27)+27=756$, which number is equal to 720 and 36 in addition thereto. Now what 720 bricks there are of these, they are 360 enclosing stones and 360 Yajuṣmatī bricks.

1. यमाय यमसूमथर्वभ्योऽवतोकाꣳ संवत्सराय पर्यायिणीं परिवत्सराया विजातामिदावत्सरायातीत्वरीमिद्वत्सरायातिष्कद्वरींवत्सराय विजर्जराꣳ संवत्सराय पलिक्नीमृभुभ्योऽ जिनसन्धꣳ साध्येभ्यश्चर्मम्नम् ।

—*Yv.* XXX. 15

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> And what 36 there are in addition, they are the thirteenth (intercalary) month, the body of the altar.[1]

Here it has been definitely said that the intercalary month would consist of 36 days. We have enumerated already the 35 parts of the body. In this passage, the 30 parts of the body are: the trunk (1), head (1), upper arms (2), fore-arms (2) thighs (2), shanks (2), fingers (10), toes (10): total 30; then in addition, feet (2), vital airs (2) head, which is called *śiras* (2). *Śiras* is counted as (2), because this word constitutes of two syllables *śi+ras=śiras*.

In another passage, the fire-altar is compared with metres: Gāyatrī 24; Uṣṇik 28; Anuṣṭabh 32; Bṛhatī 36; Paṅkti 40; Triṣṭubh 44; and Jagatī 48; there are seven metres each increasing by 4 syllables and the triplets of these make 720+36=756. 3(24+28+32+36+40+44+48)=3×252=756. Here again the intercalation has a margin of 36 days as enumerated in the previous passage); *śiras* has been counted as two, since it has two syllables.[2]

Again we have a passage where an intercalation of 36 days has been mentioned:

> But, indeed, that fire-altar also is the Year,—the nights are its enclosing stones (*pariśritastāḥ*), and there are

1. नक्षत्राणि ह त्वेवैषोऽग्निश्चितः। तानि वा एतानि सप्तविंशतिर्नक्षत्राणि सप्तविंशतिः सप्तविंशतिर्हो नक्षत्राण्येकैकं नक्षत्रमनूपतिष्ठन्ते। तानि सप्त च शतानि विंशतिश्चाधिषट्त्रिंशत् ततो यानि सप्त च शतानि विंशतिश्चेष्टका एव ताः षष्टिश्च त्रीणि च शतानि परिश्रितः षष्टिश्च त्रीणि च शतानि यजुष्मत्योऽथ यान्यधि षट्त्रिंशत्स त्रयोदशो मासः स आत्मा। —*ŚBr.* X. 5. 4. 5

2. छन्दाँसि ह त्वेवैषोऽग्निश्चितः। तानि वा एतानि सप्त छन्दाँसि चतुरुत्तराणि त्रिचानि तेषां सप्त च शतानि विंशतिश्चाक्षराण्यधि षट्त्रिंशत्ततो यानि सप्त च शतानि विंशतिश्चेष्टका एव ताः षष्टिश्च त्रीणि च शतानि परिश्रितः षष्टिश्च त्रीणि च शतानि यजुष्मत्योऽथ यान्यधि षट्त्रिंशत्स त्रयोदशो मासः स आत्मा त्रिंशदात्मा प्रतिष्ठा द्वे प्राणा द्वे शिर एव षट्त्रिंश्यौ तद्यत्ते द्वे भवतो द्व्यक्षरः हि शिरः। —*ŚBr.* X. 5. 4. 7

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360 of these, since there are 360 nights in a year; and the days are the Yajuṣmatī bricks, 360 in number, since the number of days in a year are 360; and those 36 bricks which are over (viz. those required to make up the 756 Yajuṣmatīs) are the thirteenth month.[1]

Again, the fire-altar bricks are said to amount to 21 Bṛhatīs (X. 5.4.11) (which means 21×36=756). Each Bṛhatī is of 36 syllables. This again means an excess of 36 over the number 720. All these passages refer to an intercalary month of 36 days.

In the *Yajurveda* (XIV. 23), we have a phrase :*Garbhāḥ Pañcaviṁsaḥ* "the Embryos, the Twenty-Five". It relates to a hymn form which is twenty-five-fold. We have in this context in the *Śatapatha* ;

> But the embryos, twenty-five-fold one, doubtless is year : in it there are twenty-four half-months, and the year itself is the embryos, the twenty-five fold. And as to his calling it 'the embryos' (*garbhāḥ*),—the year, as an embryo, in the shape of the thirteenth month, enters the seasons ; it is that form he now lays down [2]

We shall conclude our account of intercalation by referring to another passage where the year has been compared to a bull among seasons and the thirteenth month (intercalary) is an excrescence of the year :

1. संवत्सरो हत्वेवैषोऽग्निश्चितः । तस्य रात्रय एव परिश्रितस्ताः षष्टिश्च त्रीणि च शतानि भवन्ति षष्टिश्च ह वै त्रीणि च शतानि संवत्सरस्य रात्रयोऽहानि यजुष्मत्य इष्टकास्ता : षष्टिश्चैव त्रीणि च शतानि भवंति षष्टिश्च ह वै त्रीणि च शतानि संवत्सरस्याहान्यथ या अमूः षट्त्रिंशदिष्टका अतियन्ति यः स त्रयोदशो मासः ।

—*ŚBr.* X. 5. 4 10

2. गर्भाः पञ्चविंश इति । य एव पञ्चविंशस्तोमस्तं तदुपदधात्यथो संवत्सरो वाव गर्भाः पञ्चविंशस्तस्य चतुर्विंशतिरर्धमासाः संवत्सर एव गर्भाः पञ्चविंशस्तद्यत्तमाह गर्भा इति संवत्सरो ह त्रयोदशो मासो गर्भो भूत्वर्तून्प्रविशति तदेव तद्रूपमुपदधाति । —*ŚBr.* VIII 4. 1. 19

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This Aśvamedha is the bull among sacrifices; and inasmuch as the bull has an excrescence (hump) one may add on a thirteenth cubit to the rope as an excrescence to this (Aśvamedha) : even as the bull's hump is attached (to his back). suchlike would this be.[1]

Seasons

According to the Vedic traditions, the seasons are usually regarded as six. We have in the *Taittirīya Saṁhitā* :

With (six verses) he consecrates: seasons are six.[2] Each season is of two months (as if a pair) and therefore, the same *Saṁhitā* says :

He puts down the seasonal (bricks) (*Ṛtavyāḥ*) to arrange the seasons. He puts down a pair ; therefore the seasons are in pairs...It is the year which repels from support. him who having piled up the fire does not find support; there are five layers preceding, and then he piles up the sixth; the year has six seasons; verily in seasons the year finds support.[3]

1. यत् संवत्सरस्तस्य त्रयोदशो मासो विष्टप वृषभ एष यज्ञानां यदश्वमेधो यथा वा ऋषभस्य विष्टपमेवमेतस्य विष्टपं त्रयोदशमरत्नि रशनायामुपादध्यात् तद्यथर्षभस्य विष्टपं संस्क्रियते तादृक्तत् ।
—*ŚBr.* XIII. 1. 2. 2

2. षड्भिर्दीक्षयति षड्वा ऋतवः । —*TS.* V. 1, 9. 1

3. ऋतव्या उपदधात्यृतूनां क्लृप्त्यै द्वन्द्वमुपदधाति तस्माद् द्वन्द्वमृतवः··· संवत्सरो वा एतं प्रतिष्ठायै नुदते योऽग्नि चित्वा न प्रतितिष्ठति पञ्च पूर्वाश्चितयो भवन्त्यथ षष्ठीं चिति चिनुते षड् वा ऋतवः संवत्सर ऋतुष्वेव संवत्सरे प्रतितिष्ठति । —*TS.* V, 4 2. 2

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The gods (*devataḥ*), the metres and the seasons are thus related ;

Devataḥ	*Metres*	*Seasons*
Vasu	Gāyatrī	Vasanta (spring)
Rudra	Tṛṣṭubh	Grīṣma (summer)
Aditya	Jagatī	Varṣā (rainy)
Viśvedevāḥ	Anuṣṭubh	Śarada (autumn)
Aṅgirasas	Paṅkti	Hemanta (winter) and Śiśira (cold) season)

(*TS.* VII. 1.17)

It is difficult to say why Hemanta and Śiśira have been put into one category, probably because, on another system, only five seasons have been given recogni ion.

In another passage of the *Taittiriya*, the seasons have been correlated with five produces or grains :

> The seasons made Prajāpati sacrifice with it, and in them because of it he prospered. He prospers among the priests who knowing thus sacrifices with (the rite of) twelve days (*dvādaśāhna*). They were desirous of obtaining (their desires) from him. He gave to the spring (Vasanta) the sap (rasa); to the hot season (Grīṣma) barley; to the rainy season (Varṣā) plants (auṣadhi); to the autumn (Śarada) rice (vrīhi); to winter (Hemanta) and cool or dewy season (Śiśira) beans (māśa) and tila (sesamum).[1]

The passage not only describes the six seasons in five groups, it also indicates the produces associated with the seasons. Spring is the king amongst the seasons, and it

1. ऋतवो वा एतेन प्रजापतिमयाजयन् तेष्वार्ध्नोदधि तदृध्नोति ह वा ऋत्विक्षु य एवं विद्वान् द्वादशाहेन यजते तेऽस्मिन्नैच्छन्त स रसमह वसन्ताय प्रायच्छद्यवं ग्रीष्मायौषधीर्वर्षाभ्यो व्रीहीञ्छरदे माषतिलौ हेमन्तशिशिराभ्याम् । *TS.* VII 2. 10. 1-2

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brings the life sap to many plants specially the *rasāla* or the mango. Barley ripens near abour summers. Rains provide new life to plants, and the rich plant is matured by the autumn; and of course the beans and seasamum are ready by the end of the cool or dewy season or Śiśira. On the whole, the *Taittiriya Saṁhitā* regards the number of seasons as six, though at times it prefers to give Hemanta (winter) and Śiśira (cool or dewy season) a combined or a paired place.

Under the caption of 'season-cups" (*Ṛtu-grahōḥ*), the *Saṁhitā* says :

> Thou art Madhu and Mādhava; thou art Śukra and Śuci;
>
> thou art Nabha and Nabhasya; thou art Iṣa and Ūrja;
>
> thou art Saha and Sahasya; thou art Tapa and Tapasya;
>
> thou art taken with asupport; thou art Saṁsarpa, to Aṁhaspatya thee.[1]

These are the six season cups. These are Vedic names of the months : two months in order are associated with one season :

> Vasanta or spring—Months Madhu and Mādhava (Caitra and Vaiśākha).
>
> Grīṣma or summer—Months Śukra and Śuci (Jyeṣṭha and Āsāḍha).
>
> Varṣā or Rains—Months Nabha and Nabhaysa (Śrāvaṇa and Bhādrapada)
>
> Śarada or autumn—Months Iṣa and Ūrja (Āśvina and Kārtika)

1. मधुश्च माधवश्च शुक्रश्च शुचिश्च नभश्च नभस्यश्चेषश्चोर्जश्च सहश्च सहस्यश्च तपश्च तपस्यश्चोषयामगृहीतोऽसि संऊँसर्पोस्यऊँहस्पत्याय त्वा—
—*TS.* I. 4. 14

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Hemanta or winter—Months Saha and Sahasya (Mārga Śīrṣa and Pauṣa)

Śisira or cool or dewy season—Months Tapa and Tapasya (Māgha and Phālguna)

The association of *Grīṣma* or summer with the months Śukra and Śuci is also mentioned in the *Yajuḥ* XIV 6. Associated with seasons are given the names of Vasu, Rudra, Āditya Viśvedevāḥ (though the specific names of seasons are not mentioned) in the *Yajuḥ* XIV. 7. The twelve terms : Madhu and Mādhava, Śukra and Śuci, Nabha and Nabhasya, Iṣa and Ūrja, Saha and Sahasya, and Tapas and Tapasya are also mentioned in the *Yajuḥ* VII. 30, though they have not been acknowledged as the names of the months. In the verse, *Yv.* XIII 30, we have

> Madhu and Mādhava, the two spring seasons—thou art the innermost cement of Agni. May heaven and earth, may waters, plants and Agnis help, separate, accordant my precedence; may all the fires 'twixt heaven and earth, one-minded, well fitted, gather round these two spring seasons; as the gods gathering encompass Indra : firm with that deity, Aṅgiras—like be seated.[1]

Here, we have a description in a cryptic way of the spring and the two months Madhu and Mādhava associated with it. Again, we find along with the exclamation *svāhā* (HAIL) the twelve terms in *Yv.* XXII. 31 :

> Svāhā to Madhu, svāhā to Mādhava; svāhā to Śukra; svāhā to Śuci; svāhā to Nabhas, svāhā to Nabhasya; svāhā to Iṣa; svāhā to Ūrja; svāhā to Sahas; svāhā to

1. मधुश्च माधवश्च वासन्तिकावृतूऽअग्नेरन्तः श्लेषोऽसि कल्पेतां द्यावापृथिवी कल्पन्तामापऽओषधयः कल्पतामग्नयः पृथङ् मम ज्यैष्ठ्याय सवृताः। येऽअग्नयः समनसोऽन्तरा द्यावापृथिवीऽइमे वासन्तिकावृतूऽअभिकल्पमानाऽइन्द्रमिव देवाऽअभि संविशन्तु तया देवतयाङ्गिरस्वद् ध्रुवे सीदतम्। —*Yv.* XIII. 25

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> Sahasya; svāhā to tapas; svāhā to Tapasya. Svāhā to *Aṁhasáspati.*[1]

Aṁhasaspati is the name given to the thirteenth intercalary month.

In the terminology of the *Yajurveda*, we have two other terms for the intercalary month : these terms are *Saṁsarpa* and *Malimluca* :

> Hail (svāhā) to *saṁsarpa*; hail to moon; hail to light; hail to *Malimluca*; hail to him who flies by day.[2]

The terms *Malimlu* and *Malimluca* also occur in the *Atharva* : Malimluḥ XIX. 49.10: Malimlucam VIII. 6.2.

> But these terms occur in such a cryptic way, that it becomes difficult to interpret them. They do not occur in the *Ṛgveda*. We, of course, these days call intercalary months as *ādhimāsa* (an extra month) or Malamāsa (an unclean month). This terminology in connection with months is the unique of the *Yajuḥ* school; these terms in these connotations do not occur in the *Atharvaveda*.

Seasons are six.—Now we shall proceed to give an account of seasons of the basis of the *Śatapatha*. Of course, in general the seasons are regarded to be six :

> 1. Now as to this, they say, 'Six seasons there are in the year.[1]

1. मधवे स्वाहा माधवाय स्वाहा शुक्राय स्वाहा शुचये स्वाहा नभसे स्वाहा नभस्याय स्वाहेषाय स्वाहोर्जाय स्वाहा सहसे स्वाहा सहस्याय स्वाहा तपसे स्वाहा तपस्याय स्वाहाँऽहसस्पतये स्वाहा ।

—*Yv.* XXII.3.1.

2. अंसवे स्वाहा वसवे स्वाहा····· शूषाय स्वाहा सँऽ सर्पाय स्वाहा चन्द्राय स्वाहा ज्योतिषे स्वाहा मलिम्लुचाय स्वाहा दिवापतये स्वाहा ।

—Yv. XXII.30.

3. तदाहु : । षडेवर्त्तव : संवत्सरस्येति —*ŚBr* II. 1. 1. 13

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2. They strengthen (the Soma) being six; there are six seasons : having become the seasons, they strengthen it (i. e., as the seasons make the Soma-plant grow). (The six seasons are associated with six participants in yajña : Brahman, Udgātṛ, Hotṛ, Adhvaryu, Āgnīdhra and Yajamāna).[1]

3. For there are six seasons in the year, and the year is all.[2]

4. These six kḷptis he makes him pronounce, because there are six seasons in the year, and Prajāpati is the year, and the sacrifice is Prajāpati.[3]

5. These verses amount to six,—six seasons are a year and Agni is the year : as great as Agni is, as great as is his measure, so great does this become.[4]

6. (He does so) with a six-versed hymn; six seasons are a year and the year is Vaiśvānara.[5]

7. Six he offers before and six after (the consecration ceremony), for there are six seasons.[6]

8. Three stanzas the one sings, and the three stanzas the other, they amount to six,—six seasons make up a year.[7]

1. ते वै षड् भूत्वाऽप्यायन्ति । षड्वा ऋतव ऋतव एवैतद्भूत्वाऽप्याय-यन्ति । —*ŚBr*, III. 4.3.17.

2. षड्वा ऋतवः संवत्सरस्य सर्वं वै संवत्सरः —*ŚBr*.. IV. 2. 2. 7.

3. एताः षट् क्लप्तीर्वाचयति षड्वा ऋतवः संवत्सरस्य संवत्सरः प्रजापतिः —*ŚBr*. V 2.1.4.

4. ताः षट् सम्पद्यन्ते । षड् ऋतव : संवत्सरः संवत्सरोऽग्निः । —*ŚBr*. VI. 4. 2. 10

5. षड्ऋचेन षड्ऋतवः संवत्सरः संवत्सरो वैश्वानरः । —*ŚBr*. VII. 3. 1. 35.

6. षट् पुरस्तात् जुहोति षडुपरिष्टात् षड्वा ऋतवः । —*ŚBr*. IX.3.4.18.

7. तिस्रोऽन्यो गाथा गायति तिस्रोऽन्यः षट् सम्पद्यन्ते षड्ऋतवः संवत्सर ऋतुष्वेव संवत्सरे प्रतितिष्ठति —*ŚBr* XIII. 1.5.6.

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All seasons are continuous.—

We have a very significant passage in this connection :

> The invitatory and offering formulas are made continuous, and relate to the same deities—for the sake of the continuity and uninterruptedness of these seasons. They are all of them invitatory formulas and all offering formulas, whence all the seasons pass onwards, and all of them return..... all the seasons are first, all of them intermediate and all of them last.[1]

The idea is that there is a cycle of seasons, and one can start anywhere in the cycle. No season is first, nor intermediate, nor the last. They all are in a cycle. The cycle repeats and is unending.

Seasons link moon with year.

> Day and night are his foundation, for on day and night this year is founded. The moon is the connecting link, for to the moon this year is linked by means of the seasons.[2]

Each season is of two months—

Here we shall quote an interesting passage which assigns a duration of two months to each season. Of course, a reference to Vasanta (spring season) with the two months, Madhu and Mādhava has only been given as an illustration (*Yv.* XIII. 25) in this passage in the *Yajurveda*; (whereas Grīṣma or the summer season has been associated similarly with two months Śukra and Śuci, *Yv.* XIV. 6).[3] Thence we can easily conclude that the other pairs of months are also associated with corresponding seasons respectively. We have in the *Śatapatha* :

1. सन्तता याज्यापुरोऽनुवाक्या भवन्ति । समानदेवत्या ऋतूनां सन्तत्याऽ अव्यवच्छेदाय सर्वाः पुरोऽनुवाक्या भवन्ति सर्वा याज्यास्तस्माद्दतवः सर्वे पराञ्चः सर्वे प्रत्यञ्चः सर्वाःप्रथमा भवन्ति सर्वा मध्यमाः । सर्वाः उत्तमाः । —*ŚBr.* XII 8. 2.35
2. तस्याऽहोरात्रे एव प्रतिष्ठा । अहोरात्रेयोह्यँयं संवत्सर प्रतिष्ठितश्चन्द्रमाऽ आसञ्जनं चन्द्रमसि ह्ययं संवत्सर ऋतुभिरासक्तः । —*ŚBr.* VI. 7.1 19.
3. शुक्रश्च शुचिश्च ग्रैष्मावृतूऽअग्नेरन्तः श्लेषोऽसि कल्पेताम् । —*Yv.* XIV 6.

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He then lays down two Ṛtavyā (seasonal bricks);— the two seasonal (bricks) being the same as the seasons, it is the seasons he thus lays down (*Yv.* XIII. 25). "Madu and Mādhava, the two spring seasons,"—these are the names of those two : it is thus by their names that he lays them down. There aret wo (such) bricks, for two months are a season. He 'settles' them once (i.e. he prononuces the *sadana*-formula once only); he thereby makes (the two months) one season.[1] Also see a similar passage for *Grīṣma* (summer), associated with the months Śukra and Śuci. (*ŚBr.* VIII. 2.1.16)

Seasons are five also

Now we shall speak of another system, equally popular, in which the seasons have been accepted to be as five. These five seasons are figuratively associated with metres, Varṇas (social clas-ifications), Sāmanas and Stomas and five bodily parts of Prajāpati :

Season	Region	Gāyatrī	Varṇa	Sāman	Stoma	Bodily part
Vasanta (spring)	East	Gāyattī	Brahma (Priest-hood)	Rathan-tara	3-fold	Loma (hair)
Grīṣma summer	South	Triṣṭubh	Kṣatra (knight-hood)	Bṛhat	15-fold	Tvak (skin)
Varsā (rainy)	West	Jagatī	Viḍ (peasan-try)	Vairūpa	17-fold	Māṅsa (flesh)
Śarad (autumn)	North	Anuṣ-ṭubh	Phalam (fruit)	Vairāja	21 fold	Asthi (bone)
Heman-taśiśira	Upper	Paṅkti	Varcaḥ	Śakvara & Raivata	27-fold & 33-fold	Majjā (mar-row) and Rudhira (blood)

1. अथर्त्तव्ये उपदधाति : ऋतव एते यदृऋतव्ये ऋतूनेवैतदुपदधाति "मधुश्च माधवश्च वासन्तिकावृतू" इति नामनी एनयोरेते नामभ्या मेवैने एतदुपद-धाति द्वे इष्टके भवतो द्वौ हि मासावृतु : सकृत्सादयत्येकं तदृऋतु करोति। —*Śr.B* VII. 4. 2. 29.

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The above table is based on the text of the *Yajurveda*, X. 10-14, quoted in *ŚBr.* V, 4.1.3-7, and *ŚBr.* VI. I.2.17-18. See also *ŚBr.* II. 1.3.5.

Of these five seasons, a great importance is attached to spring, rainy season and autumn: these three are the seasons regarded for the growth of plants, for we have in the *Śatapatha*:

> (He sows with *Yv.* XII. 75 or Yv. X. 97): 'The herbs first grown three ages before the gods (three *tri-yugam purā*,—the gods doubtless are the seasons, and from those (herbs) used to grow thrice in spring, in the rainy season, and in the autumn.[1]

Seasons may be seven also

As regards to our having seven seasons in a year, we have such passages in the *Śatapatha*;

1. Seven (libations) of the fire,—the fire (altar) consists of seven layers (exceptionally since usually it is of five layers (*panca citika*); seven seasons are a year, and Agni is the year: as great as Agni is, as great as is his measure, by so much he thus pours him fourth as seed.[2]

2. These (three) with the (first and last verses) recited thrice, amount to seven,—of seven layers consist the fire-altar, seven seasons are a year, and the year is Agni: as great as Agni is, as great as is his measure, so great does this become.[3]

1. यो ओषधीः पूर्वाजाताः । देवेभ्यस्त्रियुगं पुरा—इत्यृतवो वै देवास्तेभ्य एतास्त्रिः पुरा जायन्ते वसन्ता प्रावृषि शरदि —*ŚBr.* VII 2.4.26
2. सप्ताग्नेः सप्तचितिकोऽग्निः सप्तर्तवः संवत्सरः संवत्सरोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावतैवैनमेतद्रेतो भूतं सिञ्चति— *ŚBr* VI. 6. 1.14.
3. सह त्रिरनूक्ताभ्यां सप्तचितिकोऽग्निः सप्तर्तवः संवत्सरः संवत्सरोऽग्निर्यावानग्निर्यावत्यस्य मात्रा तावत् तद् भवति — *ŚBr.* VII 3, 2. 9.

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3. These are seven formulas,—of seven layers the fire-altar consists, and the year consists of seven seasons, and Agni is the year.....These two kinds (of formulas) amount to twenty-one, the twelve months, the five seasons, these three worlds, and yonder Sun as the twenty-first (make up) this amount.[1]

(In this passage seasons are first regarded to be seven but at the close, only five.)

Nowhere the seven seasons have been enumerated.

I shall conclude this description of seasons with an interesting association : the five seasons correspond to the five syllables of *Mahāvyāhṛti* : *Bhūḥ* (one syllable), *Bhu-vaḥ* (two syllables), *Su-vaḥ* (or *Svaḥ*) (two syllables). Thus we have in all five syllables in which Prajāpati spoke after the end of the first year :

At the end of a year he tried to speak. He said,

BHŪḤ : this word became this earth;—BHUVAḤ : this became this air,—SVAḤ : this became yonder sky. Therefore a child tries to speak, at the end of a year, for at the end of a year, Prajāpati tried to speak.[2]

When he was first speaking, Prajāpati spoke (words) of one syllable and of two syllables; whence a child when first speaking, speaks (words) of one syllable and of two syllables.[3]

1. सप्तैतानि यंजूंषि भवन्ति । सप्तचितिकोऽग्निः सप्तर्तवः संवत्सरः संवत्सरोऽग्निः···तान्युभयान्येकविंशति : सम्पद्यते द्वादशमासाः पञ्चर्त्तवस्त्रयऽ इमे लोकाऽमुमावादित्य एकविंश एतामभिसम्पदम् ।

—*ŚBr.* IX 1. 1. 26.

2. स संवत्सरे व्याजिहीर्षत् । स भूरिति व्याहरत्सेयं पृथिव्यभवद् भुव इति तदिदमन्तरिक्षमभवत् स्वरिति सासौ द्यौरभवत् तस्मादु संवत्सर एव कुमारो व्याजिहीर्षति संवत्सरे हि प्रजापतिर्व्याहरत् । (3)

3. स वा एकाक्षरद्व्याक्षराण्येव । प्रथमं वदन्प्रजापतिरवदत्तस्मादेकाक्षरद्व्यक्षराण्येव प्रथमं वदन् कुमारो वदति । (4) —*ŚBr.*XI. 1.6.3-4

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These three words consist of five syllables: he made them to be the five seasons, and thus there are these five seasons.[1]

Half-Month or Ardhamāsa

A month has a further subdivision named as *Ardhamāsa* or the half-month. This is because month is related to our moon (the English word *month* is also derived from *mona*, the moon). According to waxing and waning phases of the moon, we have two halfs: *Śukla-pakṣa*, (bright half) from New Moon to full moon, and *Kṛṣṇa Pakṣa* or dark-half from Full Moon to New Moon. In the *Taittirīya Brāhmaṇa*, we have a passage like this:

There is the resting place (*pratiṣṭhā*) of Dyau (shining region).....thou art Dyau, residing in Vāyu (air). There is a resting place of Aditya (the Sun).....Thou art Āditya, residing in Dyau or shining region or sky. There is resting place of Candra or Moon..... Thou art Moon, residing in the Sun. There is a resting place of Nakṣatra.....Thou art Nakṣatra (lunar asterisms), residing in Moon. In you is the resting place of Year or Saṁvatsara.....Thou art Saṁvatsara, residing in the Nakṣatras. Thou art the resting place of seasons, Thou art season (ṛtu), residing in Saṁvatsara. In you is the resting place of months.....Thou art month (māsa) residing in seasons. In you is the resting place of half months ...Thou art half-months (ardha-māsa) residing in months. In you is the resting place of Aho-rātra (night-day pair).....Thou art Ahorātra, residing in half-months. Thou art the resting place of the Past and the Future. Paurṇamāsī (Full Moon

1. तानि वा एतानि । पञ्चाक्षराणि तान् पञ्चऽर्तून् कुरुत त इमे पञ्चर्तवः । (5) *ŚBr* XI. 1. 6. 3-5.

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Day), Aṣṭaka (the Eighth Day) and Amāvasyā (New Moon Day).[1]

In this passage, we have a mention of Saṁvatsara, seasons, months, half-months, Full Moon, New Moon, Aho-rātra, and Nakṣatras.

In the same *Taittirīya Brāhmaṇa*, we have the names of thirteen months also given in a different terminology, and also the names of all the half-months (perhaps found nowhere else). Thirteen Months according to *Taittirīya Brāhmaṇa* are[2]:

1. Aruṇa, 2. Aruṇa-rajaḥ, 3. Puṇḍarīkaḥ, 4 Viśvajit, 5. Abhijit, 6. Ārdraḥ, 7. Pinvamāna, 8. Unnavān, 9. Rasavān, 10. Irāvān, 11 Sarvoṣadhaḥ, 12 Sambharaḥ, and 13. (intercalary) Mahasvān.

Twenty-Four *Ardha-Māsas* (Half-Months or Half-moons) are :

1. Pavitran 2. Pavayiṣyan ; 3. Pūtaḥ, 4. Medhyaḥ ; 5. Yaśaḥ, 6. Yaśasvān; 7 Āyuḥ, 8. Amṛtaḥ ; 9. Jivaḥ,

1. दिवः प्रतिष्ठा ।···द्यौरसि वायौ श्रिता । आदित्यस्य प्रतिष्ठा ।··· आदित्योऽसि दिवि श्रितः । चंद्रमसः प्रतिष्ठा । चंद्रमा अस्यादित्ये श्रितः नक्षत्राणां प्रतिष्ठा ।·····नक्षत्राणि स्थ चन्द्रमसि श्रितानि । संवत्सरस्य प्रतिष्ठा युष्मासु····· । संवत्सरोसि नक्षत्रेषु श्रितः । ऋतूनां प्रतिष्ठा ।··· ऋतव स्थ संवत्सरे श्रिताः मासानां प्रतिष्ठा युष्मासु ।···। मासाः स्थर्तुषु श्रिताः । अर्धमासानां प्रतिष्ठा युष्मासु । ···। अर्धमासाः स्थ मासु श्रिताः । अहोरात्रयोः प्रतिष्ठा युष्मासु ।···। अहोरात्रे स्थोर्धमासेषु श्रिते । भूतस्य प्रतिष्ठे भव्यस्य प्रतिष्ठे । पौर्णमास्यष्टकामावस्या । —*TBr.* III. 11. I.

2. अरुणोरुणरजः पुण्डरीको विश्वजिदभिजित् । आर्द्रः पिन्वमानोन्नवान् रसवानिरावान् । सर्वौषधः सम्भरो महस्वान् । —*TBr.* III. 10. 1.

3. पवित्रन् पवयिष्यन् पूतो मेध्यः यशोयशस्वानायुरमृतः । जीवो जीविष्यन् त्स्वर्गोलोकः । सहस्वान् सहीयानोजस्वान् सहमानः जनयन्नभिजयन्त्सुद्रविणो द्रविणोदा :। आर्द्र-पवित्रो हरिकेशो मोद : प्रमोद :। —*TBr.* III. 10 1.

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10. Jivişyan ; 11. Svargaḥ. 12. Lokaḥ ; 13. Sahasvān 14. Sahīvān ; 15. Ojasvān, 16. Sahamāna ; 17. Janayan, 18. Abhijayan ; 19 Sudraviṇaḥ, 20. Dravinodāḥ ; 21. Ārdra-pavitraḥ, 22. Harikeśaḥ ; 23. Modaḥ, and 24. Pramodaḥ.

We shall quote some passages from the *Śatapatha* now to represent the half-months.

(i) Half-month with waxing or increasing moon is associated with Deva (or gods) ; and half-month waning or diminishing moon is of pitṛs (Fathers) :

The spring, the summer and the rains, these seasons (represent) the gods ; and the autumn, the winter and the dewy (Śiśira) represent the fathers. That half-month moon (in which the moon) increases represents the gods (Deva), and that which decreases represents the fathers pitṛ.[1]

Deva	Pitṛ
Vasanta, Grīsma, and Varṣā ;	Śarad, Hemanta and Śiśra
Śukla, Paksa half-month.	Kṛṣṇa Pakṣa half-month
Ahaḥ (day)	Rātri (night)
Pūrvāhna (forenoon)	Aparāhna (afternoon)

(ii) Twenty four half-moons in a year ;

He may give twenty-four ; for twenty four half-moons (ardha-māsāḥ) there are in the year.[2]

1. ब्रह्मैव वसन्तः । क्षत्रं ग्रीष्मो विडेव वर्षास्तस्माद् ब्राह्मणो वसन्तः आदधीत ब्रह्म हि वसन्तस्तस्मा क्षत्रियो ग्रीष्म आदधीत क्षत्रं हि ग्रीष्मस्तस्माद् वैश्यो वर्षास्वादधीत विड्ढि वर्षाः । —*ŚBr.* II 1. 3. 4.
2. चतुर्विंशतिं दद्यात् । चतुर्विंशतिर्वै संवत्सरस्यार्धमासाः संवत्सरो यज्ञः प्रजापतिः । —*ŚBr.* II 2. 2. 5.

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These amount to twenty-four:—there being twenty-four half-moons in the year, it is thereby made of the form of the year : he thus makes up the year.[1]

Thus the pressing amounts to twenty-four times of beating. Now there are twenty-four half-moons in the year, and Prajāpati is the year, and the Sacrifice (Yajña) is prajāpati.[2]

See also IV. 6. 1. 12; V. 4. 5. 21 for twelve heifers and twelve embryo calves, that makes 24; for 24 half-moons in a year.

Ardhamāsāḥ or half-moons have been mentioned in the context of five seasons in a passage of the *Śatapatha*, based on *Yv.* XXVII. 45:

Thou art Saṁvatsara, thou art Parivatsara, thou art Idāvatsara, thou art Idvatsara, thou art Vatsara; May thy dawns prosper ; May thy days and nights prosper; May thy half-months prosper ; May thy months prosper ; May thy months prosper ; May thy seasons prosper ; May thy year prosper.[3]

Day, Dina, Ahna or Divasa

How the daylight and darkness of night came into existence

1. ताश्चतुर्विंशतिः सम्पद्यन्ते । चतुर्विंशतिर्वै सवंत्सरस्यार्धमासाः संवत्सरस्यैवैतद्रूपं क्रियते संवत्सरमेवैतत्संस्करोति । —*ŚBr* III. 4. 4. 20.

2. तच्चतुर्विंशतिं कृत्वोऽभिषुतं भवति । चतुर्विंशतिर्वै संवत्सरस्यार्धमासाः संवत्सरः प्रजापतिः । —*ŚBr* IV. 1. 1. 15.

3. संवत्सरोऽसि । परिवत्सरोऽसीदावत्सरोसीद्वत्सरोऽसि वत्सरोऽसि । उषसस्ते कल्पन्तामहोरात्रास्ते कल्पन्तामर्धमासास्ते कल्पन्तां मासास्ते कल्पन्तामृतवस्ते कल्पन्ताꣳ संवत्सरस्ते कल्पताम् ।
—*ŚBr.* VIII. 1. 4. 8, also , *Yv.* XXVII, 45.

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would be seen from the following interesting passage of the *Śatapatha*:

> Desirous of offspring, he (Prajāpati) went on singing praises and toiling. He laid the power of reproduction into his own self. By (the breath of) his mouth, he created the gods; gods were created on entering the sky; and this is the godhead of the gods (*deva*) that they were created on entering the *div* (sky). Having created them, there was, as it were, daylight for him: and this also is the godhead (*devatva*) of gods that, after creating them, there was, as it were, daylight (*diva*) for him. (7)
>
> And by the downward breathing he created the Asuras: they were created on entering this earth. Having created them there was, as it were darkness for him. (8)
>
> Now that daylight, as it were, there was for him, on creating the gods, of that he made the day; and what darkness, as it were, there was for him, on creating the Asuras, of that he made the night; there are these two day and night. (11) [1]

Now I shall give a parable. Proti Kausambeya Kausurbindi dwelt with Uddālaka Āruṇi as a religious student. The teacher asked him "My son, how many days did thy father consider that there are in the year?" On this, the answer was ten, then nine, then eight, and so on and finally one. On this, the teacher says:

1. सोऽर्चंश्चाम्यꣳश्चचार प्रजाकामः स आत्मन्येव प्रजापतिमधत्त स आस्येनैव देवानसृजत ते देव दिवमभिपद्यासृज्यन्त...तद्वेव देवानां देवत्वं यदस्मै ससृजानाय दिवेवास । (7)
अथ योऽयमवाङ् प्राणः । तेनासुरानसृजत त इमामेव पृथिवीमभिपद्यासृज्यन्त तस्मै ससृजानाय तमऽइवास । (8)
स यदस्मै देवान्त्सांसृजानाय । दिवेवास तदहर कुरुताथ यदस्माऽअसुरान्त्सृजानाय तमऽइवास ताꣳ रात्रिमकुरुत ते अहोरात्रे । (11)
—*ŚBr.* XI, 1 6. 7; 8. 11

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A day indeed, the whole year is just that day after day: this is the mystic import of the year.[1]

Night and dawn

In the *Yajurveda*, XII. 2, we have *Naktoṣāsā Samanasā Virūpe*" (Night and Dawn, one mind, unlike in form). On this the *Śatapatha* says:

Night and Dawn, doubtless, are day and night, (and they are) of one mind, and unlike in form; '*śiśumekam samīci* (nourish one child, combining together)-whatever belongs to day and night, there with they, combining together, indeed nourish him (Agni).[2]

We have another passage on day and night:

The Viṣṇu-strides are the day, and the Vatsapra the night; and Prajāpati, both when he was about to generate and when he had generated this universe, enclosed it on both sides by day and night; in like manner, the Sacrificer now, both when he is about to generate and when he has generated this universe, encloses it on both sides by day and night.[3]

1. कति ते पिता संवत्सरस्याहान्यमन्यतेति। (13) दशेति होवाच··· (14)···, कतित्वेवेति। नवेति होवाच···, (15) अष्टेति होवाच···, (1)···, सप्तेति होवाच···, (17) षडिति होवाच···, (18) पञ्चेति होवाच ··, (19) चत्वारीति होवाच ··, (20) त्रीणीति होवाच···; (21) द्वे इति होवाच···, (22) एकमिति होवाचाहरेवेतितदेतदहर हरिति सर्वं संवत्सरं सैषा संवत्सरस्योपनिषद्।

ŚBr XII. 2. 2. 13 23

2. नक्तोषासा समनसा विरूपेऽइत्यहोरात्रे वै नक्तोषासा समनसा विरूपे धापयेते शिशुमेकं समीची-इति यद् वै किञ्चाहोरात्रयोस्तेनैतमेव समीची धापयेते।

—*ŚBr* VI. 7. 2. 3. *Yv.* XII. 2

3. अहर्वै विष्णुक्रमा रात्रिवित्सप्रमे तद्वा इदं सर्वं प्रजापतिः प्रजनयिष्यँश्च प्रजनयित्वा चाहोरात्राभ्यामुभयतः पर्यगृह्णात्तथैवै तद् यजमान इद सर्वं प्रजनयिष्यँश्च प्रजनयित्वा चाहोरात्राभ्यामुभयतः परिगृणह्याति।

—*ŚBr*. VI. 7.4. 12

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In one passage, Śudra and Arya have been likened to Day and Night (VIII. 4. 3. 12). Days and nights are also regarded as Prajāpati's joints (X. 1. 1. 3). Days is also regarded as Brāhmaṇa and night as Rājanya or Kṣattriya (XIII.1, 5, 6.)ṣ.

Uttarāyaṇa and Dakṣiṇāyana

The Sun does not always rise in the exact east. For six months it is drifting or progressing towards the north, and then we say that the year is *uttarāyaṇa* and then for the next months the Sun is moving towards the south, when the year is said to be *dakṣiṇāyana*. Thus we have two equal division of the year. Solstice is the point in the ecliptic at which the Sun is furthest from the equator, north or south : This gives us two points : (i) the first point of the Sign Cancer and the first point of the sign Capricorn, the former being the summer solstice, and the latter the winter solstice in the northern latitudes. These days, the time of the Sun's passing the solstices or solstitial points, is June 22 and December 22.

The motion of the Sun towards the north is known as *Udagāvartate*, and towards the south is known as *dakṣiṇāvartate* in the *Śatapatha* :

> Now when he (the Sun) moves northwards, then he is among the gods, then he guards the gods (*deva*) ; and when he moves southwards, then he is among the fathers (*pitṛ*), then he guards the fathers. (3)
>
> When he (the Sun) moves northwards; then one may set up his fires :—the gods have the evil dispelled from them (by the Sun)..... Whosoever, on the other hand, sets up his fire when (the Sun) moves southwards, he does not dispel the evil from him, (4) [1]

1. स यत्रोदङ्ङावर्तते। देवेषु तर्हि भवतिदेवाँस्तर्ह्यभिगोपायत्यथ यत्र दक्षिणाऽवर्तते पितृषु तर्हि भवति पितॄंस्तर्ह्यभिगोपायति। (3) स यत्रोदङ्ङावर्तते। तर्ह्यग्नीऽआदधीताऽपहतपाप्मानो देवाऽअपपाप्मानं हतेऽमृता देवा नामृतत्वस्याशास्ति सर्वमायुरेति यस्तर्ह्यधित्तेऽथ यत्र दक्षिणाऽवर्तते यस्तर्ह्यधित्तेऽनपहतपाप्मानं पितरो ना पाप्मानमपहते मर्त्याः। पितरः। पुराहाऽयुषो म्रियते यस्तर्ह्यधित्ते। (4) —ŚB, II. 1.3. 3.4.

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Gods are regarded as immortals, whilst fathers are mortals. A Brāhmaṇa should set his fires in spring, a Kṣattriya in summer and a Vaiśya in the rainy season (II. I. 3. 5.); whilst according to another more liberal view, one can set up his fires at any time when he feels called upon to sacrifice ; and "should not put it off from one day to morrow : for who knows the morrow of man". [1]

In the context of the Soma Sacrifice, there is a reference to the mode of egress from the oblation-shed (*havirdhāna*) of the Adhvaryu and Pratiprasthātṛ. The former keeps to the south side of the door and the latter to the north as they go to sacrifice in the Āhavanīya, In this connection, we have the following passages in the Taittirīya Saṁhitā :

> One (say, Adhvaryu) should not follow the other (i. e. Pratiprasthātṛ); if one were to follow the other, season would follow season, the seasons would be confused ; therefore in order (i. e. from solstice to solstice), the Adhvaryu sets out by the southern (door), the Pratiprasthātṛ by the northern ; therefore, the Sun goes south for six months, north for six months. "Thou art taken with a support (pratiṣṭhā) ; thou art *Saṁsarpa* to *Aṁhaspatya* thee" he says ; "There is a thirteenth month", they say ; verily he delights it. [2]

This passage clearly mentions the movement of the Sun to the north and to the south. To reconcile with the equal duration of these two movements during a complete year, one has to intercalate a thirteenth month periodically; This thirteenth month has been named as *Saṁsarpa* or *Aṁhaspatya* (which is the *adhimāsa* or the extra-month),

1. यदैवैनं कदा च यज्ञ उपनमेदथाग्नी आदधीत न श्वः श्वमुपाऽसीत को हि मनुष्यस्य श्वो वेद । —*SBr* II 1. 3.9.

2. नान्योऽन्यमनु प्रपद्येत यदन्योऽन्यमनु प्रपद्येतर्तुं ऋतुमनु प्र पद्येतर्तवो मोहुकाः स्युः । प्रसिद्धमेवाध्वर्युर्दक्षिणेन प्र पद्यते प्रसिद्धं प्रतिप्रस्थातोत्तरेण तस्मादादित्यः षण्मासो दक्षिणेनैति षडुत्तरेणोपयामगृहीतोऽसि स ँ सर्पोस्य ँ हस्त्याय त्वेत्याहास्ति त्रयोदशो मास इत्याहुस्तमेव तत् प्रीणाति । —*TS*. VI. 5. 3. 3-4.

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Pitṛs or Fathers have been assigned the region lying south of the equator, whereas the *devas* or gods reside on the north. Aditi is the ruler of Fathers (VIII, 4. 3. 7). We have in the *Śatapatha:*

> Some, however, anoint him on the right (south) side of the fire-altar, on the ground that it is from the right side that food is served.....But let him not do so for that (southern) region belongs to the Fathers. and quickly he goes to that region whom they anoint in that way.(11)
>
> Let him anoint him on the left (north) side and nowhere else, for that north-eastern region belongs to both gods and men. (13) [1]

From these passages, it appears that the northr egion belongs to gods, eastern region belongs to men and the southern belongs to Fathers. We have another passage :

> One (of the Vedis) is in the north and the other in the south, for the world of the gods is in the north, and the world of the Fathers in the south. [2]

The uneven years and the "single" Nakṣatra belong to Fathers as is seen from the following passage :

1. तं हैके दक्षिणतोऽग्नेरभिषिञ्चन्ति । दक्षिणतो वा अन्नस्योपचारस्तदेनमन्नस्यार्धादभिषिञ्चामऽइति न तथा कुर्यादेषा वै दिक् पितॄणां क्षिप्रे हैतां दिशं प्रैति यं तथाभिषिञ्चन्ति । (11)
उत्तरतऽएवैनमभिषिञ्चेत् । एषा होभयेषां देवमनुष्याणां दिग्यदुदीची प्राची स्वायामेवैनमेतद् दिश्यायत्तं प्रतिष्ठितमभिषिञ्चति न वै स्व आयतने प्रतिष्ठितो रिष्यति । (13) —*ŚBr* IX. 3, 4. 11. 13.

2. द्वे वेदी भवतः । द्वौ वाव लोकावित्याहुर्देवलोकश्चैव पितृलोकश्चेत्युत्तरान्या भवति दक्षिणान्योत्तरो वै देवलोको दक्षिणः पितृलोकऽउत्तरयैव देवलोकमवरुन्धे दक्षिणया पितृलोकम् । —*ŚBr* XII. 7, 3. 7.

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Let him make it in uneven years, since the uneven belongs to Fathers; and under a single Nakṣatra, since the single Nakṣatra belongs to Fathers, and at New Moon, since the New Moon is a single Nakṣatra.[1]

By "single" Nakṣatra is meant a lunar mansion consisting of a single star, such as Citrā and Puṣya (in contradistinction to such as Punarvasū and Viśākhe (both dual numbers) and Kṛttikās (plural number). The even years, dual and plural Nakṣatras and the Full Moon are associated with gods or Devas. It has been further said that the world of Fathers is inclined towards the south (Dakṣiṇa-Pravaṇaḥ), and the world of men is inclined towards the north (Udīcīnapravaṇaḥ) (*ŚBr.* XIII. 8. 1. 5-6; *Katyāyana Śrauta.* XXI. 3.17) It has also been said that the door of Fathers is in the eastern and southern. (*ŚBr.*XIII. 8. 1. 5) These associations have been given in context with the burial ground.

Nakṣatras or Lunar Mansions or Lunar Asterism

In the Vedic terminology, the word Nakṣatra is commonly used for all stars. We have the following occurrences of this word in the Vedas :

Ṛgveda :—

Nakṣatraḥ : VI. 67. 6

Nakṣatraṁ : VII. 81. 2; 86. 1; X. 88. 13; 111. 7; 156. 4.

Nakṣatra-śavasām : X. 22. 10

Nakṣatra : 1. 50. 2

Nakṣatrāṇām : X. 85. 2

Nakṣatrebhiḥ : X. 68. 11

Nakṣatraiḥ : III. 54. 19

Yajurveda :—

Nakṣatra-darśam : XXX.10

1. अयुङ्नेषु संवत्सरेषु कुर्यात् । अयुङ्नं हि पितृणामेकनक्षत्रऽएक नक्षत्रं हि पितृणाममावास्यायाममावस्या वा एक नक्षत्र हि यद्वेताऽरात्रि सर्वाणि भूतानि संवसन्ति तेनो तङ्काममाप्नोति यःसर्वेषु नक्षत्रेषु ।

—*ŚBr* XIII. 8. 1. 3.

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Nakṣatrāṇi : XIV. 19; XVIII. 18; 40; XXV. 9; XXXI. 22.

Nakṣatriyebhyaḥ : XXII. 28

Nakṣatrebhyaḥ : XXII. 28: 29 ; XXX. 21; XXXIX. 2

Nakṣatreṣu : XXIII. 4

Nakṣatraiḥ : XXIII. 43

In the *Atharvaveda*,[1] perhaps for the first time, we have a whole list of twenty-seven (or rather twenty-eight) Nakṣatras or lunar mansions (the same as constellations or lunar asterisms) :

1. Kṛttikā	11. Hasta	21. Abhijit
2. Rohiṇī	12. Citrā	22. Śravaṇa
3. Mṛgaśiras	13. Svāti	23. Śraviṣṭhāḥ
4. Ārdrā	14. (Rādhe)	24. Śatabhiṣak
5. Punarvasū	15. Viśākhe	25. Proṣṭhapadā (dual)
6. Puṣya	16. Anurādhā	26. Revatī
7. Āśleṣā	17. Jyeṣṭha	27. Aśvayuja
8. Maghā	18. Mūla	28. Bharaṇi
9. Pūrva-Phalgunī	19. Pūrva-Aṣāḍhā	
10. (Uttara-Phalgunī)	20. Uttara-Aṣāḍhā	

1. चित्राणि साकं दिवि रोचनानि सरीसृपाणि भुवने जवानि ।
तुमिशं सुमतिमिच्छमानो अहानि गीभि : सपर्यामि नाकम् ॥ (1)
सुहवमग्ने कृत्तिका रोहिणी चास्तु भद्रं मृगशिर : शमार्द्रा ।
पुनर्वसू सूनृता चारु पुष्यो भानुराश्लेषा अयनं मघा मे ॥ (2)
पुण्यं पूर्वा फल्गुन्यौ चात्रहस्तश्चित्रा शिवा स्वाति सुखो मे अस्तु ।
राधे विशाखे सुहवानुराधा ज्येष्ठा सुनक्षत्रमरिष्ट मूलम् ॥ (3)
अन्नं पूर्वारासतां मे अषाढा ऊर्जं देव्युत्तरा आ वहन्तु ।
अभिजिन्मे रासतां पुण्यमेव श्रवण: श्रविष्ठा: कुर्वंतां सुपुष्टिम् ॥ (4)
आ मे महच्छतभिषग् वरीय आ मे द्वया प्रोष्ठपदा सुशर्म ।
आ रेवती चाश्वयुजौ भगं म आ मे रयिं भरण्य आवहन्तु ॥ (5)

—*Av.* XIX. 7. 1-5.

In this list, Sunṛtā is the name of Uṣas or dawn, and Bhānu means the Sun. Uttara Phalgunī is not mentioned; the Pūrva-Phālgunī is used in dual number. It is not clear whether Rādhe is an adjective of Viśākhe or is an independent Nakṣatra.

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For the detailed study of the Nakṣatras in the Vedic period, one may consult Chapter IV, entitled, Gārgya, the First Enumerator of Constellations, in the *Founders of Sciences in Ancient India*, pp. 127-150.

In the *Taittirīya Saṁhitā* (IV. 4.10.1-3) the names of the Nakṣatras given are as follows: (the name of Devatās or the Vedic deities are also given side by side):[1]

Nakṣatra	*Devatā*
Kṛttikā	Agni
Rohiṇi	Prajāpati
Mṛgaśīrṣa	Soma
Ārdra	Rudra
Punarvasū	Aditi
Tiṣya	Bṛhaspati
Āśreṣā	Sarpāh
Maghā	Pitaraḥ
Phālgunī—I	Aryaman
Phālgunī—II	Bhaga
Hasta	Savitṛ
Citrā	Indra
Svātī	Vāyu
Viśākhā	Indrāgni
Anurādhā	Mitra
Rohiṇi	Indra
Vicṛtau	Pitaraḥ

1. कृत्तिका नक्षत्रमग्निर्देवताऽग्ने रुचः स्थ प्रजापते र्धातुः सोमस्यर्चे त्वा रुचे त्वा द्युते त्वा भासे त्वा ज्योतिषे त्वा रोहिणी नक्षत्रं प्रजापतिर्देवता, मृगशीर्षं नक्षत्रꣳ सोमो देवताऽऽर्द्रानक्षत्रꣳ रुद्रो देवता पुनर्वसू नक्षत्रमदितिर्देवता, तिष्यो नक्षत्रं बृहस्पतिर्देवता,—ऽऽश्रेषा नक्षत्रꣳ सर्पा देवता,—मघा नक्षत्रं पितरो देवता, फल्गुनी नक्षत्रमर्यमादेवता, फल्गुनी नक्षत्रं भगो देवता, हस्तो नक्षत्रंꣳ सविता देवता, चित्राननक्षत्रमिन्द्रो देवता,—स्वाती नक्षत्रं वायुर्देवता विशाखे नक्षत्रमिन्द्राग्नी देवता, ऽनुराधा नक्षत्रं मित्रो देवता, रोहिणी नक्षत्रमिन्द्रो देवता, विचृतौ नक्षत्रं पितरो देवता, ऽषाढा नक्षत्रमापो देवता, ऽषाढा नक्षत्रं

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Āaśḍhā-I	Āpaḥ
Aśāḍhā-II	Viśvedevāḥ
Śroṇa	Viṣṇu
Śraviṣṭhā	Vasavaḥ
Śatabhiṣak	Indra
Proṣṭhapadā-I	Aja-Ekapād
Proṣṭhapadā-II	Ahirbudhnya
Revatī	Pūṣan
Aśvayuja	Aśvinau
Apabharaṇī	Yama

The Mūla Nakṣatra, in this list, has been named as Vicṛtau, Abhijit has been left out, and Bharaṇī has been named as Apabharaṇī. Such a list is also given in the *Taittirīya Brāhmaṇa* (III. 1.4-5) (in which Mṛgaśiras has been named as Invāka, Ārdrā has been changed to Bāhu, Phālgunīs, have been named as Pūrva-Phālgunī and Uttara-Phālgunī, Svātī has been named as Niṣṭyā, Viśākhā is denoted in dual, *Viśākhe*, Mūla as Mūla bharaṇī with Nirṛti as the deity; Āṣāḍhā as Pūrva-Āṣādhā and Uttara-Āṣādhā, Proṣṭhapadāṣ have not been called Pūrva and Uttara, and Abhijit included but without a deity. The *Vedāṅga Jyautiṣa* (*Yajuḥ*) sets out the names of deities only, and not of the Nakṣatras. For example in the *Yajuḥ Vedaṅga Jyautiṣa*, ascribed to Lagadha, we have[1]:

	Deity	*Constellation*
1.	Agni	Kṛttikā
2.	Prajāpati	Rohiṇī
3.	Soma	Mṛgaśiras
4.	Rudra	Ārdrā

विश्वेदेवा देवता, श्रोणा नक्षत्रं विष्णुर्देवता, श्रविष्ठा नक्षत्रं वसवो देवता, शतभिषङ् नक्षत्रमिन्द्रो देवता, प्रोष्ठपदा नक्षत्रमज एकपाद् देवता, प्रोष्ठपदा नक्षत्रमहिर्बुध्न्यो देवता, रेवती नक्षत्रं पूषा देवता. --ऽश्वयुजौ नक्षत्रमश्विनौ देवता, --ऽपभरणीर्नक्षत्रं यमो देवता, पूर्णा पश्चाद्यत्ते देवा अदधुः । —*TS.* IV. 4. 10.I-3.

1. अग्निः प्रजापतिः सोमो रुद्रोऽदितिर्बृहस्पतिः ।
सर्पाश्च पितरश्चैव भगश्चैवार्यमाऽपि च ॥ (32)

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5.	Aditi	Punarvasū
6.	Bṛhaspati	Puṣyā
7.	Sarpa	Āśleṣā
8.	Pitṛ	Maghā
9.	Bhaga	Pūrva-Phalgunī
10.	Aryaman	Uttara-Phalgunī
11.	Savitṛ	Hasta
12.	Tvaṣṭṛ	Citrā
13.	Vāyu	Svātī
14.	Indrāgnī	Viśākhe
15.	Mitra	Anurādhā
16.	Indra	Jyeṣṭhā
17.	Nirṛti	Mūla
18.	Āpaḥ	Pūrva-aṣāḍhā
19.	Viśvedevāḥ	Uttara-aṣāḍhā
20.	Viṣṇu	Śravaṇa
21.	Vasus	Dhaniṣṭhā
22.	Varuṇa	Śatabhiṣaj
23.	Aja-Ekapāt	Pūrva-Bhādrapadā
24.	Ahirbudhnya	Uttara-Bhāprapadā
25.	Pūṣan	Revatī
26.	Aśvinau	Aśvini
27.	Yama	Bharaṇī

In the Vedic age. the reckoning was done from the month pertaining to Kṛttikās; the Kṛittikās constituted the first constellation and Bharaṇī the last or the twenty-seventh. In the latter astronomy, we had very significantly changed to the system of reckoning

सविता त्वष्टाऽथ वायुश्चेन्द्राग्नी मित्र एव च।
इन्द्रो निर्ऋतिरापो वै विश्वदेवास्तथैव च ॥ (33)
विष्णुर्वसवो वरुणोऽहिर्बुध्न्यस्तथैव च ।
अज एक पात् तथा पूषा अश्विनौ यम एव च ॥ (34)
नक्षत्रदेवता ह्येता एताभिर्यज्ञकर्मणि ।
यजमानस्य शास्त्रज्ञैर्नामि नक्षत्रजं स्मृतम् ॥ (35)

—*Yj.* 32 35, *Rj* 25 28

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from Aśvinī which is now regarded as the first constellation in the cycle and Revatī becomes the twenty-seventh and the last. "Why the nakṣatra list begins", says P.V. Kane in his *History of Dharmaśāstra*," with the Kṛttikās in the Vedic literature and why with Aśvinī in classical Sanskrit literature can be explained only on astronomical considerations. The vernal equinox was in Kṛttikā about 2300 B.C. Instead of admitting this as a probable date for the Vedic works, Fleet boldly asserts that the list of Nakṣatras beginning with Kṛttikās has no basis in fact, but belongs entirely to ritual and astrology (*JRAS*, 1916, p. 570). No detailed arguments are deemed necessary. Fleet does not specify cogent evidence nor does he assign reasons why priests later on changed the beginning of the list from Kṛttikā to Aśvinī, nor does he vouchsafe how the list of Nakṣatras in the Vedic age began in fact for ordinary folk if the Kṛttikā list was a pure priestly invention. Even Thibaut (in *Indian Antiquity*, vol. 24, p. 100) had to admit that the beginning of the Nakṣatra series with Kṛttikā instead of with Aśvinī seriously affects Max Muller's assignment of 1500 B.C. to 800 B.C. to the Vedic period. In the *Taittirīya Saṁhitā*, VII. 4.8, there is a discussion about the time for undergoing the Dīkṣā in a Saṁvatsara-Satra. It is proposed there that the Dīkṣā may be performed on the Full Moon in Phalgunī because that is the beginning of the year; then an objection is raised against this and it is proposed that the Dīkṣā may be taken on Full Moon in Citra because that was the beginning of the year. If the year began with the winter solstice in those days, this reference would have to be placed at 4000 or 6000 B.C. This passage probably embodies traditions that the year began in different months in different periods of antiquity." (pp. 507-508)

In regards to the *Vedāṅga Jyautiṣa* it has been further said :

> They teach (in this treatise) the knowledge of the time of the cycle of five years which begins with the Maghā Śukla (the bright-half of the lunar month Māgha) and

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terminates with the Pauṣa Kṛṣṇa (the dark-half of the lunar month Puṣya or Pauṣa).[1]

When the Sun and the Moon arrive together with the Dhaniṣṭhā Nakṣatra, then is the beginning of the cycle, the first day of the bright-half of Māgha called *Tapas* is the day of the Udak-ayana (the winter Solstice) or the Uttarāyaṇa.[2]

The Sun and the Moon, proceed on their northern journey at the beginning of Śraviṣṭhā or Dhaniṣṭhā; the Sun proceeds to the south in the middle of Sarpa or Āśleṣā; the beginning of these two movements is always in the month of Māgha and Śrāvaṇa respectively.[3]

These *Vedāṅga Jyotiṣ verses* clearly indicate that the Uttarāyaṅa begins in the month of Māgha in the Śukla Pakṣa and the year would terminate at the Kṛṣṇa Pakṣa of Pauṣa. The northern journy begins with the Nakṣatra Śraviṣṭhā (also known as Dhaniṣṭhā), and the southern journey in the middle of Sarpa (also known as Āśleṣā), and the months corresponding to them are Māghā (for Uttarāyaṇa) and Srāvaṇa (for the Dakṣiṇāyana) Thus the solar year may be said to begin with the Nakṣatra Śraviṣṭhā (the same as Dhaniṣṭhā).

According to the *Taittirīya Brāhmaṇa*, the first day of the year was reckoned when the Full Moon is near the Uttara-Phālgunī Nakṣatra. We have :

The fire is not to be established in the Pūrva-Phalgunis. This is the unworthy night, which has been known

1. माघशुक्लप्रपन्नस्य पौषकृष्णसमापिन : ।
युगस्य पञ्चवर्षस्य कालज्ञानं प्रचक्षते ॥
—*Yj* 5; *Rj* 32

2. स्वरार्कमेके सोमार्कौ यदा साकं सवासवौ ।
स्यात्तदादि युगं माघस्तपश्शुक्लोऽयनं ह्युदक् ॥
—*Yj*. 6; *Rj*. 5.

3. प्रपद्येते श्रविष्ठादौ सूर्याचन्द्रमसावुदक् ।
सर्पार्धे दक्षिणाऽर्कस्तु माघश्रावणयोस्सदा ॥
—*Yj*. 7; *Rj*. 6.

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as Pūrva-Phālgunī, so far as the Year is concerned. He is a sinner who establishes the fire at the back of the Year The fire should be established in the Uttara-Phālgunī. This is the First Night of the Year, which is known as Uttara-Phālgunī. One who establishes the fire towards the face of the Sun is regarded as the worthy one. [1]

This passage does not contain the word "Full Moon," but it is implied that when at the Full Moon day, the Moon is near the Uttara-Phālgunī Nakṣatra, then the Year starts, i. e., it is the *first day* of the year.

The position of the Full Moon near a particular constellation, in fact, decides the name of the month. The position of the Full Moon in respect to these constellations changes every month ; and therefore 27 groups of asterisms were so chosen as were close to the Full Moons This of the movement of the Full Moon (the same as the Ravi Mārga or the path of the Sun) was divided into 27 equal parts and each division came to be known as the Nakṣatra. In the history of Indian astronomy, the word *Nakṣatra* has thus changed thrice : (i) In the earliest Vedic age, any bright or shining star was a Nakṣatra. (ii) In the second stage, the group of asterimsms, near which the Moon used to be at the Full Moon day was called Nakṣatra. (iii) Lastly, the whole of the ecliptic was divided into 27 equal parts and each division came to be known as one Nakṣatra ; thus one Nakṣatra=360/27 degrees=13^{1}/3 degrees. Now these 27 equal divisions are known as the Kṛttikā, Rohiṇī: &c the Nakṣatras. They are no longer the visible or observable asterisms.

The word *nakṣatra* has been curiously derived in the *Śatapatha Brhamaṇa* :

1. न पूर्वयोः फल्गुन्योरग्निमादधीत । एषा वै जघन्या रात्रिः संवत्सरस्य । यत् पूर्वे फल्गुनी । पृष्टित एव संवत्सरस्याग्निमाधाय । पापीयान् भवति । उत्तरयोरादधीत । एषा वै प्रथमा रात्रिः संवत्सरस्य । यदुत्तरे फल्गुनी । मुखत एवं सवत्सरस्याग्निमाधाय । वसीयान् भवति ।

—*TBr.* 1. 1. 2. 8.

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The gods then said, " They who have been powers, shall no longer (*na*) be powers (*kṣatra*). Hence the powerlessness (*nakṣatratvam* of the *nakṣatras*.[1]

The nakṣatras are single, and some of them in dual or plurals. The single nakṣatra, as has already been said, belongs to Fathers, just as Citrā and Puṣya[2]; the dual nakṣatras are like Punarvasū and Viśākhe, and the plurals are like Kṛttikās ; the dual nakṣatras belong to men and the plurals to gods (*Devas*).

1. *Kṛttikā* : The constellation occurs in the following passages of the *Śatapaṭha* :

Kṛttikā : II. 1, 2. 1;2

Kṛttikāsu : II. 1, 2, 1 ; 2 ; 3 ; 4

He may set up the the two fires tnder the Kṛttikas ; for they, the Kṛttikās, are doubtless Agni's asterism, so that if he steps up his fires under Agni's asterism, (he will bring about) a correspondence (between his fires and the asterism) : for this reason, he may set up his fires under the Kṛttikās. (1)

Morever, the lunar asterisms (consist of) one, two, three or four (stars), so that the Kṛttikas are the most numerous (of asterisms) : hence he thereby attains abundance. For this reason, he may set up fires under Kṛttikās.(2)

Again, they do not move away from the eastern quarter, whilst the other asterisms do move from the eastern quarter. Thus his (two fires) are established in the eastern

1. यानि वै तानि क्षत्राण्यभूवन्न वै तानि क्षत्राण्यभूवन्निति तद्वै नक्षत्राणां नक्षत्रत्वम् —

—*SBr.* II. I. 2. 19; See Page 79. (*ŚBr.* Introduction Vol. I.)

2. अयुजं हि पितृणामेकनक्षत्र एक नक्षत्र हि पितृणाम मावास्यायाम मावास्या वा । —*ŚBr.* XIII. 8. 1. 3.

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quarter : for this reason, he may set up fires under the Kṛttikās. (3)[1]

Thus according to the arguments advanced, the two fires, Gārhaptya and the Āhavanīya, are to be set up under Kṛttikās which consist of as many as six or seven stars (only the Kṛttikās contain such a large number of stars.) whereas others do contain one, two or utmost three or four. The Kṛttikās for this reason are also known as *Bahulas*, meaning 'numerous;' In the Vedic mythology the Kṛttiās were known to be the wives of the Bears (Ṛkṣas); for the Seven Ṛṣis (Saptarṣi), or the Ursa Major, were in former times called the Ṛkṣas (bears); they were, however, precluded from the intercourse (with their husbands), for the seven Ṛṣis (Ursa Major) rise in the north and the Kṛttikās in the east. And, therefore, it has been argued on certain authority that the fires should not be set up under the Kṛttikās. (II. 1.2.4). As a reply to this argument, it has been further said in the *Brāhmaṇa*, that Agni or fire is the mate of the Kṛttikās, and therefore, it is proper that the fires be set up under the Kṛttikās, (II. 1.2.5)

The *Taittiriya Saṁhita*[2] (IV. 4.5.1) and the *Taittiriya Brāhmaṇa* (III. 1.4.1) both give the seven names of the seven Kṛttikās which are again said to be wedded to the seven Ṛṣis (asterisms of Ursa Major). The names of the Seven Bears are not given in the Vedic literature; this occurs in the latter astronomical literature. The Kṛttikās, with their probable husband Ṛṣis or mates, are as follows :

1. कृत्तिकास्वग्नी आदधीत । एता वा अग्नि नक्षत्रं यत् कृत्तिकास्तद्वै सलोम वोऽग्निनक्षत्रेऽग्नी आदधातै तस्मात् कृत्तिकास्वादधीत । (1)
एकं द्वे त्रीणि । चत्वारीति वा अन्यानि नक्षत्राण्यथैता एव भूयिष्ठा यत्कृत्तिकास्तद्भूय नमेवैतदुपैति तस्मात् कृत्तिकास्वादधीत । (2)
एता ह वै प्राच्यै दिशो न च्यवन्ते । सर्वाणि ह वा अन्यानि नक्षत्राणि प्राच्यै दिशश्च्यवन्ते तत्प्राच्या मेवास्येतद्दिश्याहितो भवतस्तस्मात् कृत्तिकास्वादधीत । (3) —*ŚBr.* II. 1. 2. 1-3

2. अम्बा दुला नितत्निरभ्रयन्ती मेघयन्ती वर्षयन्ती चुपुणीका नामासि ।
—*TS.* IV. 4. 5. 1.

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Kṛttikās	(*Saptarṣi* Mates Seven Bears)
Ambā	Kaśyapa
Dulā	Atri
Nitatniḥ	Bharadvāja
Abhrayanti	Viśvāmitra
Meghayantī	Gautama
Varsayantī	Jamadagni
Cupuṇīkā	Vasiṣṭha

In the latter literature, Vasiṣṭha is known to be wedded to Arundhatī, Arundhati is not mentioned in the *Śatapatha Brāhmaṇa*; but the name occurs in the *Taittirīya Brāhmaṇa* III. 1.4.8. and the *Taittirīya Āraṇyaka* III. 9.2.

Rohiṇi (meaning red from the colour of the constellation's principal star Aldebaran) : The word *rohiṇī* has the following occurrences in the *Śatapatha Brāhmaṇa*; as a constellation (and not as the colour *red*) :

Rohiṇyaḥ-iva : II. 1.2.6
Rohiṇī : XI. 1.1.7
Rohiṇyam : II. 1.2.6; 7
Rohiṇyai : II. 1.2.6

The following passages from the *Śatapatha* would be of interest in connection with the Rohiṇī Nakṣatra :

> He may also set up fires under (the asterism of) Rohiṇi. For under Rohiṇi, it was that Prajāpati, when desirous of progeny (or creatures) set up his fires. He created beings, and the creatures produced by him remained invariable and constant (*ekarūpa upstabdhah*), like (red) cows (*rohiṇi*) : hence the cow-like nature of Rohiṇi. Rich in cattle and offspring therefore he becomes whosoever, knowing this sets up his fires under Rohiṇī. (6)

> Under Rohiṇī, indeed, the cattle set up their fires, thinking that they might attain to (*ruh*) the desire (or love of men). They did attain to the desire of men: and whatever desire the cattle then obtain in regard to men, that same desire he obtains, in regard to cattle,

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whosoever, knowing this sets up his fire under Rohiṇī. (7)[1]

He may lay down the fires on the New Moon which falls in (the month of) Vaiśākha, for that coincides with the Rohiṇī (asterism); for the Rohiṇī means the self, offspring and cattle : he thus becomes established in a self, in offspring and in cattle.[2]

An extra significance lies with this passage that the asterism has clearly been associated with the month Vaiśākha.

Mṛgāśiraś, or *Mṛgāṣīrṣa* or the Antelope's Head; a lunar asterism containing Lambda-Orionis : The word occurs in the *Śatapatha* in the following passages :

Mṛgaśirsam : II. 1.2 8
Mṛgaśīrṣe : II. 1.2 8; 9

After having spoken about the Kṛttikās and the Rohiṇī, the *Śatapatha* speaks in the same continuity as follows :

He may also set up his fires under (the asterism of) Mṛgaśīrṣa. For Mṛgaśīrsa, indeed, its the head of Prajāpati ; and the head (śiras) means excellence (śrī), for the head does indeed mean excellence ; hence they

1. रोहिण्यामग्नी आदधीत । रोहिण्याꣳ ह वै प्रजापतिः प्रजाकामोऽग्नी ऽआदधे स प्रजा असृजत ता अस्य प्रजाः सृष्टा एकरूपा उपस्तब्धास्तस्थू रोहिण्य इवैव तद्वै रोहिण्यै रोहिणीत्वं बहुर्ह्वैव प्रजया पशुभिर्भवति य एवं विद्वान् रोहिण्यामाधत्ते । (6)
रोहिण्यामु ह वै पशवः । अग्नीऽआदधिरे मनुष्याणां कामं रोहेमेति ते मनुष्याणां कामन्रोहमयमु हैव तत्पशवो मनुष्येषु कामरोहँमस्तमु हैव पशुषु कामं रोहति य एवं विद्वान् रोहिण्यामाधत्ते । (7)
—*ŚBr*. II. 1. 2. 6-7.

2. याऽसौ वैशाखस्यामावास्या तस्यामादधीत सा रोहिण्या संपद्यत आत्मा वै प्रजा पशवो रोहिण्यात्मन्येवैतत्प्रजायां पशुषु प्रतितिष्ठत्यमावास्या वा अग्न्याधेयरूपं तस्मादमावास्यायामेवाग्नी आदधीत पौर्णमास्यामन्वार-भेताममावास्यायां दीक्षेत । —*ŚBr* XI. 1. 1. 7.

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say of him who is the most excellent (Śreṣṭha) of a community, that he is the head of the community. Excellence therefore he attains whosoever, knowing this, sets up his fire under Mṛgaśīraṣ.[1]

In the passage that follows, an argument has been advanced for not setting up fire under the Mṛgaśīrṣa, since the Mṛgaśīrṣa is also regarded as Prajāpati's body, which was abandoned when pierced with the three-knotted arrow (*Trikaṇḍena iṣuṇā*). There is a parable attached to this : Prajāpati transformed himself into a roe-buck (ṛiṣyā) and approached his own daughter (either the sky or the dawn) who had assumed the shape of a doe (*rohit*). Out of their most fearful forms, the gods then fashioned a divine being called Bhūtavat (i.e. Rudra) in order to punish Prajāpati for his incestuous deed. The latter was accordingly pierced by Bhūtavat's arrow and bounded up to the sky, where he became the constellation call Mṛga (i.e. Mṛgaśīrṣa) whilst his daughter became the asterism Rohiṇī. The arrow on the other hand, with which Prajāpati was pierced, became the constellation called the "three-knotted arrow (perhaps the girdle of Orion)." (Compare with *ŚBr.* I. 7.4.1; *Ait Br.* III. 33)

Punarvasū : This is the fifth or the seventh lunar asterism. There is only one passage (II. 1. 2. 10) in the *Śatapatha* in which we have a reference to this asterism :

But he may, nevertheless, set them up (under Mṛgasīrṣa). For, assuredly, the body of that god, Prajāpati, is neither a relic nor unholy : he may, therefore, set up (his fires under Mṛgaśīrṣa). Under the Punarvasū, he should perform the *Punarādheya*). thus it is prescribed.[2]

1. मृगशीर्षेऽग्नी ऽआदधी-त। एतद्वै प्रजापतेः शिरो यन् मृगशीर्षं श्रोर्वै शिरः श्रीर्हि वै शिरस्तस्माद्योऽर्धस्य श्रेष्ठो भवत्यसावमुष्यार्धस्य शिर इत्याहुः श्रियं हिं गच्छति य एवं मृगशीर्षं ऽआधत्ते। —SBr. II. 1. 2. 8.

2. तद्वैव दधीत। न वा एतस्य देवस्ववास्तु ना ऽयज्ञियं न शरीरमस्ति यत् प्रजापतेस्तस्मादैव दधीत पुनर्वस्वोः पुनराधेयमादधीतेति—
—ŚBr. II 1. 2. 10.

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The first setting up of the fire is known as *ādheya* but in the event of the ādheya having proved unsuccessful. the first has to be reset up : this is known as the *punarādhepa* and this ceremony has to be done in the Punarvasū Nakṣatra. The direction has been inserted in this place (in the words of Eggeling) on account of the position of Punarvasū, as the fifth mansion, between Mṛgaśirṣa, the third, and and (Pūrva and Uttara) Phalgunīs, the ninth and tenth mansions in the originol order of the Nakṣatras.

Uttara and Pūrva Phalgunis :—(a double nakṣatra also known as Arjunī).

We have the following reference to the word Phalgunī in the sense of an asterism : II. 1. 2. 11. The word Phalgunī occurs as follows II. 6. 3. 12 ; VI. 2, 2. 18 ; XIII, 4, 1. 4. ; Phalgunyām : VI. 2. 2. 18 and Phalgunyai: II. 6, 3. 1; 13. We have the following relevent passages :—

> He may also set up his fires under the Phalgunīs, They the Phalgunis, are Indra's asterism, and even correspond to him in name ; for indeed, Indra is also Arjuna, this being his mystic name : and they (the phalgunīs) are also called Arjunīs, Hence he overtly calls them Phalgunīs, for who dares to use his (the god's) mystic name ? Moreover, the sacrificer himself is Indra, so that he in that case sets up his fires under his own asterism. Indra is the deity of the sacrifice ; and accordingly, his *Agnyādheya* is thereby brought into relation with Indra. He may set up the fires under the first (Pūrva-Phalgunīs)—whereby an advancing (succsseful) sacrifice accrues to him; or he may set them up under the second (Uttara-Phalgunīs)-whereby a progressive (uttarāvat) improvement accrues to him.[1]

1. फल्गुनीष्वग्नी ऽआदधीत । एता वा इन्द्र नक्षत्रं यत्फल्गुन्योप्यस्य प्रतिनाम्न्योऽर्जुनो ह वै नामेन्द्रो यदस्य गुह्यं नामार्जुन्यो वै नामैतास्ता एतत्परोक्षमाचक्षते फल्गुन्य इति को ह्यंतस्याऽर्हति गुह्यं नाम ग्रहीतुमिन्द्रो वै यजमानस्तत्स्व एवैतन्नक्षत्रेऽग्नी आधत्त इन्द्रो यज्ञस्य देवतैतेनो ह्यस्यैतत्सेन्द्रमग्न्याधेयं भवति पूर्वयोरादधीत पुरस्ताद् क्रतुर्हैवास्मै भवत्युत्तरयोरादधीत श्वः श्रेयसः हैवास्मा उत्तरावद् भवति ।

—ŚBr II. 1. 2. 11.

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And furthermore, at the Phālguna (Full Moon), for that Full Moon of Phālguna, that is, the second (Phālguna) is the first night of the year ; and that first (Phālguna) is the last (night of the year) : he thus begins the year at the very month (begining).[1]

And six days, or seven days, before the Full Moon of Phālguna, the officiating priests meet together.[2]

Let him then get consecrated (for the Soma Sacrifice lest the Phālguna Full Moon again pass by without his offering (Soma). For were the Phālguna Full Moon again to pass without his having offered (Soma), he would certainly have to begin anew (to perform the seasonal offerings) : hence the Phālguna Full Moon should not again pass by without his offering Soma.[3]

Let him perform the Śunāsīrya on the day preceding the Phālguna Full Moon, and on the following day the Vaiśvadeva, and after that the Full Moon offering.[4]

Hasta :— the thirteenth lunar asterism (may be constellation Corvus) : meaning *hand*.

In respect to this constellation, we have the passage :

Let him set up his fires under the asterism Hasta, whosoever should wish that (presents) should be offered to

1. तद्वै फाल्गुन्यामेव । एषा ह संवत्सरस्य प्रथमा रात्रिर्यत् फाल्गुनी पौर्णमासी योत्तरैषोत्तमा या पूर्वा मुखत एव तत् संवत्सरमारभते ।
—*ŚBr.* VI. 2. 2. 18.

2. सा यासौ फाल्गुनी पौर्णमासी भवति । तस्यै पुरस्तात् षडहे वा सप्ताहे वार्त्विज उपसमायन्त्यध्वर्युश्च होता च ब्रह्मा। चोद्गाता चैतान्वा अन्वन्य ऋत्विजः । —*SBr.* XIII. 4. 1. 4.

3. अथ दीक्षेत । तं नाऽनीजानं पुनः फाल्गुनी पौर्णमास्यभिपर्येयात्पुनः प्रयोग रूपऽइव ह स येदनमनीजानं पुनः फाल्गुनी पौर्णमास्यभिपर्येयात् तस्मादेनं नानीजानं पुनः फाल्गुनी पौर्णमास्यभिपर्येयादिति नूत्सृजमानस्य ।
—*SBr.* II. 6. 3. 12.

4. अथ पुनः प्रयुञ्जानस्य पूर्वेद्युः फाल्गुन्यै पौर्णमास्यै शुनासीर्येण यजेताथ प्रातर्वैश्वदेवेनाऽथ पौर्णमासेनैतदु पुनः प्रयुञ्जानस्य ।
ŚBr. II 6. 3. 13.

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him then indeed (that will take place) forthwith ; for whatever is offered with the hand (*hasta*), that indeed is given to him.[1] :

Citrā :— the twelfth lunar mansion : meaning *bright* ; may be Spica Virginis. We have the following passage in the *Śatapatha* :

He may also set up his fires under Citrā. Now the Gods and the Asuras, both of them sprung from Prājapati, were contending for superiority. Both parties were desirous of rising to yonder world, the sky. The Asuras then constructed the fire (altar) called *rauhina* (fit to ascend by) thinking. Thereby we shall ascend (*ā-ruh*) to the sky. (13)

Indra then considered if they contruct that fire-altar, they will certainly prevail over us. He secured a brick and proceeded thither, passing himself off for a Brahman. (14)[2]

On this Indra put on this brick for himself ; but later on, as the story goes, he took hold of the bricks and pulled it out ; and on its being pulled out, the fire altar fall down and along with the falling fire-altar the Asuras fell down. Indra then converted those bricks into thunder-bolts and clove the Asura's necks. Thereupon the gods assembled and said, "wonderfully

1. हस्तेऽग्नीऽआदधीत । य इच्छेत्प्र मे दीयतेनि तद्वा अनुष्ठया यद् हस्तेन प्रदीयते प्र हैवाऽस्मै दीयते । —*ŚBr.* II. 1. 2. 12.

2. चित्रायामाग्नीऽआदधीत । देवाश्च वाऽअसुराश्चोभये प्राजापत्याः पस्पृधिरे त उभय एवामुं लोकं समारुरुक्षां चक्रुर्दिवमेव ततोऽसुरा रोहिणामित्यग्निं चिक्यिरेनेनामुं लोकं समारोक्ष्याम इति । (13)
इन्द्रो ह वा ईक्षाञ्चक्रे । इमं चेद्वा इमे चिन्वते तत एव नोऽभिभवन्तीति स ब्राह्मणो ब्रुवाण एकेष्टकां प्रबध्येयाय । (14)
—*ŚBr.* II. 1. 2. 13; 14.

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(*citram*) indeed it has fared with us who have slain so many enemies;" Hence the wonderful nature (*citratva*) of the asterism Citrā. (II. 1. 2. 15-17) Whosoever sets up fire under the Citrā asterism, he slays his rivals A Kṣattriya ought to set up for this reason his fire under this asterism

The names of other constellations do not occur in the *Śatapatha*. The *Taittirīya Saṁhitā* appears to corroborate some of of the details of the *Śatapatha* in respect to constellations. For example, we have:

(i) He should establish under Punarvasū; Punarvasū is the Nakṣatra for the re-establishing.[1]

(ii) By the fire the gods went to heaven; they became yonder Kṛttikās; he for whom these are put down goes to the world of heaven, attains brilliance, and becomes a resplendent thing.[2]

(iii) He should offer on the Full Moon day of the month Tiṣya; Tiṣya is Rudra; the Full Moon is Soma; verily straight way he wins splendour.[3]

(iv) They should consecrate themselves on the Full Moon in Phalgunī. The Full Moon in the Phalgunī is the beginning of the year; verily, they consecrate them grasping the year at its beginning. To that, there is this one objection, that the Viṣuvant day falls in the season. They should consecrate themselves on the Full Moon in Citrā. The Full Moon in Citrā is the beginning of the year; verily they consecrate

1. पुनर्वस्वोरादधीतैतद्वै पुनराधेयस्य नक्षत्रं यत् पुनर्वसू ।
—TS. I. 5. 1. 4.

2. अग्निना वै देवाः सुवर्गं लोकमायन् ता अमूः कृत्तिका अभवन् यस्यैता उपधीयन्ते सुवर्गमेव लोकमेति गच्छति प्रकाशं चित्रमेव भवति—
TS. V. 3. 9. 1-2

3. तिष्या पूर्णमासे निर्वपेद् रुद्रो वै तिष्यः सोमः पूर्णमासः साक्षादेव ब्रह्मवर्चसमवरुन्धे— —*TS.* II. 2. 10, 1-2

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themselves grasping the year at the beginning. In that there is no objection at all. They should consecrate themselves on the fourth day before the Full Moon.[1]

Planets and the solar system

In connection with the Aśvamedha or the Horse-Sacrifice, we have the following passage in the *Taittirīya Saṃhitā* :

The four and the thirty ribs of the strong steed, Kin of the gods, the axe meeteth ; Skilfully do ye make the joints faultless; Declaring each part; do ye cut it asunder.[2]

According to Ludwig (*Der Rgveda*. iii. 186) the thirty-four ribs mentioned in this verse refer to the Sun, Moon, the the five planets, Maṅgala, Budha, Bṛhaspati, Śukra and Śani), and the twenty-seven Nakṣatra. On this, Keith comments : This is a mere wild hypothesis, the Vedic evidence for the planets being decidedly weak." We shall quote here a passage from *Taittirīya Saṃhitā* in which Bṛhaspati (Jupiter) has been mentioned along with Śukra (Venus) and Candra (Moon) :

Thou art a Vasvi, thou art a Rudra, thou art an Aditi, thou art an Āditya, thou art Śukra, thou art Candra. May Bṛhaspati make thee rejoice in happiness.[3]

This passage reminds one of the following passage of the *Yajurveda* :

1. फल्गुनी पूर्णमासे दीक्षेरन् मुखं वा एतत् संवत्सरस्य यत् फल्गुनी पूर्णमासो मुखत एव संवत्सरमारभ्य दीक्षन्ते । तस्वकँव निर्या यत् साम्मेध्ये विषूवान्त्संपद्यते चित्रापूर्णमासे दीक्षेरन् मुखं वा एतत् संवत्सरस्य यच्चित्रापूर्णमासो मुखत एव संवत्सरस्य दक्षीन्ते तस्य न का चन निर्या भवति चतुरहे पुरस्तात् पौर्णमास्यै दीक्षेरन् ।

—*TS.* VII. 4. 8. 1-2

2. चतुष्ँस्त्रशद् बाजिनो देवबन्धोर्वङ्क्रीरश्वस्य स्वधितिः समेति । अच्छिद्रा गात्रा वयुना कृणोत परुष्परुरनुघुष्या वि शस्त :

—*TS.* IV. 6. 9. 7.

3. वस्व्यसि रुद्राऽस्यदितिरस्यादित्याऽसि शुक्राऽसि चन्द्राऽसि बृहस्पतिस्त्वा सुम्ने— *TS*—. I. 2. 5. I.

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Agni is that ; Āditya (the Sun) is that ; Vāyu is that and Candramasa (Moon) is that ; Śukro is That ; Brahman; is that Āpaḥ is that. That Prajāpati[1]

Of course, in this passage, temms Agni. Vāyu Āditya and Śukra should be taken in their etymological sense ; one and the same Lord is addressed under different names.

We have a very interesting passage in the *Śatapatha*, which not only speaks of the Planet Śukra, it also relates it to *Vena*, after which the European term *Venus* for the planet has come into usage Venus has been named so after the Sage Vena Bhārgava, who made its detailed study for the first time and who is associated with the hymn Rv. X. 123 (See *The Founders of Sciences in Ancient India*. p. 139)

The Śukra and Manthin, forsooth, are his eyes. Now the Śukra, indeed, is he that burns (*tapati*, or shines) yonder ; and because it shines there, therefore, it is (called) Śukra (bright), and Manthin is indeed the Moon.(1)

Now some make this the *puroruk* formula of the Śukra : This Vena, enfolded in the membrance of light, urges on (the waters) the germs of the Sun in the firmament of water etc. (*Rv. X.* 123. 1), saying, " we thus make it like him that burns (rather shines) yonder, in that he says 'the light-enveloped,' "[2] (*ŚBr.* IV 2. 1. 1 and 8)

1. तदेवाग्निस्तदादित्यस्तद् वायुस्तदु चन्द्रमाः तदेव शुक्रं तद् ब्रह्म ताऽआपः स प्रजापतिः । —Yu. XXXII. 1.

2. चक्षुषी ह वा अस्य शुक्रामन्थिनौ । तद्वा एष एव शुक्रो य एष तपति तद्यदेष एतत्तपति तेनैष शुक्रश्चन्द्रमा एव मन्थी । (1)

इमामु है के शुक्रस्य पुरोरुचं कुर्वन्ति । 'अयं वेनश्चोदयत्पृश्निं गर्भाज्योतिर्जरायू रजसो विमान' इति —तदेतस्य रूपं कुर्मो य एष तपतीति यदाह ज्योतिर्जरायुरिति । (8)

—*SBr.* IV. 2. 1. 1. and 8.; also *Rv.* X. 12 3. 1. and *Yv.* VII.16. for.

अयं वेनश्चोदयत् पृश्निगर्भा ज्योतिर्जरे (रायू ।)

—*TBr.* III. 1. 1.

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The Vena and Śukra are the same is corroborated by other old texts also : The Śukra-graha is taken with the recitation of the *Yajurveda* VII. 16 (the same as *Ṛgveda* X, 123. 1) verse "*Ayam Venaścodayat*" and the Manthin-graha (Candra-graha) is taken with the recitation of the *Yajurveda* VII. 12 (also the same as *Ṛgveda* V. 44. I) verse "*Tam prathnata pūrvatha* etc." (*TS*. I. 4. 8, 9). The same is supported by the *Āpastamba Śrauta Sutra* XII. 14. 14-15, and *Maitrāyaṇiya* (I. 3. 10-11) and *Kaṭha Śākhās* (IV. 3) The reverse has been prescribed by the *Kaṇva* and *Mādhyandina Śākhās*. My contention is that the word *Vena* in all these verses is the same as Venus and related to the planet Śukra.

The planet *Bṛhaspati* or Jupiter is described in the *Taittiriya Brāhmaṇa* thus :

> When the Bṛhaspati made its first appearance, it was close to the Tiṣya constellation. (*TBr* III. 1. 1) .

We shall close this description with the following passage from the *Atharvaveda* :

> Favour us Mitra, Varuṇa, the Finisher ; the utpātas or portents on the Earth and Intermediate Space (the Antarikṣa) and planets (grahas) moving in the Sky.(7)
>
> Gracious to us be the trembling Earth (the Earthquakes or *Vepyamāna-Bhūmiḥ)* and gracious the flaming Meteor strokes (*Ulkās*) ; gracious be the kine with red milk; and gracious be the Earth when sinking down. (8)

1. वृहस्पतिः प्रथमः जायमानः । तिष्यं नक्षत्रमभि संबभूव । —Also
वृहस्पतिः प्रथमं जायमानो महाज्योतिषः परमे व्योमन्
सप्तास्यस्तु विजातौ रवेण वि सप्तरश्मि रधमत् तमांसि ।।
—*Rv*, IV. 50. 4: *Av*.XX. 88. 4.
(The whole Sūkta of *Rv*. is devoted to Brihaspati)

2. शंनो मित्रः शं वरुणः विवस्वांछमन्तकः ।
उत्पाताः पार्थिवान्तरिक्षाः शंनो दिविचरा ग्रहाः ।। (7)
शंनो भूमिर्वेप्यमानः शमुल्का निर्हतं च यत् ।
शं गावो लोहितक्षीराः शं भूमि ख तीर्यंतीः ।। (8)
नक्षत्रमुल्काभिहतं शमस्तु नः शंनोऽभिचाराः शमु सन्तु कृत्याः ।

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Gracious be the Meteor-stricken Nakṣatras (constellations) Gracious to us be Abhicāra and Kṛtyā (the remedies and precautions ; gracious to us be the Nikhāta Valgas and gracious the Meteors and the portents of the region (9)

Kind be the powers who seize the Moon (Lunar eclipse). with Rāhu be the Ādityas kind.

Favour us Death and Comets (Dhūmaketuḥ), Rudras with penetrating might (10)[1]

Rāhu is the ascending node, and ketu the descending node in the formation of the lunar and solar eclipses.

Ulkā of Meteors

In the passage of the *Atharvaveda*, quoted above we have a clear reference to *ulkā* or meteors. The word occurs in the Vedic literature as follows :

Ṛgveda	*Yajurveda*
Ulkāḥ : IV. 4.2	Ūlkāḥ : XIII. 10
Ulkām-iva : X. 68.4	
Atharvaveda	*Śatapatha*
Ulkā : XIX. 9.8; 9	Ulkayā ; V. 5.4.19
Ulkāḥ : XIX. 9.9	
Ūlkām-iva : XX. 16,4	

The passage in the *Ṛgveda* is as follows and is the same as in the *Yajurveda* :

1. शंनो निखाता वल्गाः शमुल्का देशोपसर्गाः शमु नो भवन्तु ॥ (9)
शंनो ग्रहाश्चान्द्रमसाः शमादित्यश्च राहुणा ।
शंनो मृत्युर्धूमकेतुः शं रुद्रास्तिग्मतेजसः ॥ (10)

—*Av.* XIX. 9, 7-10

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> The swift and errant flames descend (on every side) fierce, shining with vigour consume the foe; scatter Agni, with the ladle of oblation, scorching flames, and sparks and Ulkās (fire-brands).[1]

The passage of the *Atharvaveda* is, however, very clear about meteors :

> As the Sun dews with meath the seat of Order, and casts a flaming meteor down from heaven, so from the Rock Bṛhaspati forced the cattle, and cleft the earth's skin as it were with water[2]

The passage in the *Śatapatha* is as follows :

> For he who throws them on the (portions of) the victims, urges the animals on from behind with a clawed Ulkā (meteor or firebrand).[3]

It is, however, not always very clear whether in the passages the word *ulkā* has been used in a technical sense or in the most general way for a firebrand.

Eclipses

This is very doubtful whether eclipses were studied in the Vedic age. The ancients must have taken notice of such common occurrences as of lunar and some solar eclipses too. The references, however, are scanty. No ceremony appears to be associated with eclipses. Svāmī Dayānanda has quoted in his

1. तव भ्रमास आशुया पतन्त्यनु स्पृश धृषता शोशुचान : ।
तपूंष्यग्ने जिह्वा पतङ्गान संहितो विसृज विश्वगुल्का: ॥
Rv. IV, 4. 2. also Yv. XIII. 10

2- आप्रुषायन् मधुन ऋतस्य योनिमवक्षिपन्नर्कं उल्कामिवद्यो ; ।
बृहस्पतिरुद्धरन्नश्मनो गा भूम्या उद्गेव वित्वचं बिभेद ।;
—*Av.* XX. 16. 4.

3. तदु तथा न कुर्यात् । उल्कया ह स नक्षिन्या पशूननुषुवति य एतानि पशुष्वावपति तस्मादु परिस्तृत्येवाऽवपत् —*SBr.* V. 5. 4.19

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Rgvedādibhāṣyabhūmikā the verses *Av*. XIV. 1.1-2 and *Yv*. XXIII. 9-10, in connection with moon's (Soma's) depending on the Sun for its light :

> Truth is the base that bears the Earth; by Sūrya (the Sun) are the heavens upheld. By Law (*Ṛita*), the Ādityas (the Suns) stand secure, and Soma (the moon) holds his place in heaven.
>
> By Soma are the Ādityas strong; by Soma might is the Earth; thus Soma in the lap of all these constellations hath his home.[1]

The *Atharva* verses clearly indicate that the Soma (the moon) passes from month to month to different constellations, as if it is in the lap of these. The Earth is supported by *Satya* and the Sun by the *Ṛta* (or the Eternal Law). Griffith comments on this. In normal parlance, Satyam is the moral law and Ṛtam is the natural law. The Sun, the Earth and the moon, all the three, are dependent on each other for their stability in space. The moon and the Earth depend on the Sun or Ādityas for the light. We have in the famous *Aghamarṣaṇa Sūkta* (Rv. X. 190): The *Ṛta* (Right) and *Satya* (real) was born from the Lighted Heat (*Tapas*); from thence was born the night and thence the billowy sea (*Samudraḥ arṇavaḥ*); from the sea was born the year (Saṁvatsara). He who ordereth day and night the Lord of all that moves. The Maker (Dhātṛ), as in the past creations, shaped the Sun and Moon, the Sky (*Divam*), the Earth (Pṛthivīm) and welk in (Antarikṣa) and the highest heaven.". In the *Atharva* verse, the word *Soma* stands for moon, which has, been regarded as being consort of Sūrya or sunlight. In the words of Dayānanda, so many heavenly bodies like the moon get their light from the Sun.

The verses from the *Yajurvaveda*, quoted by Dayānanda have been translated by Griffith thus :

> 1 सत्येनोत्तभिता भूमिः सूर्येणोत्तभिता द्यौः । ऋतेनादित्यास्तिष्ठन्ति दिवि सोमो अधिश्रितः (1) सोमेनादित्या बलिनः सोमेन पृथिवी मही । अथो नक्षत्राणामेषामुपस्थे सोम आहितः । (2)
>
> —*Av*. *XIV*. 1-2

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Who moveth single and alone? Who is brought forth to life again? Who is the remedy of cold or what the great receptacle? (9)

The Sun moves single and alone. The moon is brought to life again. Fire is the remedy of cold. Earth is the great receptacle. (10)[1]

The verses are very clear and need no comment. Four questions have been raised in the former verse, and they have been replied in the latter. Moon waxes and wanes and thus is brought to life again. The Sun moves single and alone on His own axis, and round him move the planets; he gives light and life to the Earth which is a great receptacle. In another verse, the earth has been called *Gauḥ*; her relation with the Sun is of father and daughter. The cosmic water (*megha*) is the mother.[2]

The solar eclipse has been described in the *Ṛgveda* as follows:

When, Sūrya, the son of the Asura Svarabhānu overspread thee with darkness, the worlds were beheld like one bewildered, knowing not his place.(5)

When, Indra, thou wast dissipating these illusions of Svarabhānu, which were spread below the Sun, then Atri, by his fourth sacred prayer, discovered the Sun concealed by the darkness impending his functions.(6)[3]

1. कः स्विदेकाकी चरति कऽउ स्विज्जायते पुनः।
किँऽस्वि द्विमस्य भेषजं किम्वा वपनं महत्॥ (9)
सूर्यऽएकाकी चरति चन्द्रमा जायते पुनः।
अग्निर्हिमस्य भेषजं भूमिरावपनं महत्॥ (10)
—*Yv.* XXIII. 9-10

2. आयं गौः पृश्निरक्रमीदसदन् मातरं पुरः।
पितरं च प्रयन्त्स्वः। —*Yv.* 3, 6.

3. यत् त्वा सूर्य स्वर्भानुस्तमसाबिध्यदासुरः।
अक्षेत्रविद् यथा मुग्धो भुवनान्यदीधयुः॥ (5)
स्वर्भानोरध यदिन्द्र माया अवो दिवो वर्तमाना अवाहन्।
गूळ्हं सूर्यं तमसाप व्रतेन तुरीयेण ब्रह्मणा विन्ददत्रिः॥ (6)

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Sūrya speaks : Let not the violator, Atri, through hunger, swallow with fearful (darkness) me who am thine : thou art Mitra, whose wealth is truth, do thou and the royal Varuṇa both protect me. (7)

Then the Brahman, (Atri) applying the stones together propitiating the gods with praise, and adoring them with reverence, placed the eye of the Sūrya in the sky. he dispersed the delusions of Svarabhānu.(8)

The Sun, whom the sun of the Asura, Svarabhānu had enveloped with darkness, the sons of Atri, subsequently recovered; no others were able (to effect his release).(9)[1]

Wilson, in his notes on these passages, says : *Svarabhānu* is a name of R*āhu*, the personified ascending node, and the causer of an eclipse : in mythology, he was the son of Kaśyapa, by Danu, the mother of Dānavas or Asuras. No other passage could describe the commencement of the solar eclipse as well as the Sun's release from the shadow better than the *Ṛgvedic* verses.

Saptarṣi or Ursa Major

We have the following verse which refers to *Ṛkṣa* (Bears) :

These Ṛkṣas (Bears) placed on high, which are visible by night, and go elsewhere by day, are the undisturbed

1. मा मामिमं तव सन्तम इरस्या द्रुग्धो भियसा नि गारीत् ।
त्वं मित्रो असि सत्यराधास्तौ मेहावतं वरुणश्च राजा ॥ (7)

ग्रावाणो ब्रह्मा युयुजानः सपर्यन् कौरिणादेवान् नमसोपशिक्षन् ।
अत्रिः सूर्यस्य दिवि चक्षुराधात् स्वर्भानोरप माया अघुक्षत् ॥ (8)

यं वै सूर्यं स्वर्भानु स्तमसा बिध्यदासुरः ।
अत्र य स्तमन्व विन्दन् न ह्यन्ये अशक्नु वन् ॥ (9)

—Rv. V. 40. 5. 9.

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holy acts of Varuṇa, (and by his command) the moon moves resplendent by night.[1]

The Seven Ṛṣis (Seven Bears or Seers) have been mentioned in the Ṛg. X 82.2; 109.4.

1. They call him supreme beyond the Seven Ṛṣis.[2]

2. The ancient deities spoke about her, the Seven Ṛṣis who were engaged in penance.[3]

The word *Saptarṣi* occurs in the following passages of the *Satapatha* : II. 1.2,4; VIII. 4 3.6 :

On the other hand, why he should not set up the fires under the Kṛttikās. Originally, namely, the latter were the wives of the Bears (ṛksa); for the Seven Ṛṣis were in former times called the Ṛkas (Bears).[4]

With seven they sang praises..... the Seven Ṛṣis were created,—the Seven Ṛṣis were now created.[5]

1. अमी य ऋक्षा निहितास उच्चा नक्तं ददृश्रे कुह चिद् दिवेयुः ।
अदब्धानि वरुणस्य व्रतानि विचाकशच्चन्द्रमा नक्तमेति ॥
—*Rv.* I. 24. 10.

2. यत्रा सप्त ऋषीनू पर एकमाहुः ।
—*Rv.* X 82. 2. *Yv.* XVII 1,26.

3. देवा एतस्यामवदन्त पूर्वे सप्तऋषयस्तपसे ये निषेदुः ।
—*Av.* X. 109. 4.

4. अथ यस्मान्न कृत्तिका स्वादधीत । ऋक्षाणां ह वा एता अग्रेपत्न्य आसुः सप्तर्षीनु ह स्म वै पुरक्षी इत्याचक्षते ता मिथुनेन व्यार्ध्यन्तामी ह्युत्तरा हि सप्तर्षय उद्यन्ति पुर एता अशमिव वै तद्यो मिथुनेन व्यृद्धः स नेन् मिथुनेन व्यृध्या इति तस्मान्न कृत्तिका स्वादधीत ।
—*ŚBr.* II 1. 2. 4.

5. सप्तभिरस्तुवतेति ।···सप्तऽऋषयोऽसृज्यन्तेति । सप्तर्षयोऽत्रासृज्यन्त धाताधिपतिरासीदिति धातात्राधिपतिरासीत् ।
—*SBr.* VIII. 4 3. 6. See also *Yv*, XIV. 28.

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CHAPTER XV

AGRICULTURE AND DAIRY IN THE BRĀHMAṆA LITERATURE

The Seventh Book of the *Śatapath Brāmhaṇa* has a special significance in respect to certain rituals which take cognizance our knowledge in respect to various details of agricultural knowledge :

(a) The relation between rains and land.

(b) Ploughed and unploughed land.

(c) Watering of land.

(d) Sowing of seeds of herbs and other plants.

(e) Ripening of food grains, and of herbs.

(f) Seasons and the herb growth.

(g) Yoking of oxen in ploughs.

This Chapter is more or less based on the inspirations drawn from the Ṛgvedic Hymn X. 97, devoted to *Auṣadhayaḥ* (herbs), and associated with the sage "*Atharvaṇa Bhiṣak*" (or the Medical Practitioners. led by the great seer Atharvan). These verses have also been reproduced in the *Yajurveda*, XII. 75-90. Before going into the details of the subject, I would like to reproduce these verses here as translated by Wilson. Eggeling has also translated them in his footnotes to *ŚBr*. VII. 2.4.28.

> I think of the hundred and seven applications of the brown-tinted plants, which are ancient being generated for the gods before the three ages. (1)

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Mothers (of mankind) a hundred are your applications, a thousandfold is your growth; do you fulfil a hundred functions, make this my (people) free from disease. (2)

Rejoice, plants, bearing abundant flowers and fruit, triumphing together (over disease) like (victorious) horses, sprouting forth, bearing (men safe) beyond (disease). (3)

"Plants!" thus I hail you, the divine mothers (of mankind). I will give to thee, oh physician, a horse, a cow, a garment—yea, even myself. (4)

Your abode is in the Aśvattha, your dwelling is established in the Palāśa, you are assuredly the distributors of cattle, inasmuch as you bestow them on the physician. (5)

Where, plants, you are congregated like princes (assembled in battle) there the sage if designated a physician, the destroyer of evil spirits, the extirpator of disease. (6)[1]

The Aśvāvati, the Somāvatī, the Ūrjayantī, the Udojaṣa-all these plants I praise for the purpose of overcoming this disease. (7)

1. या ओषधीः पूर्वा जाता देवेभ्यस्त्रियुगं पुरा ।
मनै नु बभ्रूणामहं शतं धामानि सप्त च ॥ (1)
शतं वो अम्ब धामानि सहस्रमुत वो रुहः ।
अधा शतक्रत्वो यूयमिमं मे अगदं कृत ॥ (2)
ओषधीः प्रति मोदध्वं पुष्पवतीः प्रसूवरीः ।
अश्वा इव सजित्वरीर्वीरुधः पारयिष्ण्वः ॥ (3)
ओषधीरिति मातरस्तद्वो देवीरुपब्रुवे ।
सनेयमश्वं गां वास आत्मानं तव पूरुष ॥ (4)
अश्वत्थे वो निषदनं पर्णे वो वसतिष्कृता ।
गोभाज इत् किलासथ यत् सनवथ पूरुषम् ॥ (5)
यत्रौषधीः समग्मत राजानः समितावि व ।
विप्रः स उच्यते भिषग् रक्षोहामीवचातनः ॥ (6)

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The virtues of the plants which are desirous of bestowing wealth issue from them. man (towards) thy body like cattle from the pen. (8)

Verily *Iṣkṛti* (i.e. strength-giving) is your mother, therefore are you also *Niṣkṛtīs* (i.e. with healing powers); you are flying streams; if (a man) is ill you cure him. (9)

The universal all—pervading plants assail (diseases) as a thief (attacks) a cow-shed; they drive out whatever infirmity of body there may be. (10)

As soon as I take these plants in my hand making (the sick man) strong, the soul of the malady perishes before (their application) as life is driven away from the presence, of the seizer of life. (11)

From him, oh plants, in whom you creep from limb to limb, from joint to joint, you drive away disease like a mighty (prince) stationed in the midst of his host. (12)

Fly forth. sickness, with the jay, with the blue jay, with the velocity of the wind, perish along with the iguana. (13)[1]

1. अश्वावतीं सोमावतीमूर्जयन्तीमुदोजसम् ।
आविस्सि सर्वा ओषधीरस्मा अरिष्टतातये ॥ (7)
उच्छुष्मा ओषधीनां गावो गोष्ठादिवेरते ।
धनं सनिष्यन्तीनामात्मानं तव पूरुष ॥ (8)
इष्कृति र्नाम वो माताऽथो । यूयं स्थ निष्कृतीः ।
सीराः पतत्रिणीः स्थन यदामयति निष्कृथ ॥ (9)
अति विश्वाः परिष्ठाः स्तेन इव व्रजमक्रमुः ।
ओषधीः प्राचुच्यवुर्यत् किं च तन्वोरपः ॥ (10)
यदिमावाजयन्नहमोषधीर्हस्त आदधे ।
आत्मा यक्ष्मस्य नश्यति पुराजीवगृधोयथा ॥ (11)
यस्यौषधीः प्रसर्पथाङ्गमङ्गं परुष्परुः ।
ततो यक्ष्मं विबाधध्व उग्रोमध्यमशीरिव ॥ (12)
साकं यक्ष्म प्रपत चाषेण किकिदीविना ।
साकं वातस्य ध्राज्या साकं नश्य निहाकया ॥ (13)

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Let each of you, plants, go to the other, approach the one (to the vicinity) of the other ; thus being all mutually joined to gther, attend to this my speech. (14)

Whether bearing fruit or barren, whether flowering or flowerless, may they the progeny of Bṛhaspati, liberate us from sin. (15) Rv X. 97. 1-15 ; Yv. XII 75-89 [1]

The *Śatapatha Brāhmaṇa* comments on these Anuṣṭup verses as follows :

These (verses) have one and the same explanation with regard to this (Agni-Prajāpati)—how he may heal him and preserve him. They are anuṣṭubh verses,—the Anuṣṭubh is speech and speech is all healing medicine : by means of all healing medicine, he thus heals him.[2]

In short, having accepted that the medicinal plants found in nature have healing and curative characteristics, it becomes more or less obligatory to grow medicinal herbs in plenty.

In this context the *Brāhmaṇa* describes the cultivation of these herbs. The process of cultivation, of course, would not be materially different from the one employed for the cultivation of food grains, cereals, and other floral vegetation commonly in use in the society. In this context; the subject of agriculture becomes the subject of the rituals also and the details of the rituals in certain respects indicate clearly the details that must have been followed on a large scale in the entire agriculture community. We shall try to build up these details on the basis of the rituals prescribed

1. अम्या वो अन्या, मवत्वन्यान्यस्या उपावत ।
ता: सर्वा: संविदाना इदं मे प्रावचा वच : ॥ (14)
या: फलिनीर्या अफला अपुष्पा याश्च पुष्पिणी: ।
बृहस्पतिप्रसूतास्ता नो मुञ्चन्त्वंहस: ॥ (15) *Rv. X.97,1-15*

2. ता एता एकव्याख्याना: एतमेवाभि यथैतमेव भिषज्येदेतं पारयेत्ता अनुष्टुभो भवन्ति वाग्वा अनुष्टुप् वागु सर्वं भैषजं सर्वेणै वैनमे--तद् भेषजेन भिषज्यति । *ŚBr. VII.* 2.4.28

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in the *Brāhmaṇa* literature. It was customary in India in the Vedic Age to associate every social activity with one or the other ritual. Usually, the ritual was meant to initiate that activity in the society. And therefore, the study of rituals has great cultural significance. The ritual is, as if, a test-tube performance of a large scale practice to be followed later on.

The modern term for *agriculture* in Sanskrit literature is *kṛṣi* from *kṛṣ*, meaning to draw, to drag, to pull, and thus to draw or make furrows, to plough. The word has the Vedic origin. Its occurrence is as follows in the Vedic literature :

Ṛgveda

Kṛṣan X. 117.7
Kṛṣatu : IV. 57.4
Kṛṣasva : X. 34.13
Kṛṣim : X. 34.13

Yajurveda

Kṛṣantu : XII. 69
Kṛsiḥ : XIV. 19 ; XVIII. 9
Kṛsiḥ IV. 10
Kṛṣṭapacyāḥ : XVIII. 14

Atharva-veda

Kṛsatu : III 17.6
Kṛṣate : XII.2.36
Kṛṣim : III. 12 4 ; VIII. 13.11 ; 12 ; X 5 34 ; 6.12
Kṛṣi saṁśitaḥ : X. 5.34

Some of the passages from the *Ṛgveda* stressing on agriculture would be, of course, of interest :

May the herbs (of the field) be sweet for us.

May the oxen (draw) happily, the men (labour) happily; the plough furrow happily ; may the traces bind happily ; wield the goad happily.[1]

1. मधुमती रोषधीर्द्याव आपो मधुमन्नो भवत्वन्तरिक्षम् ।
क्षेत्रस्यपतिर्मधुमान् नो अस्त्वरिष्यन्तो अन्वेनं चरेम ॥ (3)
शुनं वाहाः शुनं नरः शुनं कृषतु लाङ्गलम् ।
शुनं वरत्रा बध्यन्तां शुनमष्ट्रामुदिङ्गय ॥ (4)--.Ṛv IV.57.3-4

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Giving serious attention (to my advice), play not with dice : pursue agriculture : delight in wealth (so acquired) : there, gambler, are cows ; there is wife ; so has this (visible) sovereign Sāvitrī declared to me.[1]

The ploughshare furrowing (the field) provides food (for the ploughman) ; a man travelling along a road acquires (wealth for his master) by his movements; a Brāhmaṇa expounding (the Veda) is better than one not expounding it ; so let the man who gives become a kinsman to the man who gives not.[2]

Similarly, we have some very significant passages in the *Yajurveda* also :

> Wise, through desire of bliss with Gods, the skilful bind the traces fast, and lay the yokes on either side. (67)
>
> Lay on the yokes and fasten well the traces; formed is the furrow, sow the need within it.
>
> Through song may we find hearing fraught with plenty: near to the ripened grain approach the sickle. (68)
>
> Happily let the shares turn up the ploughland, happily go to the ploughers with the oxen !
>
> Śunā and Sīra, pleased with our oblation, cause ye our plants to bear abundant fruitage. (69)[3]

1. अक्षैर्मादीव्यः कृषिमित् कृषस्व वित्तेरमस्व बहुमन्यमानः ।
तत्र गावः कितव तत्र जाया तन्मे विचष्टे सवितायमर्यः ॥ Rv.X.34.13

2. कृषन्नित् फाल आशितं कृणोति यन्नध्वानमपवृङ्क्ते चरित्रैः ।
वदन् ब्रह्मा वदतो वनीयान् पृणन्न पिरपृणन्तमभिष्यात् ॥
—Rv. X. 117. 7

3. सीरा युञ्जन्ति कवयो युगा वितन्वते पृथक् ।
धीरा देवेषु सुम्नया ॥ (67)

युनक्त सीरा वियुगा तनुध्वं कृते योनौ वपतेह बीजम् ।
गिरा च श्रुष्टिः सभराऽअसन्नो नेदीयऽइत्सृण्यः पक्वमेयात् ॥ (68)

शुनꣳ सुफाला विकृषन्तु भूमिꣳ शुनं कीनाशाऽअभियन्तु वाहैः ।
शुनासीरा हविषा तोशमाना सुपिप्पलाऽओषधीः कर्त्तनास्मे ॥ (69)

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Approved by Viśvedevas and by Maruts, balmed be the furrow with sweet-flavoured fatness.

Succulent, teeming with thy milky treasure, turn hitherward to us with milk, O Furrow. (70)

The keen-shared plough that bringeth bliss, good for the Soma-drinker's need,

Shear out for me a cow, a sheep, a rapid drawer of the ear, a blooming woman, plump and strong. (71)[1]

This passage speaks of yokes, traces, furrow, seeds, sowing, ripening of the grain, use of sickle when the grain is ripened, shares, ploughland : We have further :

May ploughing and husbandry, and my superiority and my preeminence prosper by sacrifice.[2]

May my fire and my water, and my creepers and my plants with culture-ripened fruit (*kṛṣṭa pacyāḥ*) and my plants with fruit ripened without culture (*akṛṣṭa-pacyāḥ*)...be produced by sacrifice.[3]

A few modified passage from the *Atharvaveda* would also be of interest :

1. घृतेन सीता मधुना समज्यतां विश्वैर्देवैरनुमता मरुद्भिः ।
ऊर्जस्वती पयसा पिन्वमाना स्मान्त्सीते पयसाभ्या व वृत्स्व ॥ (70)

लाङ्गलं पवीरवत्सुशेवꣳ सोमपित्सरू ।
तदुद्वपति गामविं प्रफर्व्यं च पीवरीं प्रस्थावद् रथवाहनम् ॥ (71)
—*Yv.* XII. 67—71, Also *Av.* III. 17. 1; 2; ɔ; 9; 3
(सीरा युञ्जन्ति कवयः; —also *Rv.* X. 101. 4

2. ऊक् च मे सूनृता च मे पयश्च मे रसश्च मे घृतं च मे मधु च मे सग्धिश्च मे सपीतिश्च मे कृषिश्च मे वृष्टिश्च मे जैत्रं च मऽऔदभिद्यं च मे यज्ञेन कल्पन्ताम् ॥ —*Yv.* XVIII. 9

3. अग्निश्च मऽआपश्च मे वीरुधश्च मऽओषधयश्च मे कृष्टपच्याश्च मेऽ कृष्टपच्याश्च मे ग्राम्याश्च मे पशवऽआरण्याश्च मे वित्तञ्चमे वित्तिश्च भूतञ्च मे भूतिश्च मे यज्ञेन कल्पन्ताम् ॥ —*Yv.* XVIII. 14

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Lay on the yokes and fasten well the traces : formed is the furrow, sow the seed within it.

Virāj vauchsafe us hearing fraught with plenty ! Let the ripe grain come near and near the sickle.[1]

The other stanzas of the hymn are also the reproductions of the *Yv.* XII stanzas with textual variations. The whole hymn of the Atharvaveda is devoted to '*Kṛṣi*'. with *Sitā* (or the furrow) as the subject; as if the hymn is beautiful farmer's song and an excellent prayer to speed the plough.

We have a very interesting general passage here :

What man acquires by plough. by war. all that he wins by toil of hand,

He loses all if Agni, the carnivorous be not set aside.[2]

This bymn is devoted to *Mṛtyu* or Death, The funeral pyre is known as the *kravyād-agni* or the carnivorous fire because dead corpses are consumed by it.

In the *Brāhmaṇa* literature the word *kṛṣi* occurs as follows :

Śatapatha :

Kṛṣiḥ : VII 2 2.7; 12; VIII. 6.2.2; XI. 2.3.9
Kṛṣīḥ : XII. 2.1.30
Kṛṣyaḥ : V. 2.1.25; VIII. 3 4.8
Kṛsati · VII. 2 2 9; 12; 13; 14; 15; 16; 19; XIII. 8.2.6
Kṛsantaḥ : I. 6 1·3

Taittirīya Brāhmaṇa :

Kṛṣ ḥ : III. 1.2.4; 7.7 8
Kṛṣante : I. 8 4 2
Acarkaṣuḥ : II. 4.8.7
Kṛṣamāṇaḥ : I. 5.1.3
Kṛṣyaḥ : III 8.3.6

1. विराजः श्नुष्टिः सभरा असन्नो नेदीय इत सृण्यः पक्वमा यवन्—
—*Av.* III. 17. 2.

2. यत् कृषते यद् वनुते यच्च वस्नेन विन्दते ।
सर्वं मर्त्यस्य तन्नास्ति क्रव्याच्चेद निराहितः ।। —*Av.* XII. 2. 36.

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Taittirīya Āraṇyaka :

Kṛṣi : III. 9.2

Tāṇḍya :

Kṛṣim : XVII. 1.2;
Kṛṣau : XI. 5.3

In the *Taittirīya Saṁhitā*, we have the following passages of great significance, of course, based on the Ṛgvedic verses ;

> Make firm the straps; fasten the buckets; we shall drain the well full of water, that never is exhausted, never faileth.
>
> The well with buckets fastened, with strong straps, that yieldeth abundantly, full of water, unexhausted, I drain.
>
> The sages yoke the ploughs; they stretch apart the yokes, here sow in the womb made ready the seed; (5) Through our song be there audience with profit for us; may the ripe (grain) be brought low by the sickle.
>
> The plough, of keen share, propitious, with well polished handle, plougheth up a cow, a sheep. and a fat-blooming maid, a chariot support the platform.
>
> With prosperity may our ploughs cleave the ground, with prosperity may the ploughers go round the yokes; prosperity (may) Parjanya (give) with honey and milk; And do ye, O Śuna and Śīra, accord prosperity to us.[1]

In fact, the verses given in the *Yajurveda* XII. 75-96 are more or less (with a change in order) reproduced in the *Taittirīya*

1. सीरा युञ्जन्ति कवयो युगा वितन्वथो पृथक् ।
धीरा देवेषु सुम्नया ॥
युनक्त सीरा वियुगा तनोत कृते योनौ वपतेह बीजम् ।
गिरा च श्रुष्टिः सभरा असन्नो नेदीय इत् सृण्या पक्वमाऽयत् ॥
लाङ्गलं पवीरवत्, सुशेवꣳसुमतित्सरु ।
उदित कृषति गामविं प्रफर्व्यं च पीवरीम् । प्रस्थावद्रथवाहनम् ॥
शुनं नः फाला वि तुदन्तु भूमि ꣳ शुनं कीनाशा अभियन्तु वाहान् ।
शुनं पर्जन्यो मधुनः पयोभिः शुनासीरा शुनमस्मासु धत्तम् ॥
TS IV. 2. 5-6

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Saṁhitā 1V. 2.5 and 6. These verses form the basis of the agricultural ideas of the Vedic Period. Here is another passage from the same *Saṁhitā*, in which there is a reference to the plants growing without ploughing :

> "For ploughing thee, for good crops", he says. Therefore plants grow up without ploughing. "For those of good fruits thee, for the plants", he says. Therefore plants bear fruits.[1]

"The plants growing without ploughing" are known as "*akṛṣṭapacyāḥ*".

Ploughing was a great invention of the ancient times. Sometimes it was done with a team of six or twelve oxen. In this connection the following passage is very interesting :

> With a Yajuṣ he yokes (the team), with a Yajuṣ he ploughs, for discrimination. He ploughs with a (team) of six oxen ; the seasons are six ; verily with the seasons he ploughs him. In that (he ploughs) with (a team) of twelve oxen, (he ploughs) with the year. This (earth) was atraid of excessive burning by Agni ; she saw this of two sorts, ploughed and unploughed (*kṛṣṭa* and *akṛṣṭa*), then indeed he did not burn excessively ; in that there is ploughed and unploughed, (it serves to prevent) her being excessively burned. "He should restrain Agni when twofold", they say ; in that there is ploughed and unploughed, (it serves) to restrain Agni.[2]

It is not very clear, what is meant by the "*Atidaha* by Agni" (or the excessive burning by Agni or fire. Perhaps, the irrigation of a field with water is supposed fo save the earth with

1. कृष्यै त्वा सुस्थाया इत्याह तस्मादकृष्टपच्या ओषधयः पच्यन्ते सुपिप्पलाभ्यस्त्वौषधीभ्य इत्याह तस्मादोषधयः फलं गृह्णन्ति ।
—*TS*. IV. 2. 5

2. यजुषा युनक्ति यजुषा कृषति व्यावृत्त्यै षड्गवेन कृषति षड्वा ऋतव ऋतुभिरेवैनं कृषति यद् द्वादश गवेन संवत्सरेणैवेयं वा अग्नेरतिदाहाद बिभेत् सैतद् द्विगुणमपश्यत् कृष्टं चाकृष्टं च ततो वा इमां नात्यदहद्यत् कृष्टं चाकृष्टञ्च ।
—*TS*. IV. 2. 6

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the excessive burning by Agni : here is a justification of supplying water to the earth after ploughing.

Seasons are related to the agriculture in the sense that it was found out that for particular plants (especially their ripening), there are certain specific seasons. Here we have a passage in the *Taittiriya Saṁhitā* :

> He gave to the spring the sap (*rasa*), to the hot season barley (*yava*), to the rains plants (*Auṣadhi*), to autumn rice (*Vrihim*), beans *māṣa* and seasamum (*tila*) to winter and cool season.[1]

Āhavanīya Altar and Agriculture

In the *Śatapatha Brāhmaṇa*, the preparation of the site of the great *Āhavaniya* Altar has been taken an opportunity of exploring and expounding the knowledge by the ancients in respect to agricultural processes of which they were the originators. Today, when agriculture is so developed, we may not recognize the significance of the minute observations then made in this connection. In the history of sciences, no observation is small enough to be belittled, and in its historic perspective, it must have been of great significance when it was first observed and then popularized. It was regarded as an observation of supreme importance, and therefore it became a part of the ritual. We are fortunate that these rituals have kept alive some of the great human achievements when thus discovered for the first time.

In the Seventh Book of the *Śatapatha* we have an account of the construction of the *Mahāvedi* for the Soma sacrifice. We have already given the Plan of the *Mahāvedi* (page) which shows at the eastern end a square mound (the so-called *uttaravedi*), or the higher upper altar, on which the Āhavanīya, or offering, fire is maintained. On a similar earth mound, but raised in the centre of the square site, the Agnicayana requires the erection of the large brick fire-altar, the preparation of the

1. स रसमह वसन्ताय प्रायच्छद्यवं ग्रीष्मायौषधीर्वर्षाभ्यो व्रीहीञ्छरदे माषतिलौ हेमन्तशिशिराभ्यांम् । —*TS.* VII. 2. 10. 2

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site of which is explained in *ŚBr*: VII. 2.2. This preparation is indirectly a reflection of the practices that were followed in agriculture. The ceremony derives inspiration from the *Ṛgvedic* hymn IV. 57, and the verses from the *Yajurveda* XII. 67-72 which we have already quoted. The *Devatā* of the *Ṛgvedic* hymn is *kṣetrapati* or the farmer, the owner of the tilling land, *Śunaḥ*, Sīra (plough) and Sītā (furrow). This clearly indicates that the ceremony is associated with the glorification of the agricultural practices developed in the vedic Age. (Śuna and Sīra are the devatās connected with agriculture: Śuna stands for the deity of the sky: it may be Indra (giver of rains)—as according to *Śauuaka* or Vāyu—as according to the *Nirukta*, IX 40. and Sīra may be Vāyu, as according to Sāyaṇa, or Āditya, —as according to the *Nirukta*. Both words are used together in the dual: which in fact, in common parlance, mean *sunlight* and *rain*, the two fundamental principles necessary for the plant growth.

It would be interesting to give here a translation of the *Ṛgvedic* hymn before we proceed to the details given in the *Śatapatha*;

> With the master of the field, our friend, we triumph: may he bestow upon us cattle, horses nourishment, for by such (gifts) he makes us happy. (1)
>
> Lord of the field, bestow upon us sweet abundant (water), as the milch cow (yields her) milk. dropping like honey, bland as butter: may the lords of the water make us happy. (2)[1]
>
> May the herbs (of the field) be sweet for us; may the heavens, the waters, the firmament. be kind to us;

1. क्षेत्रस्य पतिना वयं हितेनेव जयामसि ।
गामश्वं पोषयित्न्वा स नो मृकातीदृशे ॥ (1)

क्षेत्रस्य पते मधूमन्तमूर्मिं धेनुरिव पयो अस्मासु धुक्ष्व ।
मधुश्चुतं घृतमिव सुपूतमृतस्य नः पतयो मृकयन्तु ॥ (2)

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may the lord of the field be gracious to us: let us, undeterred, (by foes), have resources to him. (3)

May the oxen (draw) happily the men (labour) happily; the plough furrow happily; may the traces (*varatrā*) bind happily: wield the goad (*aṣṭrā*) happily. (4)

Sunā and Sīra be pleased with our praise. and consequently sprinkle this (earth), with the water which you have created in heaven. (5)

Auspicious Sītā be present, we glorify thee: that thou mayest be propitious to us, that thou mayest yield as abundant fruit. (6)

May Indra take hold of *Sītā*; may Puṣan guide her; may she well stored with water. yield it as milk year after year. (7)

May the ploughshares (*phala*) break up our land happily; may the plough-men go happily with the oxen; may Parjanya (water the earth) with sweet showers happily: grant *Śunā* and *Sīra* prosperity to us[1] (*Rv*. IV. 57)

There is a pun in the word *Śunam*; in the whole of the hymn it stands for "happily"; and then in the compound "Śunāsīra" the word "Śuna" stands for the deity of the *dyau* or sky which provides us with two blessings (i) rain, and (ii) sun-

1. मधुमतीरोषधीर्द्याव आपो मधुमन्नो भवत्वन्तरिक्षम् ।
क्षेत्रस्य पतिर्मधुमान् नो अस्त्वरिषन्तो अन्वेनं चरेम ॥ (3)
शुनं वाहाः शुनं नरः शुन कृषतु लाङ्गलम् ।
शुनं वरत्राबध्यन्तां शुनमष्ट्रा मुदिङ्गय ॥ (4)
शुनासीरा विमां वाचं जुषेथा यद् दिवि चक्रथुः पयः ।
तेनेमामुप सिञ्चतम् ॥ (5)
अर्वाची सुभगे भव सीतावन्दामहे त्वा ।
यथा नः सुभगाससि यथा नः सुफलाससि ॥ (6)
इन्द्रः सीतां निगृह्णातु तां पूषानुयच्छतु ।
सा नः पयस्वती दुहामुत्तरामुत्तरां समाम् ॥ (7)
शुनं नः फाला वि कृषन्तु भूमिं शुनं कीनाशा अभियन्तु वाहैः ।
शुनं पर्जन्यो मधुना पयोभिः शुनासीरा शुनमस्मासु धत्तम् ॥ (8)
Rv. IV. 57. 1-8

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light. And therefore, *Śuna* stands for light and rain ; and of course Sīra then stands for plough. For a good harvest, we thus need three things : (i) men should toil with plough, (ii) the heaven should give us rain in plenty, and (iii) we should have plenty of sunlight which also comes from *dyau* or *Āditya*.

It is difficult to have good harvest without rains and therefore in the verse 2, and also in the verse 3, we have a reference an invocation for plentiful rains. The verse 4 refers to plough and the toil by man in his fields with the help of oxen ; this again has been stressed in the verse 8.

YOKING THE PLOUGH

The use of a plough in agriculture and yoking it with oxen may be regarded as one of the fundamental discoveries of agriculture (implementation and technology) made by our ancients in the Vedic Age. It is a discovery of the Aryans. The improved plough of today is not very much different from the traditional one. In tractors, oxen have been replaced by power. The following ceremonial passages from the *Śatapatha* regarding yoking of oxen in the plough would be of interest :

> Having performed the opening sacrifice, he yokes a plough. For the gods at that time being about to heal him (the Prajāpati), first supplied him with food, and in like manner does this (sacrificer) now that he is about to heal him, first supply him with food. It (the food) is the plough (*Sīra*) for '*sīra*' is the same as *sera* : he thus puts food into him (2) (*sa*+*ira*, with draught or food).[1]

Cordage :

> The cordage of the plough consists of *muñja* grass, triply twisted : the significance of this has been explained. (3)

1. प्रत्येत्य प्रायणीयेन प्रचरति । प्रायणीयेन प्रचर्य सीरं युनक्त्येतद्वाऽएनं देवाः संस्करिष्यन्तः पुरस्तादन्नेन समार्धयँस्तथैवैनमयमेतत् संकरिष्यन् पुरस्तादन्नेन समर्धयति सीरं भवति सेरं हैतद्यत् सीरमिरामेवास्मिन्नेतद्दधाति । —*ŚBr.* VII. 2. 2. 2.

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Standing behind the right (southern) hip of Agni (or the site of the fire-altar), he (the *Pratiprasthatṛ*) addresses it (the plough) while being yoked (by the *Adhvaryu*) in front of the left (northern) shoulder with *Yv* XII. 67-68 or Rv. X. 101 4 ; 3 verses. (4)[1]

Yoking Plough :

The words "the wise (or skilful) yoke (or harness) the ploughs, and lay the yokes apart (or stretch across the yokes)" (Rv. X. 101.4)—(here in this passage) the skilful or wise are those who know, and they do yoke the plough and stretch the yokes across. (4)

(Then we have in the verse the words) "Yoke ye the ploughs, and stretch across the yokes",—they indeed yoke the plough and stretch the yokes accross ;[2]

Seed in furrow :

(Then we have the words) "into the ready womb here cast ye the seed !"—it is for the seed that that womb, the *furrow*, is made, and if one cas-s (seed) into unploughed (ground) it is just as if one were to shed seed elsewhere than into the womb.[3]

Sickle and ripe crop :

(Then we have the words) "And the ripe crop go anigh

1. मौञ्जं परिसीर्यं त्रिवृत्तस्योक्तो बन्धुः । (3)
जघनेन तिष्ठन्नुत्तरस्याँसस्य पुरस्ताद् युज्यमानमभिमन्त्रयते —
—*ŚBr.* VII. 2. 2. 3-4

2. 'सीरा युञ्जन्ति कवयो युगा वितन्वते पृथग' इति ये विद्वाँसस्ते कवयस्ते सीरं च युञ्जन्ति युगानि च वितन्वते पृथग् 'धीरा देवेषु सुम्नये' ति यज्ञो वै सुम्नं धीरा देवेषु यज्ञं तन्वानाऽइत्येतत् । (4)
'युनक्त सीरा वियुगा तनुध्वम्'—इति । युञ्जन्ति हि सीरं वियुगानि तन्वन्ति—(5) —*ŚBr.* VII. 2. 2.4 5,

3. 'कृते योनौ वपतेह बीजम्'—इति बीजाय वा एषा योनिष्क्रियते यत्सीता यथा ह वाऽग्रयोनौ रेतः सिञ्चेदेवं तद्यदकृष्टे वपति—
—*ŚBr.* VII. 2. 2. 5.

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the sickle".—for when food gets ripe, people approach it with *Sṛṇi* or sickle.[1] (5)

Team of oxen :

He yokes the right (ox) first, then the left one : thus it is (done) with the gods, differently in human (practice). It is a team of six oxen, or one of twelve oxen, or one of twenty-four oxen : It is the year (he obtains) as the consummation.[2] (6)

Normally one plough needs two oxen. When one speaks of a team of six oxen, it means that the farmer has a land so wide and spacious that for ploughing he would need three pairs of oxen or three ploughs. A team of 24 oxen means the use of twelve sets of ploughs driven by 24 oxen. This would be needed for vast tracts of land.

Ploughing of the five-altar (falcon-shaped)

The first ceremonial ploughing is one of the firealtar which is of the shape af a falcon or bird with body and wings. In that context we have :

He then ploughs through it, ploughing means food. (7) Only the body (of the altar-site) he ploughs through, not the wings and tail ; he thus puts food in the body. And indeed, the food which is put into the body benefits the body as well as the wings and tail ; but that which (is put) into the wings and tail does not benefit either the body or the wings and tail.[3] (8)

1. 'गिरा च श्रुष्टिः सभरा असन्न' ऽ इति वाग्वै गीरन्नꣳश्रुष्ठि र्नेदीय इत्सृण्यः पक्वमेयात्'—इति यदा वा अन्नं पच्यतेऽथ तत्सृण्योपचरन्ति (5) —SBr. VII. 2. 2. 5.
2. स दक्षिणमेवाग्रे युनक्ति। अथ सव्यमेवं देवत्रेतरथा मानुषे षड्गवं भवति द्वादश गव वा चतुर्विंशति गवं वा संवत्सरमेवाभिसम्पदम्—
ŚBr. VII 2. 2. 6.
3. अथैनं विकृषति। अन्नं वैकृषिरेतद्वा अस्मिन्देवाः संस्करिष्यन्तः पुरस्तादन्नमदधुस्तथैवास्मिन्नयमेतत् संस्करिष्यन्पुरस्तादन्नं दधाति। (7)
स वा आत्मानमेव विकृषति। न पक्षपुच्छान्यात्मँस्तदन्नं दधाति यदु वा आत्मन्नन्नं धीयते तदात्मानभवति तत्पक्षपुच्छान्यथ यत्पक्षपुच्छेषु नैव तदात्मानमवति न पक्षपुच्छानि। (8) —ŚBr. VII. 2. 2. 7-8.

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Making of the furrows :

On the right (south) side of the fire-altar, he ploughs first a furrow eastwords inside the enclosing stones. with the words "Right luckily may the plough-shares, plough up the ground, luckily the tillers ply with their oxen" (*Yv.* XII. 69, *Rv.* IV. 57.8). (9)

Then on a hind part (he ploughs a furrow) northwards with the verse. *Yv.* XII. 70. (10)

Then on the left (north) side (he ploughs a furrow) eastwards, with the verse, *Yv.* XII. 71. (11)

Then on the forepart (he ploughs a furrow) southwards with the verse *Yv.* XII. 72. (12)

Four furrows he ploughs with prayer. (13)[1]

Ceremonial plantation begins

After the ritualistic or ceremonial furrowing, the ceremonial plantation begins. In the actual agricultural field any crop may be planted, but in the initiating ritual the plantation is done with *darbha* or *kuśa* grass. We have the ceremony thus:

He then places a bunch of *darbha* (*kuśa*) grass (*Poa cynosuroides*) on (the middle of the altar-site) : for then the gods then placed plants thereon, and in the like manner does the sacrificer now place plants thereon.[2]

1. स दक्षिणार्धेनाग्नेः । अन्तरेण परिश्रितः प्राचीं प्रथमाꣳ सीतां कृषति 'शुनं सु फाला विकृषन्तु भूमिं शुनं कीनाशा अभियन्तु वाहैः'—इति शुनं शुनमिति यद्वै समृद्धं तच्छुनं समर्धयत्येवैनामेतत् । (9)

अथ जघनार्धे नोदीचीम् । (10)

अथोत्तरार्धेन प्राचीम् । (11)

अथ पूर्वार्धेन दक्षिणाम् । (12)

चतस्रः सीता यजुषा कृषति ।(13) —*ŚBr.* VII. 2. 2. 9-13.

2. अथ दर्भस्तम्बमुपदधाति । एतद्वै देवा ओषधीरुपादधत तथैवैतद् यजमान ओषधीरुपधत्ते । —*ŚBr.* VII. 2. 3. 3.

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Plant placed at the crossing of furrows ;

> (He places it) at the meeting of the furrows, for the meeting of the furrows is speech (the mouth) and the furrows (channels) are the vital airs ; and this is the place of their meeting; and in the mouth food is placed for the vital airs.[1]

The technical word used for the meeting place of the furrows is "*sītā-samara*", and another term for the place of meeting is "*samaya*".

Ceremonial irrigation or watering now begins

After making the furrows and having put seeds there in, it would be necessary to give water to plants. This part of the agricultural practice is represented in the ceremonial thus :

> He then pours out jarfuls of water, for the gods then said, "Meditate ye (*Cetay*) !" whereby they doubtless meant to say, "Seek ye a layer (*citim*) !" Whilst meditating, they saw the rain to be a (suitable) layer, and put it on that (altar-site) ; and in the like manner does this (Sacrificer) now put it there on.[2]

To the plants sown, goods (i.e. the Nature) provide water through rains, and men supplement it by irrigation, In the ceremony this is done with jars or *camas*. We have further:

> Jarfuls of water are (poured out) : for rain in water: it is rain that he thereby bestows on it. (2)
>
> Three jarfuls he pours out each time. (3)
>
> Twelve jarfuls of water he pours on the ploughed ground. (4)[3]

1. सीता समरे । वाग्वै सीता समरः प्राणा वै सीतास्तासामयं समयो वाचि वै प्राणेभ्योऽन्नं धीयते । —*ŚBr.* VII. 2. 3. 3.

2. अथोद चमसान्निनयति । एतद्वै देवा अब्रुवँश्चेतयध्वमिति चितिमिच्छतेति वाव तदब्रुवँस्ते चेतयमाना वृष्टिमेव चितिमपश्यँस्तामस्मिन्नदधुस्त थै वास्मिन्नयमेतद् दधाति । —*ŚBr.* VII. 2. 4. 1.

3. उदचमसा भवन्ति । आपो वै वृष्टि वृँष्टिमेवास्मिन्ने तद्दधाति—(2)
त्रींस्त्रीनुद चमसान्निनयति । (3)
द्वादशोदचमसान् कृष्टे निनयति । (4) *ŚBr.* VII. 2. 4. 2-4

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On the ploughed ground he pours (water); whence it rains for the benefit of the ploughed land. Now where he only to pour it on the ploughed ground, and not on the unploughed, it would only rain for the ploughed land, not for the unploughed. And were he only to pour it on the unploughed ground, and not on the ploughed, it would only rain for the unploughed land, and not for the ploughed. He pours it both on the ploughed and the unploughed ground ; whence it rains both for the ploughed and the unploughed ground. (5)

The jarfuls (additional) he pours both on the ploughed and the unploughed ground. (6)

Three jarfuls he pours out each time. (8)

Twelve jarfuls he pours out each time. (9)

He pours it both on the ploughed and the unploughed grounds, whence there is water here both in the (channels of) the vital airs and the body. (10)

Three (jarfuls) he pours both on the ploughed, and on the unploughed, ground: (11)

Fifteen jarfuls of water he pours out. -fifteenfold is the thunderbolt. (12)[1]

1. स वै कृष्टे निनयति । तस्मात्कृष्टाय वर्षति स यत्कृष्ट एव निनयेन्नाकृष्टे कृष्टायैव वर्षेत् नाकृष्टायाथ यदकृष्टएव निनयेन्न कृष्टेऽकृष्टायैव वर्षेन्न कृष्टाय कृष्टे चाकृष्टे च निनयति तस्मात्कृष्टाय चाकृष्टाय च वर्षति । (5)

त्रीन् कृष्टे चाकृष्टे च निनयति । (6)
त्रींस्त्रीनुदचमसान्निनयति । (8)
द्वादशोदचमसान्कृष्टे निनयति । (9)
स वैकृष्टे निनयति..... कृष्टे चाकृष्टे च निनयति ।
तस्मादिमा उभयत्रापः प्राणेषु चात्मंच । (10)
त्रीन् कृष्टे चाष्कृटे च निनयति । (11)
पञ्चदशोदचमसान्निनयति । पञ्चदशो वै वज्रः । (12)

—*ŚBr.* VII. 2. 4. 5-12

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Sowing of all sorts of seeds :

He then sows all (kinds of) herb (-seed) ; for the gods then said, "Meditate ye !" whereby doubtless they meant to say, "Seek ye a layer !" (Here is a pun between *cetaya* and *citi*). Whilst meditating, they saw food to be a (suitable) layer, and put that on (or into) him (Agni) ; and in like manner does this one now put it into him. (13)

It is seed of all herbs, all herbs mean all food. (14)

With three verses he sows each time. (15)

(There are twelve verses Yv. XII. 75-86, and four furrows, and therefore, the sowing of seed is done after the manner of the watering of the site, viz., so as to finish the sowing of every four furrows with the completion of the muttering of three verses).

He sows on both the ploughed and unploughed ground: hence food ripens both on the ploughed and on the unploughed, ground. (17)

(Whatever seed is left) with the three (verses) he sows both on the ploughed, and unploughed ground. (18)

Fifteen jarfuls of water he pours out, and with fifteen verses he sows, that makes thirty, the Virāj metre consists of thirty syllables. (25) [1]

1. अथ सर्वौषधं वपति । एतद्वै देवा अब्रुवँश्चेतयध्वमिति चितिमिच्छतेति वाव तदब्रुवंस्ते चेतयमाना अन्नमेव चितिमपश्यँस्तामस्मिन्नदधुस्तथैवास्मिन्नयमेतद्दधाति । (13)

सर्वौषधं भवति । सर्वमेतदन्नं यत्सर्वौषधम् । (14)

तिसृभिस्तिसृभिर्ऋग्भिर्वपति । (15)

कृष्टे चाकृष्टे च वपति तस्मात् कृष्टे चाकृष्टे चान्नं पच्यते । (17)

तिसृभिः कृष्टे चाकृष्टे च वपति । (18)

पञ्चदशोदचमसान्निनयति । पञ्चदशभिर्ऋग्भिर्वपति ।
तत्त्रिंशत् त्रिंशदक्षरा विराड् विराड्डु कृत्समन्नम् । (25)

—*ŚBr.* VII 2. 4. 13-25

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Three seasons of the growth of plants :

In this connection we have a very interesting passage :

> (He sows with the verse : Yv XII. 75 or Rv.X. 97 containing the words) "The herbs first grown three ages before the gods" :—the gods doubtless are the seasons, and from them those (herbs) used to grow thrice, in spring, in the rainy season and in the autumn.[1] (26)

From a seed thus hundreds of seeds and thousands of seeds :

We have a fine verse in the Yv. XII. 76 : "Yours, O Mother, are a hundred powers, and yours a thousand growths", —on this the *Śatapatha* comments : In as much as (the plants) here are shooting out a hundredfold, and a thousandfold. (27)[2]

Mystrious are the ways which god alone knows how from seeds grow all these plants and produce food material. Unknown and undefined are the powers of Nature, which man tries to unfold. In some of them he becomes successful, and in the rest, he submits with humility : We have this aspect beautifully represented in the ceremony :

> Now then, regarding the defined (*nirukta*) and undefined (*anirukta*) (ceremonies) ;—with prayer he yokes, two oxen, silently the others ; with prayer he ploughs four furrows, silently the others; silently he puts on the grass-bush, with prayer he makes a libation thereon ; silently he pours out the jarfuls of water, with prayer he sows. (29)
>
> This Agni is Prajāpati, and Prajāpati is both defined and the undefined, he limited (*parimita*) and the unlimited (*aparimita*). And now whatever he does with

1. "याऽओषधीः पूर्वजाताः देवेभ्यस्त्रियुगं पुर०"—इत्यृतवो वै देवास्तेभ्य एतास्त्रिः पुराजायन्ते वसन्ता प्रावृषि शरदि—
—*ŚBr*, VII. 2. 4. 26.

2. "शतं वो अम्ब धामानि सहस्रमुत वो रुह"—इति यदिदं शतधा च सहस्रधा च विरूढा— —*SBr*. VII. 2. 4. 27

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prayer, thereby he restores that form of his which is defined and limited: and whatever he does silently, thereby he restores that form which is undefined and unlimited, —verily, whosoever, knowing this, performs thus, restores this whole and complete Prajāpati. The outer forms are defined. and the inner ones are undefined; and Agni is the same as an animal; hence the outer forms of the animal are defined. and the inner ones undefined. (30)[1]

Vivid and yet so mysterious are the processes through which from a tiny seed we have the full plant, and the cycle goes on in our Nature. Agriculture depends on this mystrious cycle which has enabled us to procure our food.

SOIL AND ITS FERTILITY

The word *Ūṣa* means salt and the alkaline soil is thus known as *Ūṣara*. We have the following occurrences of the term *Ūṣa* and *Ūṣara* in the *Śatapatha*:

Ūṣaḥ-iva : IX. 5 1.17
Ūṣaḥ : V. 2.1.16 ; VII. 1.1.6 ; 8 ; 16 ; 2.17 ; 3.1.8 ; 11 XIII. 8.1.14.
Ūṣan : IV. 2.1.6 ; VII. 1.1.6 ; 7 ; 3.1.8 ; 11
Ūṣa-puṭaiḥ : V. 2.1.16
Ūṣaram : II. 1.1.6
Ūṣare : XIII. 8.1.14
Ūsa-sikatam : VI. 1.1.13.

1. अथातो निरुक्तानिरुक्तानामेव । यजुषा द्वावनड्वाहौ युनक्ति तूष्णीमितरान् यजुषा चतस्रः सीताः कृषति तूष्णीमितरास्तूष्णीं दर्भस्तम्बमुपदधाति यजुषाभिजुहोति तूष्णीमुदचमसान्निनयति यजुषा वपति । (29)

प्रजापतिरेषोऽग्निः । उभयं वेतत्प्रजापतिर्निरुक्तश्चानिरुक्तश्च परिमितश्चापरिमितश्च तद्यद् यजुषा करोति यदेवास्य निरुक्तं परिमितं रूपं तदस्य तेन संस्करोत्यथ यत् तूष्णीं यदेवास्यानिरुक्तमपरिमितं रूपं तदस्य तेन संस्करोति स ह्वा एतं सर्वं कृत्स्नं प्रजापतिं संस्करोति य एवं विद्वानेतदेवं करोति बाह्यानि रूपाणि निरुक्तानि भवन्त्यन्तराण्यनिरुक्तानि पशुरेष यदग्निस्तस्मात्पशोर्बाह्यानि रूपाणि निरुक्तानि भवन्त्यन्तराण्यनिरुक्तानि ॥ (30) —*ŚBr.* VII. 2. 4. 29-30

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In the ancient times the soil wos virgin ; human and cattle population was small and therefore the soil was no problem to the agriculturists. Gomaya and Purisa and also Karisa (cowdung and other wastes) replenished the soil with its fertility. Even the salt soils were not so bad as today. We have a nice passage :

> And the Asuras, speaking untruth diligently, throve even as salt soil, and were very prosperous[1]

The salt soil was favoured by cattle. In this connection we have :

> He then brings salt. Yonder sky assuredly bestowed that (salt as) cattle on this earth ; hence they say that salt-soil is suitable for cattle.[2]

The salt soil has been referred as seed :

> He makes it on salt-soil (barren soil), for salt means seed the productive thus makes him partake in productiveness.[3]

Prajāpati created amongst others the following classes of soils :

> Worn out with toil and austerity, he created clay (mṛdā), mud (*suṣkāpam*), saline soil and sand (*Ūṣasikitam*), gravel, (*śarkarā*), and rock (*aśman*), and then in the series ore, gold, plants and trees : therewith he clothed this earth.[4]

The cultivated soils are known as *urvarā* : the word occurs only in one passage of the *Śatapatha* :

1. अथहासुरः । आसक्त्यनृतं वदन्त ऊष इव पिपिसुराढ्या—
—*ŚBr.* IX. 5. 1.17.

2. अथोषान् संभरति । असौ ह वै द्यौरस्यै पृथिव्याऽएतान् पशून् प्रददौ तस्मात् पशव्यमूषरमित्याहुः ।— —*ŚBr.* II. 1.1.16

3. ऊषरे करोति । रेतो वा ऊषाः प्रजनन् तदेनं प्रजनने ।
—*ŚBr.* XIII. 8. 1. 14.

4. स श्रान्तस्तेपानो मृदं शुष्कापमूषसिकतं शर्करामश्मानमयो हिरण्यमोषधिवनस्पत्यसृजत तेनेमां पृथिवीं प्राच्छादयत् । —*ŚBr.* VI 1. 1. 13

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He then lays down the Vālakhilyas ;—the Vālakhilyas, doubtless, are the vital airs ; it is the vital airs he thus lays (into Agni). And as to why they are called Vālakhilyas,—what (unplou;hed piece of ground lies) between two *urvarās* (two cultivated lands) is called *khila* : and these (channels of the) vital airs are separated from each other by the width of a horse-hair (*vāla*), and because they are separated from each other by the width of a horse hair, they (the bricks) are called Vālakhilyas.[1]

Here is a peculiar derivation of the word *Vālakhilya*. For the width of horse-hair, the term used is *Vāla-matrā*, a term useful in the measurement of narrow spaces.

The word *suṣkāpam* for mud or muddy soil has only once been used in the entire Brāhmaṇa literature (VI. 1.1.13)

In the *Yajurveda*. we have the two terms *Urvarya* meaning the sown corn-land and *khalya* which means the threshing floor, a term of great significance to agriculturist.[2]

We have a reference to *Ākhu-karīṣa* or the mole-hill and *purīṣa*, the cowdung :

Hence he thereby supplies it (the fire) with the savour of the earth : that is why he brings a mole-hill. Moreover, they say the one who has attained prosperity (or splendour, *śrī*) that he is *puṛṣya* ; and *puṛṣa* and *Karīṣa* (refuse and rubbish) doubtless mean one and the same thing.[3]

1. अथ वालखिल्या उपदधाति । प्राणा वै वालखिल्याः । प्राणानेवैतदुपदधाति ता यद् वालखिल्याः नाम यद्वा उर्वरयोरसं भिन्नं भवति खिल इति वै तदाचक्षते वालमात्रादु हैम प्राणा असम्भिन्नास्ते यद्वालमात्रादसम्भिन्नास्तस्माद्वालखिल्यः ।— —ŚBr. VIII. 3 4.1

2. नमः सोम्याय च प्रतिसर्य्याय च नमो याम्याय च क्षेम्याय च नमः श्लाक्याय चावसन्याय च नमऽउर्वर्याय चखल्याय च ।— —Yv. XVI.33

3. तेऽस्यै पृथिव्यै रसं विदुस्तत उत्किरन्ति तदस्या एर्वनमेतत्पृथिव्यै रसेन समर्धयति. तस्मादाखुकरीषं सम्भरति पुरीष्य इति वै तमाहुर्यः श्रियं गच्छति समानं वै पुरीषं च करीषं च तदेतस्यैवाऽवरुद्ध्यै तस्मादा खुकरीषं सम्भरति ।— —SBr. II. 1.1.7.

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The word *purīṣa* is of wide occurrence in the *Śatapatha* : it is usually cowdung or the rubbish mixed with it ; it may be excreta in general. The line "*Annam Purīṣavati*"[1] or the soil containing *purīṣa* or cowdung is food is significant. In the *citis* or the altar ceremonies, while laying bricks, *purīṣa* is placed between two bricks since it acts as a good plaster or cementing material also.[2] Eggeling says that *purīṣa* also means (faeces, manure' in which sense it is probably taken symbolically for 'cattle' :

> Let him then cover it (the altar) over with (fresh) rubbish : for rubbish means cattle, and well- stocked with cattle he thereby makes it.[3]

In the *Taittirīya Brāhmaṇa* we have "well supplied with cattle he thereby makes him (the sacrificer *TBr.* III. 2.9.12). This means, more the *purīṣa* (or cowdung manure), more the crops or more the fodder ; and more the fodder more and better the cattle and then more the prosperity :

> The filling of *purīṣa* (cowdung manure) means cattle : thus, in covering the first layer, with filling of[4] *purīṣa*, he covers this (terrestrial) world with cattle.

Agricultural Products

The Gandharvas were known to be *yavamān*, possessers of barley, *uddalavān*, or possessor of the grain *uddala*. *paspalum*

1. अन्नं पुरीषवती ।— —*ŚBr.* VIII. 5. 1. 16

2. योनिः पुरीषवती । ते संस्पृष्टे उपदधाति संस्पृष्टे ह्युदरं च योनिश्च पुरीषसंहिते भवतो मांसं वै पुरूषं मांसेन वाऽउदरं च योनिश्च संहिते पूर्वातिच्छन्दा भवत्यपरा पुरीषवत्युत्तरऽह्युदरमधरा योनिः ।
—*ŚBr.* VIII. 6. 2. 14.

3. तस्माद् दक्षिणतः पुरीषं प्रत्युदूहति पुरीषवतीं कुर्वीत पशवो वै पुरीषं पशुमतीमे वैनामेतत्कुरुते ।— —*SBr.* I. 2. 5. 17.

4. अयमेव लोकः प्रथमा चितिः पशवः पुरीषं यत्प्रथमां चितिं पुरीषेण प्रच्छादयतीमं तल्लोकं पशुभिः प्रच्छादयति । —*SBr.* VIII. 7. 4. 12.

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frumentaceum, and *Dhanantarvān* or the possessor of rice and other grains. Indian civilization was the culture of barleys and rice. So much was the importance of barleys that barley corns were used in sprinkling waters used in ceremonies (*ŚBr.* III. 6.2.7-11). It is said that in barley we have the sap of all plants, for we have :

> They said, "Come, let us put into the barley whatever sap there is of all plants !" And, accordingly, whatever sap there was of all plants, that they put in barley : therefore, the latter thrives lustily where other plants wither, for in such wise did they put the sap into them. And in like manner does this one now by means of those (barley grains) attract to himself all the plants of his enemies : this is why the sprinkling water (*prokṣaṇa*) contains barley—corns.[1]

To be called as "*Yavamantaḥ*" or the possesser of corns was regarded as a compliment, just as the term "*dhanavantaḥ*" or possessor of wealth (*Yv.* X. 32). Yavamantas are those whose field is full of barley. We have in the *Yajurveda* :

> What then ? As men whose fields are full of barley reap the ripe corn, removing it in order.
>
> So bring the food of these men, bring it hither, who pay the Sacred Grass their spoken homage.[2]

Wheat was also common in the times of the *Śatapatha*. The word *godhūma* for wheat occurs in the following passages of the *Brāhmaṇa* :

1. ते होचुः । हन्त यः सर्वासामोषधीनाꣳ रसस्तं यवेषु दधामेति स यः सर्वासामोषधीनाꣳ रस आसीत्तं यवेष्वदधुस्तस्माद्यत्रान्या ओषधयो म्लायन्ति तदेते मोदमाना वर्धन्त एव ꣳ ह्येषु रसमदधुस्तथो एवैष एतैः सर्वाः सपत्नानामोषधीर्युंते तस्माद्यवमत्यः प्रोक्षण्यो भवन्ति ।
   —*ŚBr.* III. 6. 1. 10

2. कुविदङ्ग यवमन्तो यवं चिद्यथा दान्त्यनुपूर्वं वियूय ।
   इहेहैषां कृणुहि भोजनानि ये बर्हिषो नमऽउक्तिं यजन्ति ।
   उपयामगृहीतोऽस्यश्विभ्यां त्वा सरस्वत्यै त्वेन्द्राय त्वा सुत्राम्णे ॥
   —*Yv.* X 32

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Godhūmaḥ : V. 2 1.6 ; 13 ; XII; 7.1.2 ; 2. 9 ; XIV 9.3.22

Godhūmān : V. 2..1.13

Godhūma Saktavaḥ : XII. 9.1.5.

The word also occurs in the *Taittirīya Brāhmaṇa* I. 3.7.2 II. 6.4.4 ; 11.

Whilst *yava* or barley has a thick skin, and compared to it wheat has no skin, it comes nearest to man (other animals have a thick skin, whilst man has only a very thin covering) : this minute fact has been recognized by the *Śatapatha* :

> There is a wheaten headpiece on it (the sacrificial post); for man is nearest to Prajāpati and he his skinless. And among plants wheat comes nearest to man, (for) it has no skin : thus he thereby wins the world of man.[1]

This speaks of the popularity of wheat over other grains. Wheat has been regarded as food.[2]

It is said that Indra by force drank off the Soma-juice suitable for witchery, thereby committing a desecration of the sacrifice. He went asunder in every direction, and his energy or vital power flowed away from every limb, and what flowed from his eyelashes became wheat and what flowed from his tears became *kuvala*—fruit, what flowed from the phlegm became the *Indra*-grain, what moisture there was that became the *badara*-fruit. What foam there was became barley, and what moisture there was became *Karkandhu* fruit ; from his hair his thought flowed and became millet, and from his skin, his honour flowed and became the *Aśvattha* tree ; from his flesh his force flowed

1. गौधूमं चषालं भवति । पुरुषो वै प्रजापतेर्नेदिष्ठं सोऽयमत्वगेते वै पुरुषस्यौषधीनां नेदिष्ठतमां यद् गोधूमास्तेषां न त्वगस्ति मनुष्यलोकमेवैतेनोज्जयति । —*ŚBr.* V. 2. 1; 6

2. अन्नं वै गोधूमाः । अन्नं वा एष उज्जयति यो वाजपेयेन भजते । —*ŚBr.* V. 2. 1. 13;

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and became the *udumbara* tree ; from his bones, his sweet drink flowed and became the *nyagrodha* tree; from his marrow his drink, the Soma-juice, flowed, and became rice : in this way his energies or vital powers went from him and became different things in this creation.[1]

Then the *Śatapatha* gives a list of agricultural produces in its own style :

> There are grains of rice and grains of millet, grains of wheat and kuvala jujubes, Indra-grain and badara jujubes, grains of barley and karkandhu jujubes, malted rice and barley (that is, rice and barley grain that has germinated, subsequently became dry) : both cultivated and wild grain food he thereby secures ; and by means of both kinds of food he duly lays energy and vital power into his own self.[2]

In this passage, "*virūdhā vrihayaḥ śaṣpāṇi*", i.e. the germinated rice is known as *śaṣpa*, and *virūdha yavaḥ tokmāḥ*", i.e. the germinated barley is known as *tokma*.

The *Yajurveda* has described the horticultural and agricultural products under four heads :

> (i) Vīrūdha, (ii) Oṣadhi, (iii) Kṛṣṭāpacya and (iv) Akṛṣṭāpacya.[3]

Griffith has translated *virudha* as creepers, *oṣadhi* as plants, *Kriṣṭapacya* as plants with culture-ripened fruit, and *akṛṣṭapacya* as plants with fruit ripened without culture. *Kṛṣṭapacyāḥ* have been mentioned in the *Tāṇḍya Brāhmaṇa*, VI. 9.9, but not in the *Śatapatha* ; *akṛṣṭapacyaḥ* are mentioned in the *Taittiriya Brāhmaṇa*, I. 6.1.11 ; and in the *Tāṇḍya* VI. 9.9. and in the *Jaiminiya Brāhmaṇa* 150, but not in the *Śatapatha*.

1. —*ŚBr*. XII. 7. 1-13.
2. व्रीहयश्च श्यामाकाश्च भवन्ति गोधूमाश्च कुवलानि चोपवाकाश्च बदराणि च यवाश्च कर्कन्धूनि च शष्पाणि च तोक्मानि चोभयमेव ग्राम्यञ्चान्नमारण्यञ्चावरुन्धेऽथो उभयेनैवान्नेन यथारूपमिन्द्रियं वीर्यमात्मन्धत्ते । —*ŚBr*.XII. 7. 2. 9
3. अग्निश्च मऽआपश्च मे वीरुधश्च मऽओषधयश्च मे कृष्टपच्याश्च मेऽकृष्टपच्याश्च मे । —*Yv*. XVIII. 1-4

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The word *oṣadhi* abundantly occurs in the Vedic literature. but more significant are the occurrences of this word side by side with *vanaspati* : the word *oṣadhi* almost always precedes *vanaspati* when both occur together. For example, we have the following passages in the *Śatapatha* with the term *oṣadhivanaspati*. VI. 1.1.13 XI.5.3.7. XII. 1.4.1. Similar occurrences are in the *Taittiriya-Āraṇyaka. Aitareya Araṇyaka*, *Taittiriya* and *Gopatha Brāhmaṇas*. Eggeling has translated *oṣadhi* as herbs or plants and *vanaspati* as trees. The word originally meant only plants and later on, it became specified for herbs.

It is strange that the word *virudha* which profusely occurs in the Vedic Saṁhitās is of rare occurrence in the Brāhmaṇa literature :

Vīrūdhaḥ : *ŚBr.* VI. 7.3.2 ; *ŚBr.* III. 12.6.3

Virudhaṁ : *ŚBr.* III. 7.4.7 ; III. 11.4 1.

The passage of the *Śatapatha* refers to the *Yajurveda* verse XII. 6, in which the word *virudha* stands for plants in general, The word *vīrudha* has the following occurrences in the *Rgveda.* :

Virudhaḥ : I. 14.1.4 : II. 35.8 ; X. 40 9 : 45.4 ; 79.3 ; 91.6

Vīrudham : X. 145.1

Vīrudhām : II.1 14 ; IX. 114.2.

The *virudha* has been translated as branches by Wilson (with a note : *virudh* is unexplained ; in its ordinary acceptation of shrub or creeper, it may be put for fuel ; I. 141.4).

The word *virudha* stands for a creeper is seen from the following verse of the *Ṛgveda* :

> Longing for the abundant creepers (vīrudhāḥ) or the material (earth, longing for) their more excellent concealed (root), he creeps like a child ; he has found the tree shining like ripe grain, upon the lap of the earth, tasting (the ether).[1]

1. प्रमातुः प्रतरं गुह्यमिच्छन् कुमारो न वीरुधः सर्पदुर्वीः ।
ससं न पक्वंमविदच्छचन्तं रिरिह्वांसं रिप उपस्थे अन्तः ॥
—*Rv.* X. 79. 3.

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The plants bear him as the embryo (conceived) in due season, the maternal waters bring forth Agni ; yea, the trees and the pregnant creepers bring him forth daily like to themselves.[1]

In the latter passage, we have three terms for vegetation : (i) *oṣadhi* (plants), *vaninaḥ* (trees) and *virudhāḥ* (creepers).

In the famous Sūkta, X. 97 of the *Ṛgveda* the plants may be classified according to the following characteristics :

(a) Plants bearing abundant flowers : *Puṣpavatī oṣadhī*
(b) Plants bearing abundant fruit ; *Prasūvarī oṣadhī*
(c) Universal all pervading plants : *Viśva pariṣṭha oṣadhī*
(d) Fruit-bearing plants : *Phalinīyā oṣadhī*
(e) Barren plants : *Aphalinīyā oṣadhī*
(f) Non-flowering plants : *Apuṣpā oṣadhī*
(g) Flowering plants : *Puṣpiṇi oṣadhī*
(h) Medicinal plants : *Somarājñī oṣadhī*.

The curative principle of a vegetation is known as Soma ; in this respect, some plants are richer in Soma than the others in proportion to their curative characteristics. The ideal conceptual Soma plant is that which has the cent per cent curative efficiency (such a plant does not, however, exist). Every medicinal plant has some fraction of the ideal Soma.

The *Yajurveda*, XVIII. 12. has given a list of agricultural products commonly in use :[2]

Vrīhi : rice	Tila : sesamum
Priyaṅgu ; millet :	Yava : barley
Mudga : kidney-beans	Aṇuḥ : Panicum Milliaceum
Māṣa : beans	Khalva : vetches
Śyāmāka : Panicum frumentaceum	Nīvāra : wild rice
Godhūma : wheat	Masūra : lentil

1. तमोषधीर्दधिरे गर्भमृत्वियं तमापो अग्निं जनयन्तमातरः ।
तमित् समानं वनिनश्च वीरुधोऽन्तर्वतीश्च सुवते च विश्वहा ।
—*Ṛv.* X. 91.6

2. व्रीहयश्च मे यवाश्च मे माषाश्च मे तिलाश्च मे मुद्गाश्च मे
खल्वाश्च मे प्रियङ्गवश्च मेऽणवश्च मे श्यामाकाश्च मे
नीवाराश्च मे गोधूमाश्च मे मसूराश्च मे यज्ञेन कल्पन्ताम् ।
—*Yv*, XVIII. 12.

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Of this list, the grains which are difficult to be identified are khalva, aṇuḥ and syāmāka.

SOURCES OF WATER

It is difficult to say whether ancients depended for watering their fields entirely on the rain water, or whether they irrigated them, when necessary, by water driven from wells or collected in tanks, or they used to have canals for this purpose. They, however, always realised that what milk is men and animals, water is for the plant life. We have nice invocation in this respect (the word *payas* stands both for milk and water and so the word *kṣıra*) :

> Thou art the vapoury sea that giveth moisture (*ārdra-dānuḥ*) (*samudro-si nabhasvān*)
>
> Blow on me thou healthful and blessing-laden. Thou art the Marut's own, the band of Maruts.[1]
>
> With milk of *Pṛthivi* (Mother Earth) do I unite me, unite myself with waters and with plants. As such may I gain strength, O Agni. (35)
>
> Store milk in Earth and milk (*payas*) in plants, milk (*payas* or water) in the sky, and milk in air, teeming with milk for me in all the regions.[2]

Kulya or Canals

In the Vedic literature, the word *kulya* is used for small canals or channels for irrigation including small rivulets .

1. समुद्रोऽसि नभस्वानार्द्रदानुः शम्भुर्मयोभूरभि मा वाहि स्वाहा ।
   मारुतोऽसि मरुतांगणः शम्भुर्मयोभूरभि मावाहि स्वाहा ॥
   अवस्यूरति दुवस्वाञ्छम्भुमेयोभूरभि मा वाहि स्वाहा ॥।

2. सं मा सृजामि पयसा पृथिव्याः सं मा सृजाम्यद्भिरोषधीभिः ।
   सोऽहं वाजँसनेयमग्ने ॥ Yv XVIII.

   पयः पृथिव्यां पयऽओषधीषु पयो दिव्यन्तरिक्षे पयोधाः ।
   पयस्वतीः प्रदिशः सन्तु मह्यम् ॥ Yv. XVIII. 35-36

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Yajurveda: Kulyā: VI. 12; XXXV. 20
Atharvaveda: Kulyā: XI. 3. 13: XVIII. 3. 72;4.57
Kulyāh- iva :XX.17 .7
Kulyāyāh: V.19. 3

Ṛgveda; Kulyāh: V.83.8
Kulyāḥ- iva : III.45.3.X. 43.7

Hrada is the lake or pool, with which the canals are connected:

When the Soma- juices flow towards India as waters (*āpaḥ*) to the sea (sindhu , which means sea as well as a big river) and as canals (*Kulyā*) to a lake.[1]

The same "*hradam kulyā- iva*" is repeated in *Rv*. III. 45. 3 and *Av* .XX. 17. 7.

In the *Ṛgveda*, we have a *Parjanya- hymn* devoted to clouds In this hymn we have a reference to a water bag tight-fastened and downward- turned. This is known as *dṛtī*, and in the vedic period it was made of leather. This word has the following occurrences in the Vedic Saṁhitās:

Ṛgveda : Dṛtiḥ : IV, 45. 1; VII. 89 .2; VIII .5 .19
Dṛtim ; I .191. 10; IV ;45. 3; V. 83. 7; VII. 103. 2; IX.1.8
Dṛtaiḥ- iva: VI. 48. 18

Atharvaveda: Dṛtim: VII. 19. 1
Dṛti: XX. 131. 20
Dṛtaiḥ- iva: VI. 18. 3

The importance of rain to the agriculturist can be visualised from the *parjanya- hymn* of the *Ṛgveda*, which is as follows:

I address the mighty *Parjanya* (clouds personified as the Deity) who is present: praise him with these hymns; worship him with reverence, him who is the thunderer, the showerer, the bountiful, who impregnates the plants with rain. (1)

He strikes down the trees, he destroyes the *Rakṣasas*, he terrifies the whole world by his mighty weapon: even the innocent

1. आपो न सिन्धुमभि–यत् समक्षरन् त्सोमास इन्द्रं कुल्या इव ह्रदम्
वर्धन्ति विप्रा महो अस्य सादने यवं न वृष्टि दिव्येन दानुना ॥

–*Rv*. X. 43.7

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flies from the sender of rain; when *Parjanya*, thundering, slays the wicked. (2)

As a charioteer, urging his horses with his whip, brings into view the messenger (of war), so *Parjanya*, (driving the clouds before him), makes manifest the messengers of the rain; the roaring of the lion (like cloud) proclaims from afar that *Parjanya*, overspreads the sky with rainy clouds. (3)

The winds blow strong, the lightnings flash, the firmament dissolves, earth becomes (fit) for all creatures when *Parjanya* fertilizes the soil with showers. (4)

Do thou, *Parjanya*, through whose function the earth is bowed down; through whose function hoofed-cattle thrive; through whose function plants assume all kinds of forms, grant us great felicity. (5)

Send down for us, Maruts, the rain from heaven: drops of the rainy charger descend: come down *Parjanya* sprinkling water by this thundering (cloud); thou who art the sender our protector. (6)[1]

1. अच्छावद तवसं गीर्भिराभिः स्तुहि पर्जन्यं नमसा विवास ।
कनिक्रदद् वृषभो जीरदानू रेतो दधात्योषधीषु गर्भम् ॥ (1)

वि वृक्षान् हन्त्युत हन्ति रक्षसो विश्वं बिभाय भुवनं महावधात् ।
उतानागा ईषते वृष्ण्यावतो यत् पर्जन्यः स्तनयन् हन्ति दुष्कृतः ॥ (2)

रथीव कशयाश्वाँ अभिक्षिपन्नाविर्दूतान् कृणुते वर्ष्या ३ अह ।
दूरात् सिंहस्य स्तनथा उदीरते यत् पर्जन्यः कृणुते वर्ष्यं १ नभः ॥ (3)

प्रवाता वान्ति पतयन्ति विद्युत उदोषधीर्जिहते पिन्वते स्वः ।
इरा विश्वस्मै भुवनाय जायते यत् पर्जन्यः पृथिवीं रेतसावति ॥ (4)

यस्य व्रते पृथिवी नंनमीति यस्यव्रते शफवज्जर्भुरीति ।
यस्यव्रत ओषधीर्विश्वरूपाः स नः पर्जन्य महि शर्म यच्छ ॥ (5)

अभि क्रन्द स्तनय गर्भमाधा उद्वता परिक्षीया रथेन ।
दिवो नो वृष्टिं मरुतोररीध्वं प्रपिन्वत वृष्णो अश्वस्याधाराः ।
अर्वाङेतेन स्तनयित्नु नेह्यपो निषिञ्चन्नसुरः पिता नः ॥ (6)

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Cry aloud over (the earth); thunder; impregnate the plants; traverse (the sky) with thy water-laden chariot, draw open the tight-fastened down ward turned water-bag (*dṛti*), and may the high and low places be made level. (7)

Raise on high the mighty sheath (of rain), pour down (its contents); let the rivers flow unimpeded to the east; saturate with water both heaven and earth, and let there be abundant beverage for the kine. (8)

When *Parjanya*, sounding loud and thundering, thou destroyest the wicked (clouds), this whole (world) rejoi-ces, and all that is upon the earth. (9)

Thou hast rained; now check well the rain; thou hast made the deserts capable of being crossed: thou hast given birth to plans for (man's) enjoyment: verily thou hast obtained laudation from the people.[1] (10)

There is nice poetry in this hymn. There is also stress on the fact that whilst rain is welcome, it should not be excessive; It should rain in time, as we have also in the National Prayer:

May *Parjanya* send rain according to our desire; may our fruit-bearing plants ripen; may acquisition (*yoga*) and preservation (*kṣema*) of property be secured, to us.[2]

1. अभिक्रन्द स्तनय गर्भमाधा उदन्वता परिदीया रथेन ।
दृतिं सु कर्ष विषितं न्यञ्चं समा भवन्तूद्वतो निपादाः ॥ (7)
महान्तं कोशमुदचा नि षिञ्च स्यन्दन्तां कुल्या विषिताः पुरस्तात् ।
घृतेन द्यावा पृथिवी व्युन्धि सुप्रपाणं भवत्वघ्न्याभ्यः ॥ (8)
यत् पर्जन्य कनिक्रदत् स्तनयन् हंसि दुष्कृतः ।
प्रतीदं विश्वं मोदते यत् किं च पृथिव्यामधि ॥ (9)
अवर्षीर्वर्षमुदुषू गृभायाऽकर्धन्वान्यत्येतवा उ ।
अजीजन ओषधीर्भोजनाय कमुत प्रजाभ्योऽविदो मनीषां ॥ (10)
—*Rv* V. 83. 1-10

2. निकाये निकाये नः पर्जन्यो वर्षतु फलवत्यो नऽओषधयः पच्यन्तां
योगक्षेमो नः कल्पताम् । —*Yv*. XXII. 22

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The word *Kūpa* for a *well* only occurs once in the *Rgveda*: Trita, fallen into the well, invokes the Gods for succour.[1]

This word has a peculiar etymology as given in the *Nirukta*, from the root *Kup*. to be agitated, to be angry (as a thirsty man would be if he goes to the well and does not find rope and water-pot there to get water from the well).[2] The word *kūpa* also occurs in the *Atharva* (only one place):

> Charm they have laid within thy well (kupa) or buried in the burning ground.[3]

Now coming to the *Brāhmaṇa* literature, we find that the word *kulyā* (for canal) occurs twice in the *Satapatha*:

> Kulyā: III. 8. 2. 3, in reference to Yv. VI. 12. (*ghṛtasya kulyā*)
>
> Kulye: XIII. 8. 4. 2

The ritual connected with the canal digging has a reference in the following passage:

> On the right (south) side they then dig two somewhat curved (furrows) and fill them with milk and water,- these indeed, are two inexhaustible streams (that) flow to him in the other world;- and seven (they dig) on the left (north) side, and fill them with water, for sin not to pass beyond, for indeed sin cannot pass beyond seven rivers.[4]

1. त्रितः कूपेऽवहितो देवान् हवत ऊतये । —*Rv.* I. 105-17

2. कूपनामान्युत्तराणि चतुर्दश । कूपः कस्मात् ? कुपानं भवति, कुप्यतेर्वा । (*Nirukta*) III. 24

   त्रितं कूपेऽवहितमेतत् सूक्तं प्रतिवभौ । तत्र ब्रह्मेतिहासमिश्रमृङ् मिश्रं भवति । त्रितस्तीर्णतमो मेधया बभूव । अपि वा संख्यानामैवाभिप्रेतं स्यात्, एकतो द्वितस्त्रित इति त्रयो बभूवुः (*Nirukta* IV. 1. 6. 6.)

3. यां ते कृत्यां कूपेऽवदधुः श्मशाने वा निचखनुः । —*Av.* V. 31. 8.

4. अथ दक्षिणतः परिवक्रे खनन्ति । ते क्षीरेण चोदकेन च पूरयन्ति ते हैनममुष्मिंल्लोकेऽक्षिते कुल्येऽउपधावतः सप्तोत्तरतस्ता उदकेन पूरयन्ति न हवै सप्त स्रवन्तीरघमत्येतुमर्हत्यघस्यैवानत्ययाय ॥

   —*ŚBr.* XIII. 8-4 2

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The word *dṛti* occurs only once in the *Śatapatha* in the following passage :

Now Vṛttra, on being struck, lay contracted like a leather bag (*dṛti*) drained of its contents, lie a skin bag (*bhastrā*) with the barley-meal shaken out.[1]

The *Taittirīya Saṁhitā* mentions of *śuṣka dṛti* or dry leather bag as a sacrificial fee to Savitṛ.[2]

Dṛti of the Vedic times has been handed down to us in the form of large leather contains for drawing out water from our wells driven by oxen (called *pura* in Hindi), and large leather bags which are used as water careers, carried by men at their back (called *maśaka* in Persian or Urdu).

Digging With Spades

Digging is an important practice in agriculture, horticulture and house—building. *Abhri* or spade is an implement used for this purpose. The word has the following occurrence in the Vedic literature. (The word *abhri* in the sense of spade does not occur in the *Ṛgveda*):

Yajurveda :

Abhriḥ : XI. 10
Abhrim : XI. 11

Atharvaveda

Abhri-khāte: IV. 7. 5;6
Abhribhiḥ: X. 4. 14

Śatapatha :

Abhrayaḥ : II. 3.8.15
Abhriḥ : III 5.4.4 ; 5 ; 6.1.4 ; 5; 7.1.1 ; 2 ; VI.3.1.30 ; 39 ; 41 ; 2.1: 3. 24 ; 4.1. 5; 5.4. 3; XIV. 1.2.3
Abhrim : III 5.4.4; 6.1 4; 7.1.1: VI. 3.1.41: XIV. 3.1.21
Abhribhiḥ ; VII. 5 2.52
Abhreḥ : VI. 3 1.35
Abhryāya : VI. 3.3.24 ; 4.1 5: 2.2; XIV. 1. 2. 3; 9

1. तद्वेव खलु हतो वृत्रः। स यथा दृतिर्निष्पीत एवं संलीनः शिश्ये यथा निर्धूतसक्तूर्भस्त्रैवं संलीनः शिश्ये तमिन्द्रोऽभ्यादुद्राव हनिष्यन्।
—*ŚBr.* I. 6. 3. 16

2. सवित्रे सत्य प्रसवाय पुरोडाशं द्वादशकपालं तिसृधन्वऽशुष्कदृतिदंक्षिण।
—*TS.* I. 8. 19.

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The *Yajurveda* gives the sanction of the use of the word *abhri* in the sense of a spade or shovel; the ordinary spade to be used for digging purposes is of bamboo as a handle, and the celestial spade is of gold. We have in the *Yajurveda*:

> Spade art thou, woman art thou (the word *abhri* being feminine); ours be power with thee to dig out Agni in his dwelling, as Angiras was wont with Jagati metre. (10)
>
> Savitar, bearing in his hand the gold spade (*hiranyayi-abhri*) which he took therewith; looking with reverence on the light of Agni, raised it from the earth, with the anuṣṭup metre and as Angiras was wont to do. (11)[1]

In the *Atharvaveda*, the word *abhṛikhāte* is significant: Dug up with mattocks gripe not thou. (The word has been translated as *mattocks* by Griffith, which means as a pick-axe, with one end at least as broad instead of pointed)[2]

The another passage of the *Atharva* is as follows:

> The young maid of Kirāta race, a little damsel, digs the drug, digs it with shovels (*abhri*) wrought of gold on the high ridges of the hills.[3]

The best description of *abhri* (spade or shovel) is in the *Śatapatha*, VI, 3.1.30 42.

> On the right (south) side is the Āhavanīya fire, and on the left (north) lies that spade (*abhri*), for the Āhavanīya (masculine) is a male and *abhri* (feminine) is female. (30)

1. अभ्रिरसि नार्यसि त्वया वयमग्निꣳशकेम खनितुꣳसधस्थ आ। जागतेन छन्दसाङ्गिरस्वत् ॥ (10)
हस्तऽआधाय सविता विभ्रदभ्रिꣳहिरण्ययीम्। अग्नेर्ज्योतिर्निचाय्य पृथिव्या-
ऽऽअध्याभरदानुष्टुभेन छन्दसाङ्गिरस्वत् ॥ (11) —*Yv.* XI. 10-11
2. तिष्ठा वृक्ष इव स्थाम्न्यभ्रिखाते न सूरुपः। —*Av.* IV. 7.5; also 6
3. कैरातिका कुमारिका सका खनति भेषजम्।
हिरण्ययीभिरभ्रिभि गिरीणामुप सानुषु ॥ —*Av* X. 4. 14.
4. दक्षिणत ऽ आहवनीयो भवति। उत्तरत ऽ एषाऽभ्रिरुपशेते वृषा वाऽआहवनीयो योषाऽभ्रिर्दक्षिणतो वै वृषा योषामुपशेते ऽ रत्निमात्रे ऽ रत्निमात्राद्धि वृषा योषामुपशेते। (30) —*ŚBr.* VI. 3. 1. 30

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that is hollow. On both sides he made himself those fences, the knots, so as not to be found out; and wherever he burnt through those spots came to be. (31) It (the spade) should be spotted, for such a one is Agni's nature. If he cannot procure a spotted one, it may be unspotted but must be hollow to guard (Agni) from injury; for such a one alone is of Agni's nature. (32)

It may be a span long, for the voice here speaks but as far as a span's distance. It is, however, a cubit long, for the cubit is the arm, and strength is exerted by arm. (33)

It may be sharp on one side only, fot on one of the two sides is there a keen edge to the speech of ours. But indeed it is one that is sharp on both the sides, for on both sides is there a keen edge to this speech of ours, inasmuch as it speaks both what is divine (divine speech is the Sanskrit or the Vedic language) and what is human (the spoken Sanskrit of the Apabhramśa) (34)

It should be made of bamboo. Agni went away from the gods. He entered into a bamboo-stem; whence

1. सा वैणवी स्यात् । अग्निर्देवेभ्य उदक्रामत्स वेणुं प्राऽविशत् तस्मात् स सुषिरः स एतानि वर्माण्यभितोऽकुरुत पर्वाण्यननुप्रज्ञानाय यत्र यत्र निर्ददाह तानि कल्माषाण्यभवन् । (31)

सा कल्माषी स्यात् । सा ह्याग्नेयी यदि कल्माषीं न विन्देदप्यकल्माषी स्यात् सुषिरा तु स्यात् सैवाग्नेयी सैषा योनिरग्नेयंद्वेणुररिनरियं मृन्न वै योनिर्गर्भं हिनस्त्यहिꣳसायै योनेर्वै जायमानो जायते योनेर्जायमानो जायताऽइति (32)

प्रादेशमात्री स्यात् । प्रादेशमात्रं हीदमभिवाग्वदत्यरत्निमात्री त्वेव भवेति बाहुर्वाऽअरत्निर्बाहुर्नो वै वीर्यं क्रियते वीर्यसम्मितैव तद् भवति ॥ (33)

अन्यतः क्षणुत् स्यात् । अन्यतरतो हीदं वाचं क्षणुतमुभयतः क्षणुत्येव भवत्युभयतो हीदं वाचं क्षणुतं यदेनया दैवं च वदति मानुषं चाऽथो यत्सत्यं चाऽनृतं च तस्मादुभयतः क्षणुत् ॥ (34) — *ŚBr* VI. 3. 1. 31-34

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> The strength of the spade doubtless is on that side on which there is its sharp edge: he thus lays strength into it on both sides. (35)[1]
>
> (The digging process consists of the spade moving downwards and then it is raised upwards, passing through the intermediary space). When it digs thus (downwards), then it digs him out from this world; and when it moves upwards, then from yonder world; and when it moves about between the two, then from the air-world: it thus digs him out from all these worlds. (37)[2]

The other passages speak of spade as woman (cf. *Yv* XI. 10), also the golden spade (cf. *Yv*. XI. 11) and spade of bamboo. (39-41)

Then there is an interesting mention of "I dig" and "we dig" (*khanāmi-khanāmaḥ*) :

> He digs with, "I dig",—"we dig"; for with "I dig" Prajāpati dug for him (Agni); and with "we dig", the gods dug for him, therefore (he digs) with "I dig"—"we dig." Now while digging with the spade, he says with speech "I dig"—"we dig" for the spade is speech.[3]

This merely means that while digging with spade goes on, the persons who dig or perform the mighty job utter such syllables repeatedly *KHANĀMI-KHĀNĀMAḤ* (the onomato-

1. यद्वेवोभयतः क्षणुत् । अतो वा अभ्रेर्वीर्यं यतोस्यै क्षणुतमुभयत एवास्यामेतद्वीर्यं दधाति ॥ (35) *ŚBr.* VI. 3.1.35

2. स यदिति खनति । तदेनमस्माल्लोकात्खनत्यथ यदूर्ध्वोच्चरति तदमुष्माल्लोकादथ यदन्तरेण सञ्चरति तदन्तरिक्षलोकात् सर्वेभ्य एवैनमेतदेभ्यो लोकेभ्यः खनति । (37) —*ŚBr.* VI. 3. 1. 37

3. स वै खनामि खनाम ऽ इति खनति । खनामीति वा एतं प्रजापतिरखनत्खनाम इति देवास्तस्मात्खनामि खनामऽइति ॥ (4)
स वा अभ्रया खनन् । वा चा खनामि खनाम ऽ इ त्याह वाग् वा ऽ अभ्रिः । —*ŚBr.* VI. 4. 1. 4-5

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poetic utterance, as is so common who do the hard job of digging).

The word *khanitra* for spade or shovel occurs in the *Ṛgveda* but not in the *Śatapatha*. Similarly we have the word *khanitṛ* for a digger or delver (*Rv* X. 97.20; *Rv*. IV. 6 8; *Yv*. XII. 100), and *khanitram* in the *Jāiminiya Brāhmaṇa*, and *khanitreṇa* in the *Tāṇḍya Brāhmaṇa* (XVI. 6, 5)

Let not the digger (*khanitṛ*) hurt you, not (the sick person) for whom I dig you up.[1]

The passage is in connection with the digging of medicinal plants (perhaps such as are of use for their roots or tubers). The emasculate diggers are referred to in the *Atharva*:

> Thy diggers are emasculate, emasculate, O plant, art thou. The rugged mountain that produced this poison is emasculate.[2]

On this Griffith comments:

> The name of the plant from which the poison was extracted is not given. Many of the wild races who inhabit the hills and forests of India poison the arrows with which they kill tigers and other beasts of prey, and they appear to be acquainted with many jungle plants which serve their purpose.

The hymn (*Av*. IV. 6) is devoted to remove the poison of arrows. The arrows were made poisonous by dipping the arrow-heads in the poisonous extracts of several plants.

Domestic Animals

In our Chapter IX, we have discussed in details the fauna of the Brāhmaṇic period. The *Śatapatha*, in consonance with the Vedic enumerations, speaks of five domesticated animals: *puruṣa* (man), *aśva* (horse), *go* or *gām* (cow or bull), *avi* (sheep or ram) and *aja* (goat) (*ŚBr*. VI. 2.1.2.) and then in another

1. मावोरिषत् खनिता यस्मै चाहं खनामि वः।
द्विपच्चतुष्पदस्माकं सर्वमस्त्वनातुरम् ॥ —*Rv*. X. 97. 20
2. वध्रयस्ते खनितारो वध्रिस्त्वमस्योषधे।
वध्रिः स पर्वतो गिरिर्यतो जातमिदं विषम् ॥ —*Av*. IV. 6. 8.

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passage, there is a reference to the seven domesticated animals: Ox, horse, sheep, goat, mule, ass and man (*ŚBr.* XI. 5.2.8). We have also shown that the tamed five animals were evolved out of five wild animals : man from *kimpuruṣa* (mock-man) similar to ape; horse from *Gauṛa*; cow from *gavaya*; sheep from *uṣtra* and goat from *śarabha*.

Man harnessed for his needs cows, bulls and bullocks. Aryan culture is essentially the culture of cow and horse. The ancients stressed on the animals belonging to the family of cow like *Ṛṣabha* (special bull), *Babhrū-gau* (brown ox), *prṣan-gau* (pie-bald bullock), *vaśā* (sterile cow), *sitiprṣṭha gau* (white-backed bullock), *vāśā-pṛśni* (spotted sterile cow), *syāmā gau* (dark-grey bull), *dhenu* (milch cow), *śyeta anadvān* (reddish-white draught bullock) *anadvān* (draught bullock), *yama gau* (twin bullocks), *dvirūpa-gau* (bicoloured bullock), *kṛṣṇa parimūrṇi paryāriṇi gau* (black decript diseased bullock), *napuṁsaka gau* (castrated bull), *paṣṭhavāṭ* (ox), *ukśa* (bull), calfs of different ages, such as *tryavi* (of 18 months) *dityavād* (two years old), *pañcāvi* or 21/2 years old, *trivaṭsa* or three years of age, and *turyavāḍ* of four year old, *kṛṣṇa-śukla vatsā* (a black cow which has a white calf)s and *anadūhi vahalā* (yoke trained cow). These bulls, cows and calves have been described in details (pp. 277-281) Bovine animals in the *Śatapatha* are known as *gavyāḥpaśavaḥ ŚBr.* XIII. 3.2.3)

MILK PRODUCTS

Cows have importance because they give us milk and from milk, we prepare a large number of substances :

1. prati-duh fresh milk still warm
   prati-dhuk
2. Ṣrta : boiled milk
3. Sara : cream
4. Dadhi : sour curds (yoghurt)
5. Mastu : sour cream
6. Ātañcana : curdled milk (butter milk plus fresh milk)
7. Navanita : butter
8. Ghṛta : ghee (clarified milk)
9. Āmikṣā : clotted curds
10. Vājina ; whey

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Cow is prized for these ten substances.

Preparation of *dadhi* or sour curd is one of the remarkable discoveries of India; it is a precursor of getting butter and *ghee* from milk. And so is the *sara* or the cream of milk which separates out when the milk is boiled and then allowed to stand and cool.

Curds or Dadhi

The *Rgveda* mentions of the Soma juiced mixed with curds:

> The pure Soma juices, mixed with curds are poured out for the satisfaction of the drinker of the libations.[2]
> Come, for these dripping Soma juices are mixed with curds; they are expressed and mixed with curds.[3]
> The Soma juice, effused into the ladles, is poured out into the vase... The Soma juices mixed with curds are poured out to Indra and Vayu.[4]

Śrita or Boiled Milk

The use of boiled milk (*Śrita*) must have been an important observation by itself:

> They prepared it (Soma for Indra), after having it collected part by part, by the cows: in eating plants (they collected it) from the plants, and in drinking water (they collected it) from the waters. Having prepared and coagulated it, and made it strong (pungent) they gave it to him. (6)

1. वत्सो जरायु प्रतिधुक् पीयूष आमिक्षा घृतं तद् वस्य रेतः ।
देवानां भाग उपनाह एषोऽपां रस ओषधीनां घृतस्य ॥
— *Av.* IX. 4.4.

गोर्वै प्रतिधुक् । तस्यै श्रुतं तस्यै शरस्तस्यै दधि तस्यै मस्तु तस्याऽ
आतञ्चनं तस्यै नवनीतं तस्यै घृतं तस्याऽआमिक्षा तस्यै वाजिनम् ॥
— *ŚBr.* III. 3.3.2.

2. सुतपाव्ने सुता इमे शुचयो यन्ति वीतये । सोमासो दध्याशिरः ॥
— *Rv.* I. 5. 5.

3. इम आ यातमिन्दवः सोमासो दध्याशिरः सुतासो दध्याशिरः ।
— *Rv.* I. 137 2

4. इम इन्द्राय सुन्विरे सोमासो दध्याशिरः । *Rv.* VII. 32. 4
एते पूता विपश्चितः सोमासो दध्याशिरः : — *Rv.* IX. 22. 3.
सुता इन्द्राय वायवे सोमासो दध्याशिरः । — *Rv.* V. 51. 7
अयं सोमश्चमू सुतोऽमत्रे परिषिच्यते । प्रिय इन्द्राय वायवे ॥
— *Rv.* V. 51. 4

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He said. "This does not indeed satiate me, but it does indeed satiate me. but it does not agree with me: devise some means by which it may agree with me!" They made it agree with him by means of boiled (milk).[1]

Amikṣā

Clotted curds or *āmikṣā* word occurs at the following places in the *Śatapatha*:

IV. 2. 5. 18; I. 8. I. 7; 9

We have a passage as follows:

> Being desirous of offspring he engaged in worshipping and austerities, During this time; he also performed a a *pāka- sacrifice*: he offered up in the waters clarified butter (*ghṛta*), sour milk (*dadhi*), whey (*mastū*) and clotted curds (*āmikṣā*).[2]

At another place, we have a reference to the offerings of a cake (*purodāśa*), parched barley grain (*dhānāḥ*). porridge (*karambha*), sour curds (*dadhi*) and clotted curds (*āmikṣā*).[3]

In a passage, we have these different items associated with different deities:

Indra; dhānāḥ (Parched grains)
Puṣan; karambha (porridge)
Sarasvatī; dadhi (sour curds)
Mitra and Varuṇa: payasyā (clotted curds)[4]

1. तं गोभिरनुविष्ठाप्य समभरन् । यदोषधीरश्नंस्तदोषधिभ्यो यदपोऽपिबस्तददभ्यस्तमेवं सम्भृत्यातच्य तीव्रीकृत्य तमस्मै प्रायच्छन् । (6) सोऽब्रवीत् । घिनोत्येव मेदं नेव तु मयि श्रयते यथेदं मयि श्रयातै तथोपजानीतेति तथेति श्रुतेनैवाश्रयन् । (7) —*ŚB*. I. 6 4. 7

2. सोऽचंञ्छाम्यंश्चचार प्रजाकामः । तत्रापि पाकयज्ञेनेजे स घृतं दधि मस्त्वामिक्षामित्यप्सु जुहवाञ्चकार ततः संवत्सरे योषित्संबभूव सा हपिब्दमानेवोदेयाय तस्यै ह स्म घृतं पदे संतिष्ठते तया मित्रावरुणौ सञ्जग्माते । —*ŚBr*. I. 8. 1. 7; See also 8. 1. 9

3. अथ यत्पुरोडाशः । धानाः करम्भोदध्यामिक्षेति भवति या यज्ञस्य देवतास्ताः सुप्रीता असन्निति । —*ŚBr*. IV. 2 5. 18

4. इन्द्रस्य पुरोडाशः । हर्योर्धानाः पूष्णः करम्भः सरस्वत्यै दधि मित्रावरुणयोः पयस्या । —*ŚBr* IV. 2. 5 22

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Payasyā

It is difficult to say whether there is a technical difference between *payasyā* and *āmikṣā*. The word *payasyā* occurs as follows in the *Śatapatha*

Pyasyayā: V. 4. 4, 1; 5. 1. 6; IX. 5. 1. 54; ;55; XII. 3. 5. 8; 9. 2. 12; XIV. 2. 2. 48
Payasyā: II. 4. 4. 10; 14; 18; 19; 21; 5. 1. 15; 16; IV. 2. 5. 19; 22; V. 4. 3. 27; 5. 1. 1; IX. 5. 1. 56; XII. 9. 2. 12
Payasyābhyām: II. 5. 2 36
Payasyām: II. 5. 2. 18
Payasyāyām: II. 5. 2 17
Payasyāyai: II. 5. 1. 15; 2. 37- 40; 46; VI. 2. 2. 39
Payasye: II. 5. 2. 9

I would like to quote a passage regarding oblation of *payasyā* or clotted curds:

> On both (fires) there is an oblation of clotted curds. It is on milk that the creatures subsist and by means of milk that they were preserved ..... This is why there is an oblation of curds on both (fires)[1]

On the dishes of curds there is a mention of the scattering of *karīra*[2] fruits (the fruits of *Capparis Aphylla*) and of the *Śami* leaves[3]. *Payasyā* (or whey) is usually offered to Mitra and Varuṇa.

Mastu

Mastu or sour cream is only mentioned in the Śatapatha Brāhmaṇa and in no other Brāhmaṇa: I. 8. 1. 7; 9; III. 3. 3. 2.

Saras

Saras or cream that separates as a layer when milk is boiled and allowed to stand, is one of the most tasteful preparations from milk and still very much prized (in common language, it is called *sāḍhi* or *saṛī* or *malāī*.)

1. उभयत्र पयस्ये भवतः । पयसोवै प्रजाः संभवन्ति पयसः सम्भूताः ..... तस्मादुभयत्र पयस्ये भवतः । —*ŚBr.* II. 5 2. 9
2. तयोरुभयोरेव करीराण्यावपति । कं वै प्रजापतिः ।—*ŚBr.* II. 5. 2. 11
3. तयोरुभयोरेव शमीपलाशान्यावपति । शं वै प्रजापतिः । —*ŚBr.* II. 5. 2 12

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The word *śaras* has the following occurrences:

Śatapatha: III. 3. 3. 2; X. 6. 5. 2. and XIV. 2. 2. 32

Taittiriya Brāhmaṇa: II. 1. 7. 1; 10. 3;

Taittiriya Āraṇyaka: IV. 10. 3; 16 1; V. 8. 7

In the *Yajurveda*, we have an interesting reference to the milk products:

Bestowed on me be cattle's form, sweet taste of food, and fame and grace: Svāhā.

Prajāpati, while in preparation; *Samrāj* when perpared (sambhritaḥ). *Viśvedevāḥ* when seated; *Gharma* when heated with fire; *Tejas* when lifted up; the *Aśvins* when milk is poured in; *Pūṣans* when the butter trickles down it; the Maruts' when the milk is clotting (*klathan*); Mitra s when the milk's skin (*śaras*) is spreading; Vāyu's when it is carried off; Agni's while offered as oblation; Vāk when it has been offered.[1]

In this passage of the *Yajuḥ*, we have twelve stages described which are involved in the treatment of milk. The word *klathana*, from which the English term *clotting* is most likely derived, is very interesting.

The word *payasyā* for curds is feminine, whilst the *vajinam* is neuter. We find in the *Śatapatha*:

It is through union that he produces him: the curds (*payasyā* fem.) are female, and the whey (*vājinam*) is seed. Now what is produced by union is produced properly.[2]

1. मनसः काममाकूतिं वाचः सत्यमशीय। पशूनां रूपमन्नस्य रसोयशः श्रीः श्रयतां मयि स्वाहा। (4)
प्रजापतिः सम्भ्रियमाणः सम्राट् सम्भृतो वैश्वेदवः सऽसन्नो धर्मः प्रवृक्तस्तेज ऽ उद्यत ऽ आश्विनः पयस्यानीयमाने पौष्णो विष्पन्दमाने मारुतः क्लथन्। मैत्रः शरसि सन्ताय्यमाने वायव्यो ह्रियमाणऽआग्नेयो हूयमानो वाग्घुतः। (5) —*Yv* XXXIX. 4; 5

2. मिथुनादिद्वाऽएनमेतत्प्रजनयति। योषा पयस्या रेतो वाजिनं तद्वा अनुष्ठ्या यन्मिथुनाज्जायते तदेनमेतस्मान्मिथुनात् प्रजनात् प्रजनयति तस्मादेषाऽत्र पयस्या भवति। —*ŚBr.* II. 4. 4. 21; also See II. 4 1. 16

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He then offers the *vājinam* (whey) to *vājin* (coursers). Now the coursers are the seasons and the whey is seed [1]
(In this passage there is pun-analogy between *vājinam* and *vajin*).
They proceed with whey of that dish of clotted curds. At this (oblation of whey) he gives a *dakṣiṇā* (sacrificial gift): "let him give a pair of hornless he-goats."[2]

Butters

In the *Aitareya Brāhmaṇa* a distinction has been made between *ājyam*, *surabhi-ghṛtam* (cow's ghee). *āyutam* (half-melted butter). and *Navanitam*. *Ajyam* is derived from *añj* Vārtt. on *Paṇini* iii 1. 109. and is melted or clarified butter used for oblations or for pouring into the holy fire at the sacrifice, or for anointing anything sacrificed or offered (*Wilson*). This is associated with gods (*devas*) *Surabhi-ghṛtam* is derived from √*ghṛ*, to besprinkle wet or moisten. It is obtained from cow's milk in the form of butter and then heated to drive off all moisture. This is associated man (*mānuṣya*). *Ayutam* is derived from *ā-yu*. to agitate to mingle. to stir up or agitate. This is half-melted butter and according to the *Aitareya Brāhmaṇa* it is associated with *pitṛ* (fathers). *Navani* or *navanita* is derived from the word *nava*, meaning new or fresh; it stands for fresh butter and it is associated with *garbha* (embryo ?). The word *navanita* occurs in the *Śatapatha* in the following re'erences :

III. 1.3.7 ; 8 : 3.2 ; V. 3 2.6.

The word does not occur in the *Yajurveda*, the *Atharvaveda* or the *Ṛgveda*. The *Śatapatha* uses three terms : *navanita*

1. अथ वाजिभ्यो वाजिनं जुहोति । ऋतवो वै वाजिनो रेतो वाजिनं ।
—*ŚBr.* II 4 4. 22

2. तस्यै वाजिनेन चरन्ति । तस्मिन् दक्षिणां दधाति तूपरौ मिथुनौ दद्यात् ।
—*ŚBr.* IX. 5. 1. 57

3. पुनर्वा एतमृत्विजो गर्भं कुर्वन्ति यं दीक्षयन्त्यदभिर्षिचन्ति रेतो वा आपः स रेतसमेवै नं तत्कृत्वा दीक्षयन्ति । नवनीतेनाभ्यञ्जत्याज्यं वै देवानां सुरभिघृतं मनुष्याणामायुतं पितृणांनवनीतं गर्भाणां तद्यन्नवनीतेनाभ्यञ्जन्ति ।
—*AiBr.* I. 3

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ghṛta and *phānta* (*phānta* are the first particles of butter that appear on churning) ; for we have a passage thus :

He (the sacrificer) then gets himself anointed (with fresh butter), while standing east of the hall. For, having been flayed, man is sore ; and by getting himself anointed, he becomes healed of his soreness : for man's skin is on the cow, and that *navanīta* (fresh butter) also comes from the cow. He (the Adhvaryu) thus supplies him with his own skin, and for this reason, he gets himself anointed. *(7)*

It is fresh butter (*navanita*), for melted butter (*ghṛta*) belongs to gods (*devas*) and creamy butter (or phāṇṭa) to men Here on the other hand, it (*navanita*) is neither ghṛta nor phāṇṭa; it should rather be both ghṛta and phāṇṭa, for the sake of unimpaired vigour.[1]

The Kaṇva recension of the *Śatapatha* uses the words "ājyam *niṣpantam*" for "*phāṇṭam*". In the *Taittiriya Saṁhitā*, we have *ghṛta* is associated with gods, *mastu* with fathers, and *niṣpakvam* (the same as *sūrabhi-ghṛtam*) with men and *navanitam* with all gods.[2]

Phāṇṭa

The word *phaṇṭa* does not occur anywhere in the Vedic Saṃhitās, nor in the Brāhmaṇas except three times in the *ŚBr.* III. 1. 3. 8. It might have been an interpolation or the *pāṭhabheda* in the *Śatapatha* in place of *surabhi-ghṛta* or the butter (clarified) derived from cow.

1. अथाग्रेण शालां तिष्ठन्नभ्यङ्क्ते । अरुर्वै पुरुषोऽवच्छितोनरुरेवैतद् भवति यदभ्यङ्क्ते गवि वै पुरुषस्य त्वग्गोर्वा एतन्नवनीतं भवति स्वयैवैनमेततत्वचा समर्धयति तस्माद्वा अभ्यङ्क्ते । (1)
तद्वै नवनीतं भवति । घृतं वै देवानां फाण्टं मनुष्याणामनथैन्नाऽहैव घृतं नो फाण्टं स्यादेव घृतमेस्यात्, फाण्टमयात यामतायै तदेनमयातयाम्नै वाऽयातयामानं करोति । (8) —*ŚBr.* III. 1. 3. 7-8

2. घृतं देवानां मस्तु पितृणां निष्पक्वं मनुष्याणां तद्वा एतत् सर्वदेवत्वं यन्नवनीतं यन्नवनीतेनाभ्यङ्क्ते सर्वा देवताः प्रीणाति ।
—*TS.* VI. 1.1 4

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The word *phāṇṭa* might have been derived from *phāṇita* *Pāṇini*, VII. 2. 18) meaning the inspissated juice of sugar cane or other plants. In the medical literature, the term is used for decoctions or infusions, pounded and filtered (with boiled water as medium).

Details of Boiling Milk

The Chapters XXXVII to XXXIX of the *Yajurveda* came to be used in connection with the *Pravargya* ceremony in the ritualistic era, when the necessary animals, vessels and implements have been brought to the sacrificial ground and propiatory texts have been duly recited by the priests.

The wooden sacrificial spade (*abhri*) is used for digging the earth, and two square beds are formed for the chief Caldron, called Mahāvira and Gharma, to rest on. Then the Adhvaryu takes up a lump of clay. There is a legend of Makha associated with this ceremony as described in the *Śatapatha* and *Pañcaviṁśa Brāhmaṇas*: Makha appears as a malignant demon and attends a sacrificial session with Agni and Indra and other gods who agreed to share among them the glory that should accrue from it. The glory came to Makha who took it and was going to depart, but the gods surrounded him and claimed their shares. He stood leaning on his bow when the string (gnawed through the confederate ants) gave way and the bow-end, springing upwards, cut off his head. This head replaced by the Aśvins (the surgeons) became the *Pravargya* and thus when men offer this sacrifice, they replace the head of *Makha*. Mahīdhara, however, without allusion to this legend explains *makha* by *yajña* or sacrifice, the *head* (*śiṛṣṇa*) of which is the Mahāvīra or the chief caldron containing the heated milk

In the ceremony, a lump of earth from a white ant's nest (ant-hill) is taken up and placed on the black antelope (kṛṣṇājina) skin.

In the ceremony, some verses are addressed to *Puṭikās* which are the plants used to expedite the curdling of sacrificial milk; they are the substitues of the Soma plants also because the Soma plant is mostly unavailable. According to Mahīdhara, puṭikās are a kind of grass (*rohiśa tṛṇāni*).

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Murmuring some of the *Ṛgvedic* texts, the Adhvaryu and his assistants go to the *parivṛt* an enclosed shed, where he deposits the sacrificial apparatus. the most important of which is the Mahāvira caldron and two inferior caldrons which are kept in reserve.

Then the Adhvaryu fumigates each caldron with horse-dung *aśva- śakṛta*; the heated vessels are then lifted up. He then sprinkles three Mahāvīras with goat's milk, and then anoints the chief Mahāvīra with sacrificial butter. In the ceremony. it is customary to put a silver plate (*rajatasya śatamānam*' plate or coin weighing 100 raktikas) to protect it from the evil spirits that infest the earth. The Mahāvira is also covered with a plate of gold (*suvarṇa- śatamāna*)

The Mahāvīra pot is then surrounded with ashes and coals, and above them are laid thirteen pieces of vikaṇkata wood. Then they fan the fire. and walk reverentially round the Mahāvīra. (These are the ceremonies associated with Chapter XXXVII of the *Yajurveda*)

Now Adhvaryu takes the rope in order to tie the cow for milking (cow has three sweet names: Iḍā Aditi and Sarasvati); he then ties the cow to a post (bound to the *sthūṇa* by a *rasanā* or *rāśnā*). Now the Adhvaryu looses the calf, and starts milking the cow. Some milk, of course, drops to the ground which is regarded as a sacrificial offering.

Adhvaryu has with him the *Pariśāsa* a duplex implement, like a pair of tongs. with which the caldron can be lifted from the fire; it has two legs (compared to the Gāyatrī and triṣṭubh meters). The caldron is thus lifted and placed on the *kha a* or a bed of earth kept ready for this purpose.

Now the Adhvaryu anoints the Mahāvīra with sacrificial butter. Meanwhile, a thin or thick layer appears as the surface skin on the bulk of the milk; this is called *śarah*.

Now the Adhvaryu pours some milk into the *upayamanī* which is a large wooden spoon, and the Sacrificer drinks it thereby, In this milk we have milk as well as the butter

Now the Mahāvīra is placed on the Āsandī or stool. the seat of which is made of Muñja grass. The Sacrificer's wife is also

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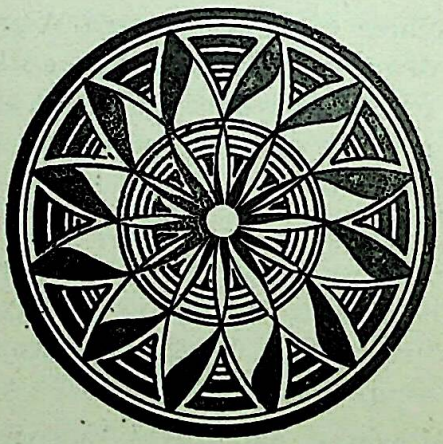
now called and she sits in the front of Gharma (another milk caldron).

The priests and the sacrificer now perform ablutions at the *Catvāla* or pit. the sacrificer then returns from the *catvāla* and goes towards the north-east and lays a kindling stick on the Āhavanīya fire; he and the priests then drink milk from the caldron. (These are the ceremonies associated with Chapter XXXVIII of the *Yajurveda*).

There are always apprehensions that during the performance of the pravargya ceremony. the caldron might break or the contents flow out or boil over, or the cow might give sour or bloody milk. As a remedy, the verses of Chapter XXXIX are used as expiatory formulas,



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CHAPTER XV

ANATOMY AND EMBRYOLOGY

Anatomy is the science of form and structure of organized bodies and is acquired practically by separation of the parts of a body, so as to show their distinct formation, and their relations to each other. It is, therefore, a branch of Biology, which consists of two great divisions—the anatomy of animals, styled *zootomy*, and that of plants, *phytotomy*. In the West, we find that Alemaeon of Crotona, a disciple of pythogoras, and Democritus, are said to have dissected animals with the view of obtaining comparative knowledge of human anatomy. Hippocrates born at Cos about 460 B. C., though the father of the Western medicine, is less justly regarded as the father of anatomy, as his views of the structure of the human body are very superficial and incorrect According to the established authority, Aristotle, born 384 B C. is really the founder of the science in Europe. He seems to have based his views of comparative anatomy of the dissection of animals, but does not appear to have dissected, men. He first gave the name *aorta* to the great artery. Later on, Erasistratus (250 B. C.) was the first to dissect human bodies the bodies of criminals. Herophilus also is said to have dissected living subjects. Celsus (63 B, C.) in his *De Meeicina* wrote much on anatomy.

Anatomical studies constituted to be a very favourite subject with the *Ātharvāṇgirasas*, the group of people associated with the Ṛgvedic and Atharvavedic literature. Inspired by the hymns of these Saṃhitās, they proceeded to the study of human and other living bodies. As in other cases (such as astronomy and geometry), anatomy also became an essential para of the

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study of the Ancients round the sacred fire. Round the *Yajña*, which was for these ancient lovers of knowledge the open air observatories and laboratories, they developed this branch of discipline also. The dissections were done on the dead bodies before cremation (some times after the dissection, the dead parts of the body were submitted to the flames for consumption). In many cases, the dissections were done on such bodies of children as were not entitled of cremation rites in the proper form. This led to the counting of bones in a body. The comparative anatomy also was pursued in relations to the bodies of cow, horse and goat and sheep which were the Prominent reared by the human society.

Man The Highest Of Animals

According to the *Śatapatha* man is the most excellent amongst animals (*puruṣaḥ yaḥ parārdhyaḥ paśūnām*), the one who occupies the highest rank is called *parārdhya*. The reason given for this is that man has well- developed ten fingers, ten toes and ten vital airs:

> Now there are three elevens at the animal offerings,- eleven *pravāja* (fore- offerings), eleven *anuyāja* (after-offerings) and eleven *upayāja* (by-offerings): ten fingers, ten toes, ten vital airs (*prāṇas*), and besides a *prāṇa* (out- breathing), an *udāna* (inbreathing) and a *vyāna* (through- breathing)- this much constitutes man, who is the highest of animals, after whom are all animals.[1]

Man is thus the *parārdhya paśu* (highest animal) whilst others are *anupaśu* (those who follow him).

The gradation amongst the cattle is as follows in respect to superiority: Man horse-ox-sheep-goat. This order then continues through rice and barley:

1. त्रीणि ह वै पशोरेकादशानि । एकादश प्रयाजाऽएकादशानुयाजा ऽएकादशोपयजो दशपाण्याऽअङ्गुलयो दशपाद्या दशप्राणाः प्राण उदानो व्यान इत्ये तावान्वै पुरुषो यः परार्ध्यः पशूनां य सर्वेऽनुपशवः ।

ŚBr. III. 8. 4. 1.

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At first, namely, the gods offered up a man as the victim. When he was offered up, the sacrificial essence *medha* went out of him. It entered into the horse. They offered up the horse. When it was offered up, the sacrificial essence went out of it. It entered into the ox. They offered up the ox. When it was offered up, the sacrificial essence went out of it. It entered into the sheep. They offered up the sheep. When it was offered up, the sacrificial essence went out of it. It entered into the goat. When it was offered up, the sacrificial essence went out of it.(6)

It entered into this earth. They searched for it by digging. They found it (in the shape of) those two (substances) the rice and barley: therefore even now they obtain those two by digging; and as even much efficacy as all those sacrificial animal victims would have for him, so much efficacy has this oblation (of rice and barley) for him who knows this. And thus there is in this oblation also that completeness with which they call *the fivefold animal sacrifice*"[1]

Barley and rice are sustenance to all the five domestic animals The oblations of barley and rice thus replace all other oblations. This passage clearly indicates that wherever, there is a reference in a ritual of giving an oblation of "*fivefold animals*" the oblations should be of rice and barley and not of the animal mentioned.

1. पुरुषो ह वै देवाः। अग्रे पशुमालेभिरे तस्याऽलब्धस्य मेधोपचक्राम सो अश्वं प्रविवेश तेऽश्वमालभन्त तस्याऽलब्धस्य मेधोपचक्राम स गां प्रविवेश ते गामालभन्त तस्याऽलब्धस्य मेधोपचक्राम। सोऽविं प्रविवेश तेऽविमालभन्त तस्याऽलब्धस्य मेधोऽपचक्राम सोऽजं प्रविवेश ते ऽजमालभन्त तस्याऽलब्धस्य मेधोपचक्राम.॥ स इमां पृथिवीं प्रविवेश। तं खनन्तऽइवान्वी षुस्तमन्वविन्दंस्ताविमौ व्रीहियवौ तस्मादप्ये तावेतर्हि खनन्त इवैवानुविन्दन्ति स यावद्वीर्यवद्ध वा अस्यैते सर्वे पशवऽआलब्धाः स्युस्तावद् वीर्यवदास्य हविरेव भवति य ऽ एवमेतद् वेदात्रो सा सम्पद्यदाहुः पाङ्क्तः पशुरिति। (7)

—SBr. I. 2. 3. 4-6

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Creation Of Man

Creation of man is variously described in the *Śata-patha*[1].

In the beginning, there was only *asat* (non-existent). The non existence was the same as *Ṛṣis* and the *Ṛṣis* were the vital airs (*prāṇas*); inasmuch as before the existence of this world, they desiring it wore themselves out (*ṛiṣ* the same as *perish* in English) with toil and austerity (*śrama* and *tapas*), and therefore they were called *Ṛṣis*. The same vital air in the midst is known also as Indra. He, by his power (known as *indriya*) kindled those of other vital airs from the midst, and therefore, he became the kindler (*indha*) and thus when changed mystically, it became Indra. In short it means that first the vital airs were in existence and then came out the *indriyas* or sense organs. The seven vital airs gave seven persons: then they made seven persons compressed to one person they compressed those two of them into what is above the navel and two of them into what is below the navel one person was one wing and one was the other wing and one person was the base or the feet. The life sap of these seven persons became the head and because in it was concentrated the excellence (*śrī*), the head came to be known as *śiras* Thus we have the origin of a bird-like form of the dimension of "*sapta puruṣa*" and therefore, the fire-altar is composed of seven *puruṣas* (one *puruṣa* dimension of the Sacrificer with arms stretched over the head)[2].

The body (or ātman has the area equal to four *puruṣa*; the two wings and one tail each of the area of one *puruṣa*.

2. Prajāpati alone was here at first. He desired. "May I create food, may I be reproduced!" He fashioned animals from his prāṇa or vital airs, a man from his soul (mind), a horse from his eye, cow from his breath, a sheep from his ear, and a goat from his voice; and in asmuch as he created them from vital airs, people say that "Animals are vital airs".[3]

3. The speech verily is Agni himself; and that eye is yonder sun; and that mind is that moon, and that ear is the quarters; and the breath is the wind that blows here.

1. *ŚBr.* VI. 1. 1 1
2. *ŚBr.* VI. 1. 1. 1-6
3. *ŚBr.* VII. 5, 2. 6

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And when man passes away from this world, he passes into the fire by his speech, into the sun by his eyes, into the moon by his mind, into the quarters by his ear, and into the wind by his breath; and being composed thereof, he becomes whichever of these bodies he chooses, and is at rest.[1]

4. Man is born twice: first he is born from his father and mother; secondly, when he performs offerings; and thirdly, when he dies and is put on fire and is then born again.[2]

Mind And Creation

In the *Śatapatha*, we have a nice elaboration of the *Nāsadiya Sūkta* of the *Ṛgveda*:

> Verily, in the beginning, this universe was as it were, neither non-existent, nor existent; in the beginning this universe indeed, as it were, existed and did not exist: there was then only that Mind (*Manas*).
>
> Wherefore it has been said by the *Ṛṣi*.
>
> "There was then neither the non-existent nor the existent",[3] for Mind was, as it were, neither existent nor non-existent.
>
> This Mind, when created, wished to become manifest, more defined, more substantial: it sought after a self (body). It practised austerity; it acquired consistency. It then beheld 36,000 Arka-fires of its own self, composed of mind, built up of mind. So great is Mind.[4]

1. *ŚBr.* X. 3. 3. 7-8
2. *ŚBr.* XI. 2. 1. 1
3. नासदासीन्नो सदासीत् तदानीं नासीद्रजो नो व्योमो परो यत् ।
   किमावरीवः कुह कस्य शर्मन्नम्भः किमासीद् गहनं गभीरम् ॥
   —*Ṛv.* X. 129-1
4. नेव वा इदमग्रेऽसदासीन्नेव सदासीत् । आसीदिव वा इदमग्रे नेवासीत् तद्ध तन्मनऽएवास । (1) तस्मादेतद् ऋषिणाभ्यनूक्तम् नासदासीन्नो सदासीत् तदानीमिति नैव हि सन्मनो ने वासत् ॥ (2)

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This Mind created Speech. the Speech created Breath. Breath created the Eye. The Eye created the Ear; the Ear created work; the work (Karman) created Fire. These fires in fact are knowledge -built.

Twenty Five Components

Now as to the body there are these four sets of five fingers and toes. This makes twenty. Then we have the two- wrist and elbow,- the arm the shoulder- blade, and the collarbone,- that makes twenty-five.[1]

10 fingers of two hands
10 toes of two feet
2 *kalkuśi* (*manibanphāratni*): wrist and elbow taken together. (the same as *kalyuśa*)
2 aṁsa -phalaka (shoulder blades)
1 *akṣa* (collarbone)

Total 25

Body Has Thirty Limbs

The body is said to possess thirty limbs:
10 fingers
10 toes

तदिदं मनः सृष्टमाविरवुभूषत् । निरुक्ततरं मूर्ततरं तदात्मानमन्वैच्छत् तत्तपोऽतप्यत् तत्प्रामूर्च्छत तत् षट् त्रिँशतँ सहस्राण्यपश्यदात्मनोऽग्नीनर्कान्मनोमयान्मनश्चितस्ते मनसैवाधीयन्त मनसार्चीयन्त मनसँषु ग्रहाऽअगृह्यन्त मनसास्तुवत मनसा शँसन्यत् किञ्च यज्ञे कर्म क्रियते यत्किञ्च यज्ञियं कर्म मनसैव तेषु तन्मनो मयेषु मनश्चित्सु मनोमयमक्रियत तद्यत्किञ्चेमानि भूतानि मनसा सङ्कल्पयन्ति तेषामेव सा कृतिस्तानेवादधाति ताँश्चिन्वति तेषु ग्रहान् गृह्णन्ति तेषु स्तुवते तेषु शँसन्त्येतावती वै मनसो विभूतिरेतावती विसृष्टिरेतावन्मनः षट् त्रिंशत्सहस्राण्यग्नयोऽर्का स्तेषामेकैक एव तावान्यावानसौ पूर्वः ।

ŚBr. X. 5. 3. 1-3

1. पञ्चैमाश्चतुर्विंशा अङ्गुलयोऽङ्गे कल्कुषी दोरँसफलकश्चाक्षश्च तत्पञ्चविंशतिरेवमिमानीतराण्यङ्गानि तांःशतं विधा आत्मैवैकशततमी विधोक्तं सप्तविधतायै । —*ŚBr.* X. 2. 6. 14

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2 upper arms
2 lower arms
2 thighs
2 shanks
2 hands
Total 30

To this figure may also be added 2 feet (*prati ṣṭhā*), 2 breaths (*prāṇa*) and the head; this raises the total to 35.[1]

Belly The Meeting Place Of Food

We have been told that food is the belly (*udara*), because it is the belly that eats the food: hence when the belly gets the food, it becomes eaten and used up.[2]

In anotner passage, we are told:

> The *Iḍā*, indeed, is the belly: even as there, (at the invocation of) the *Iḍā*, they cut off portions (and put them) together, so now food of all kinds is put in the belly.[3]
>
> For whatever food is eaten here on earth, all that settles down here in the belly.[4]

The placement of belly in respect to some other organs is seen from the following allegorical passage:

The placement of belly in respect to some other organs is seen from the following allegorical passage:

> The fire-pan is the belly, the mortar the womb; the fire-pan is above, and the mortar below; for the belly is above and the womb is below. The pestle is the *śiśna* (the male organ of generation): it is round-like.

1. स आत्मा त्रिँशदात्मा प्रतिष्ठा द्वे प्राणा द्वे शिर एव पञ्चत्रिंशम् ।
—*ŚBr* IX. 1. 1.43
2. उदरं वा अन्नमत्युदरं हि वा अन्नमत्ति तस्माद् यदोदरमन्नं प्राप्नोत्यथ तज्जघनम् । —*ŚBr*. VIII. 6. 2. 13
3. उदरमेवास्येडा तद्यथैवाद ईडायाँ समवद्यन्त्येवमेवेदं विश्वरूपमन्नमुदरे समवधीयते । —*ŚBr*. XI. 2. 6. 8
4. उदरमेवास्य सदः । तस्यात्सदसि भक्षयन्ति यद्धीदं किञ्चाश्नन्त्युदर एवेदं सर्वं प्रतितिष्ठति । —*ŚBr*. III. 5. 3. 5. also III. 6. 1. 1

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for the *śiśna* is round-like. He places it to the right (south of the mortar), for the male lies on the right side of the female. And food there is for the consecrated animal, that is the *dūrvā* brick. The left (north) side of that Agni (altar) is more raised, that Agni is an animal, and hence the left side of the belly of a well-filled beast is more raised (than the right side).[1]

In a passage, there is a mention that both the belly and the womb are connected with flesh; and the belly is higher and the womb is lower.[2] Further it says: The stomabhagas are the heart and the heart is highest, then comes the belly, then the womb.[3] And again,

He places, now in the first layer, both the belly and womb north of the natutally-perforated one (svayamatṛṇṇa brick); for that naturally-perforated one, indeed, is what is this vital air in the middle (of the body) is: he thus places the belly and the womb on both sides of that (central) vital air, and hence the belly and the womb are on *both sides* of that central vital air[4]

1. उदग्मुखा योनिरुलूखलमुत्तरोखा भवत्यधरमुलूखलमुत्तरꣳ ह्या दरमधरा योनिः शिश्नं मुसलं तद् वृत्तमिव भवति वृत्तमिव हि शिश्नं तद्दक्षिणत उपदधाति दक्षिणतो वै वृषा योषामुपशेते यदु पशोः संस्कृतस्यान्नं तद् दूर्वेष्टका तस्य वा एतस्योत्तरोऽर्द्ध उदाहिततरो भवति पशुरेष यदग्निस्तस्मात्पशोः सुहितस्योत्तरः कुक्षिरुन्नततरो भवति ।

—*ŚBr.* VII. 5. 1. 38

2. योनिः पुरीषवती । ते संस्पृष्टे उपदधाति संस्पृष्टे ह्युदरं च योनिश्च पुरीषसंहिते भवतो माꣳसं वै पुरीषं मांसेन वा उदरं च योनिश्च संहिते पूर्वातिच्छन्दा भवत्यपरा पुरीषवत्युत्तरꣳ ह्युदरमधरा योनिः ।

—*ŚBr.* VIII. 6. 2. 14

3. हृदयं वै स्तोमभागा हृदयमु वा उत्तममथोदरमथ योनिः ।

—*ŚBr.* VIII. 6. 2. 15

4. अथ प्रथमायां चिता उत्तरतः स्वयमातृण्णाया उदरं च योनिं चोपदधाति यो वा अयं मध्ये प्राणस्तदेषा स्वयमातृण्णा तस्य तत्प्राणस्योभयत उदरं च योनिं च दधाति तस्मादेतस्य प्राणस्योभयत उदरं च योनिश्च ।

—*ŚBr.* VIII. 6. 2. 16

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The term for womb is *yoni* and for the central vital air is *madhyā-prāṇa.*

Anatomy of Man

In the Twelfth Book of the '*Śatapatha*' the Year (Samvatsara) has been regarded as the Man (Puruṣa) and then the complete allegory has been drawn which can be tabulated as follows :

(Man) Puruṣa	Saṁatsara (Y ear)
Prāṇa—Breath	The Prayaṇītra Atirātra
Vāk—Speech	The Arambhaṇīya Day
Dakṣiṇa hasta-Right hand	The Abhiplava ṣaḍaha
(i) Kaniṣthā-little finger	(i) Prathama Ahaḥ or first day
(ii) Anāmikā-third finger	(ii) Dvitīyam Ahaḥ or second day
(iii) Madhyamā-middle finger	(iii) Tṛtīyam Ahaḥ or third day
(iv) Tarjani forefinger	(iv) Caturatham Ahaḥ or fourth day
(v) Aṅguṣtha-thumb	(v) Pañcamam Ahaḥ or fifth day
Upper joint	Prātaḥ Savana-Morning service
Middle joint	Mādhyandina Savana-midday service
Lower joint	Tṛtīya Savana-evening service

(The five fingers correspond to Gāyatri, Tristubh. Jagatī, Virāj and Paṅkti metres–Paṅkti with five padas is the broadest just as the thumb is the broadest)

Right Arm	Śaṣṭham Ahaḥ or sixth day
Fore- arm	Morning service
Upper arm	Midday service
Shoulder- blade	Evening service
Śirah- Head with tvag (skin), asthi (bone) and mastiṣka (brain)	Trivṛt stoma

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Grīvā- (neck-joints) with fourteen kārūkarāṇi (neck- joints) and vīrya (vital force)	Pañcadaśāḥ or fifteen -versed hymn.
Uras- chest with eight jatrus on each side plus uras itself, thus 17.	Saptadaśāḥ or seventeen- versed hymn.
Udara with belly twenty kuntāpas and belly itself, thus 21	Ekaviṁśa or twenty-one-versed hymn.
Pārśva-with thirteen ribs or parśu on one side, thirteen on the other plus pārśva itself thus 27, i. e, 9 x 3.	Triṇava or thrice nine 27 versed hymn,
Anūka-spine with thirty-two karukaras and spine itself, thus 33.	Tryastriṁśa or thirty three-versed hymn
Dakṣiṇa karṇa-right ear	Abhijit
Akṣṇaḥ Śuklaḥ-white part of eye	Prathama Svarasaman and Tṛtīya Arvāksāman
Akṣṇaḥ kṛṣṇaḥ-black part of eye	Dvitīya Svarasāman and Arvāk-sāman
Maṇḍala- pupil Nāsikā-nose Viṣuvat	Trtīya Svarasāman & Prathama Viarvāksāman ṣuvat
Uttara Karṇa-left ear	Viśvajit
Two Avāñca Prānas-downward breathings	Go and Āyuṣ
Aṅgāni-limbs	Daśarātra
Mukha-mouth	Mahāvrata
Udāna-upbreathing	Udayanīya Atirātra
Bāhu-two arms	Abhiplavas
Pṛṣṭa-back	Pṛṣṭhyā

(*ŚBr* XII. 2. 4, 1-and 3. 1. 6 9)

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We are further told that the year is Man (*puruṣo vaisaṃvat sarah*)-Man is one unit and Year is another unit. There are in the year the two breathings (*prāṇas*), there are three seasons in the year, and in man also we have three breathings (*prāṇas*); there are again five seasons in a year and so we have five breathings in a man; since there are six seasons in a year and so man has six breathings; and in the same way, the year may have seven seasons and so man may also have seven breathings. Such is the similarity.

There are twelve months in a year and so there are twelve breathings in a man. In the leap year, we have thirteen months and there are thirteen channels of breathings in a man, the *nābhiḥ* or navel being the thirteenth.

There are twenty-four half-months in a year and the man is also twenty-four-fold with 20 fingers and toes and four limbs (two arms and two legs) In the leap year, we have two extra half-months, making the total 26; and so by taking two feet into counting along with 20 fingers and 4 limbs he also becomes twenty-six-fold.

There are 360 nights in a year, and similarly there are 360 bones in a man; again there are 360 days in a year, and we have 360 marrows (majjā) in a man. Thus bones (*asthi*) and marrow (*majjā*) taken together we have 720.

There are 10,800 muhūrtas in a year, and 10,800 x 15 kṣipras = 162 000 kṣipras in a year; and 162,000 x 15=2 430,000 etarhis=2, 430,000 x 15=36 450,000 idānīs =36 450,000 x 15=546 750,000 prāṇas, or breathings.

And we are told that we have as many spirations as there are breathings and as many twinklings (*nimeṣa*) as there are spirations (*ana*), and as many hair-pits (*lomagarta*) as there are twinklings of the eye, and as many sweat-pores (*svedāyana*) as there are hairpits, pnd as many sweat-pores as there are so many drops it rains.[1]

Before we proceed to other topics, a few notes would be helpful:

1. *ŚBr* XII. 3. 2. 5.

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(i) It has been said that the *Abhiplava-ṣaḍaha* is the right hand (*dakṣiṇa hasta*); here the right hand is apparently taken to represent the four limbs: two arms and two legs. Each limb has six components: five fingers (or five toes in the case of legs), and the arm: each component has been associated with one of the six days of the *Saḍaha* (the word *ṣaḍaha* means *six days*). In Sanskrit, the term for finger and toe are the same[1].

(ii) Neck or *grīvā* is supposed to possess fourteen joints or *karūkaras* connecting the neck to the backbone. These include not only the seven cervical vertebrae, but also the upper seven dorsal vertebrae, being those to which the true ribs are attached. Eggeling says" It is worth remarking, however, that in large birds such as the eagle, the neck itself consists of fourteen vertebrae.

> The word *karūkara* also occurs in the *Atharvaveda*: Snatching away the karūkara (vertebre) while with her thought she seeks her son.[2]

The word *karūkara* occurs twice in the *Śatapatha* (XIII. 2. 4. 10;14) and once in the *Gopatha Brāhmaṇa* (I. 5. 3). In the *Gopatha* also Puruṣa (man) bas been compared with the Samvatsara or Year. There is a slight difference in the details of the allegory which we shall take up shortly afterwards. There is some uncertainty regarding the exact meaning of the term *karūkara*. The St. Dict. takes *karūkara* to refer to the vertebrae of the spinal column; and if that be correct, the term would seem to include not only the twenty-four joints of the backbone down to the last lumbar vertebrae, but also the appendages of the spine; viz. the sacrum with its five, and the coccyx, with its four pieces: this it is true, yields thirty-three, instead of thirty-two parts, but it seems scarcely possible in any other way-as, for instance, by taking into account the epiphysial plates between the vertebrae, along with the latter to arrive at a total approximating that

1 —*ŚBr.* XII. 2. 4. 2,

2. संकर्षन्ती करूकरं मनसा पुत्रमिच्छन्ती । पतिं भ्रातरमात्स्वान् रदिते अर्बुदे तव । —*Av.* XI. 6. 8

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mentioned in the passage XII. 2. 4. 14: "Thirty-two karukaras of that (spine) and the spine itself is the thirty-third".[1]

(iii) In relation to chest (*uras*), we have been told that there are eight *jatrus* on the one side of the chest and other, and this taken along with the chest itself gives the number 17 and therefore the chest is associated with the seventeen-versed hymn[2]. The St. Petersb. Dict. takes *jatrus* in the sense of '*tuberclae costarum*', or tubercle of the ribs, the peojections near the ribs, where these join the spinal vertebrae; this conjectural meaning being based on *ŚBr.* VIII. 6. 2. 10, where the ribs are said to be fastened on both sides to the *kikasāh* (?sternum) and the *jatrus*.[3] According to Eggelling, against this conjecture (as the Dict. remarks) is the circumstance that the *jatrus* are here said to form part of the chest; and, besides, the tubercle of the rib is not a seperate bone, and would hardly be likely to be specially singled out in this coneection. Perhaps, therefore, as Eggeling remarks, the *jatrus* may rather be the costal cartilages connecting the seven true ribs with the sternum, and along with them the ligament of the collarbone, where it joins the sternum; in which the former passage would have to be understood in the sense that ribs are on both (right and left) side fastened on to the costal cartilages and (through them) to the *kikasāh*, the breast bone, or rather the several bones or plates of which the sternum consists, as articulated with the clavicles and the true ribs. It is possible, however, that *kikasāh* may have a different meaning from that here assigned to it, in accordance with the St. Petersb. Dict. Indeed, as Eggeling says, one would expect the *kikasāha* and *jatrus* on different ends of ribs.

1. अनूकन्त्रयस्त्रिँशः । द्वात्रिंशद्वा एतस्य कर्कराण्यनूकं त्रयस्त्रिंशत् तस्मादनूकं त्रयस्त्रिंशत् । —*ŚBr.* XII. 2. 4. 14

2. उरः सप्तदशः । अष्टावन्ये जत्रवोऽष्टावन्य उरः सप्तदशं तस्मादुरः सप्तदशः । —*ŚBr.* XII. 2. 4. 11

3. पर्शवो बृहत्यः । कीकासाः ककुभः सौन्तरेण त्रिष्टुभश्च ककुभश्च बृहतीरूपदधाति तस्मादिमा उभयत्र पर्शवो बद्धाः कीकसासुश्च जत्रुषु च । —*ŚBr.* VIII. 6. 2.10

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(iv) The word *kikasa* has the following occurrences in the *Śatapatha*:

Kikasāḥ : VII. 5. 1. 35; VIII. 6. 2. 10

kikasāsu : VIII. 6. 2. 10

The word also occurs in the *Aitareya Brāhmaṇa*, VII. 1 and the *Gopatha Brāhmaṇa*, I. 3. 18; in the *Yajurveda*, XXV. 6; and the *Atharvaveda* as follows:

kikasāḥ : VII. 80. 3; IX. 12. 5; 13. 14; XI. 10. 15

kiksābhyaḥ : II. 32. 2. XX. 96. 18; also in the Ṛgveda, X. 163. 2

(v) We have been told that in the belly, there are twenty *kuṇḍapas*.[1] The meaning of the term *kuntāpa* is also doubtful.

The St. Petersb. suggests that certain glands may be intended thereby; but according to Eggeling, possibly the term may refer to the transverse processes (forming spikes, so as to speak of. *kunta*) on both sides of the ten lower spinal vertebrae below the vertebra of the last true rib, -i. e. of the five lower dorsal, and the five lumbar vertebrae.

(vi) We have been told that there are thirteen ribs or *parsu* on one side and thirteen on the other side[2]. The clavicle, or collarbone, would thus seem to be classed along with the ribs. Rather peculiar, in the anatomical phraseology employed in the Brāhmaṇa, is the collateral use of *parśu* and *prsti* for rib; and according to Eggeling, it is by no means clear that there is no distinction between the two terms. (The term *pṛṣṭi* has been used in connection with *Ṛetahsic* bricks, of.[3] VIII. 6. 2. 7)

1. उदरमेकविंशः । विंशतिर्वा अन्तरुदरे कुन्तापान्युदरमेकविंशन्तस्यादुदरमेकविंशः । —*ŚBr.* XII. 2. 4. 12

2. पार्श्वे त्रिणवः । त्रयोदशान्याः पर्शवस्त्रयोदशान्याः पार्श्वे त्रिणवै तस्मात्पार्श्वे त्रिणवः । —*ŚBr.* XII. 2. 4. 13

3. उरस् त्रिष्टुभः । ता रेतः सिचोवेलयोपदधाति पृष्ट्या वै रेतः सिचा उरो वै प्रतिष्टयः । —*ŚBr.* VIII. 6. 2. 1

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Anatomy In The Rgveda

We have an opportunity of getting a glimpse at the anatomy of man as given in the *Rgveda*, while dealing with a Sūkta on *Yakṣmā* or phthisis (X. 163):

I banish the disease from thine eyes (*akṣi*), from thy nose (*naśikā*), from thy ears (*karṇa*), from thy chin (*chuvuka*) from thy head (*Śirṣan*) from thy brain (*mastiṣka*), from thy tongue (*jihvā*) (1)

I banish disease from thy neck (*grīvā*) from thy nape of the neck (*uṣṇiha*), from thy *kikasās* from thy backbone (*anūkya*), from thy shoulders (*aṁsa*), and from thy forearms (*bāhu*). (2)

I banish disease from thine entrails (*antra*), from thy anus (*gudā*), from thine abdomen (*uras*), from thy heart (*hṛdaya*). from thy two bones situated on either side of the heart (*matasna*); from thy liver (*yakan*, same as *yakṛta*), and from thy viscera (*plāśi*). (3)

I banish the disease from thy thighs (*urū*), from thy knees (*aṣṭhīvad*), from thy heels (*pārṣṇi*), from thy toes (*prapadā*). from thy loins (*śroṇi*), from thy buttocks (*bhāsada*), from thy *bhaṁsas* (abdomen intestine or private parts). (4)

I banish disease from thy urethra (*mehana*), from thy

1. अक्षीभ्यां ते नासिकाभ्यां कर्णाभ्यां छुबुकादधि ।
यक्ष्मं शीर्षण्यं मस्तिष्का ज्जिह्वाया वि वृहामि ते ॥ (1)

ग्रीवाभ्यस्त उष्णिहाभ्यः कीकसाभ्यो अनूक्यात् ।
यक्ष्मं दोषण्यमंसाभ्यां बाहुभ्यां वि वृहामि ते ॥ (2)

आन्त्रेभ्यस्ते गुदाभ्यो वरिष्ठोहृदयादधि ।
यक्ष्मं मतस्नाभ्यां यक्नः प्लाशिभ्यो वि वृहामि ते ॥ (3)

उरुभ्यां ते अष्टीवद्भ्यां पाष्णिभ्यां प्रपदाभ्याम् ।
यक्ष्मं श्रोणिभ्यां भासदाद् भंससो वि वृहामिते ॥ (4) *Rv.* X 163-1-4

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bladder (*vanamkaraṇa*), from thy hairs (*loma*), and from thy nails (*nakha*), from thy whole person. (5)

I banish disease from each limb, from each hair, from each joint (*parva*), where it is generated, from the whole person. (6)[1]

A few of the terms are inserted in this hymn:-

(i) *chubuka* for *cibuka* (chin).

(ii) *Uṣṇiha* which has been translated by Sāyaṇa as *ūrdhvābhi-mukha, snigdha*, and also as *utsnāta* and also as *snāyu* (sinews).

(iii) *kikasā* has been translated by Sāyaṇa as *asthi* or bone.

(iv) *Anūkā* has been translated as *asthi-sandhi* or the joint of a bone.

(v) *Matasnā* has been translated by Sāyaṇa as the two mangoshaped kidneys situated on the two sides.

(vi) *Yakṇa* has been translated as the dark-flesh coloured *Yakṛta* or liver situated near the heart.

(vii) Plāśi includes *kloma* (lung . *pliha* (spleen). and the like.

(viii) The backpart of foot (i. e. heel) is known as *pārṣṇi* and the front part (as toe) as *prapadā*.

(ix) *Bhāsat* is the *kaṭi-pradeśa* or hips and buttocks.

(x) Sāyaṇa has translated *bhansas* as *pāyu* or anus.

(xi) *Vanamkaraṇa* has been derived from *vanam= udakam* or water, *karaṇa*, by which is eliminated, and hence bladder.

मेहनाद् वनं करणाल्लोमभ्यस्ते नखेभ्यः ।
यक्ष्मं सर्वस्मादात्मनस्तदिदं वि वृहामि ते ।। (5)
अङ्गादङ्गाल्लोम्नो लोम्नो जातं पर्वणि पर्वणि ।
यक्ष्मं सर्वस्मादात्मनस्तमिदं वि वृहामि ते ।। (6)

—*Rv.* X. 163. 5-6

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Anatomy In The Yajurveda

The twenty-fifth Chapter of the *Yajurveda* is devoted to animal anatomy. The limbs enumerated are as follows. As usual, each term is associated with a certain deity. which I am not mentioning here in the list.

1. Dat-tooth (see *Rv.* VIII. 43. 3; X. 68. 6 also)
Danta-mūla-gums
Barsva-socket of a tooth
Daṅṣṭra-fangs (large tooth)
Agra-jihva tip of the tongue
Jihvā-root of the tongue
Tālu-palate
Hanu-jaws (two)
Āsya-mouth
Aṇḍa testicles (two)
Śmaśru-beard
Bhrū-eyebrow (two)
Varta-same as vartaman;
Pakṣma-pankti (two)-eyelashes
Kanīnakā-pupil of the eye
2. Nāsikā-nostrils (two)
Prāṇa-breath
Apāna-outbreath
Adhara-lower lip
Oṣṭha-upper lip
Saduttara-prakāśa-bright look
Anūkāśa reflection (gloss on the lower part of the body)
Mastiṣka-head
Kanīnakā-pupil of the eye (two)
Karṇa-ears (two) (external ears)
Śrotra-internal ears (two)
Adhara-kaṇtha-lower neck
Tedani-clotted blood (see also *ŚBr.* I.9.2.35; XIII. 5.3.8)
Suṣka-kaṇṭha-fleshless part of the neck
Maṇyā-nape or the back of the neck (*musculus cucullaris* or *trapezius*) (see also *Av.* VI. 25. 1) (The *Atharva veda* mentions of 55 meeting round the manyā or the

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tendons of the neck, and 77 meeting round the upper vertebrae. *graivyā*; VI. 25. 2; and 99 attacking the shoulder round about, *skandhyā*):thus manyā, as graivyā and skandhyā.

Śir-head

Stupa-knot or tuft of hair (see *ŚBr.* I. 3. 3. 5; 12; 4. 10: III. 5. 3. 4)

3. Keśa-hair

Svapas vaha-active shoulder

Śakuni SSāda quick gpring

Śafa-hoofs

Sthūra-ankles, buttocks or lower parts of the thigh; fetlocks (see *Ṛv.* IV. 21. 4; VI. 19. 10; 29. 2; VIII. 1. 34; 4. 19; 21. 1; 24. 29; 54. 8; X. 156. 3. and *Gopatha* I. 5. 5)

Jaṅghā-thighs (two)

Jāmbīla-kneepan, knee-joint.

Ati-ruc-horse's fetlock or knee

Dos- fore-arms (two) (see *ŚBr. Dorbāhavāni*: VIII. 3. 4. 4; 4. 3. 10. meaning two forearms)

Aṁsa-shoulders (two)

4. Pakṣa-thirteen ribs on the right side

Nipakṣa-thirteen ribs on the left side

5. Dakṣiṇa pārśva-right flank

Uttara pārśva-left flank

6. Skandha-shoulders

Prathamā kīkasā-first rib-cartilage, second and then third.

puccha-tail

Bhāsada-hind-quarters, buttocks

Śroṇi-hips (two)

Uru-thighs (two)

Algā-groins

Sthūrā-buttocks

Kuṣṭhā-cavities of the loins

7. Vaniṣṭhu-part of the entrails of an animal; according to Scholiast either rectum or a particular part of the

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intestines near the omentum. (see also *Ṛv.* X. 163. 3 and *Av.* II. 33. 4; IX. 12 12; X.9. 17; XX. 96. 20)
Sthūla-guda-large intestine
Āntra-entrails
Vasti-bladder
Guda-guts
Aṇḍa-testicles
Vṛṣaṇa-scrotum
Śepa-penis
Retas-seed. semen
Pitta-bile
Pradara-fissures
Pāyu-anus
Śaka-piṇḍa-lumps of dung

8. Kroḍa-chest

Pājasya-belly; regions of a belly; flank. sides. (see *Av.* IV. 14. 8: IX. 12, 5; X. 10. 20 and *ŚBr.* X. 6. 4. 1)
Jatru-clavicles
Bhasat-nether hind part the hinder of secret part, *pudendum muliebre*, (see *Ṛv.* X. 86. 7; *Av.* IV. 14. 8)
Hṛdayau-Pāśa-heart and pericardium (fleshy part of the heart).
Purītat-pericardium or some other organ near the heart; (see also *purītat. Av.* IX. 7. 11. X. 9 15; *ŚBr.* VIII 5 4. 6; XIV. 5. 1. 21)
Udarya-belly
Matasnā-cardiac bones
Vṛkka-kidneys
Plāśi-ducts
Plīhan-spleen
Kloma-lungs
Glau-lumps or parts of flesh; certain arteries or vessels of the heart (Scholiast.)
Hirā-veins
Kukṣi-flanks
Udara-belly
Bhasman-ashes

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9. Nabhi-Navel
Rasa-flavour
Yūṣan-broth
Vipruḍ-drops of fat
Uṣman-heat
Vasā-marrow
Aśru-tears
Dūṣīkā-the rheum of the eye
Aṣṛk-blood (from asan)
Aṅga-limb
Rūpa-beauty
Tvak-skin.

Human Anatomy TIn he Atharvaveda

In Book XX of the *Atharvaveda* we have a hymn devoted to phthisis and other diseases and their removal and eliminatien from uarious anatomical organs (*Av.* XX. 96. 17-23).

The organs enumerated are as follows:

17. Akṣi-eyes
Nāsikā-nose or nostrils
Karṇa-ears
Chubuka-chin
Śiras-Śīrṣṇyam-head
Mastiṣka-brain
Jihvā-tongue
18. Grīvā-neck
Uṣṇih-neck-tendons
Kīkasā-breast-bones
Anūkya-spine or backbone
Aṁsa-shoulders
Bāhu-arms
19. Hṛdaya-heart
Kloman-right lung
Halikṣṇa-particular intestine
Pārśva-region of ribs
Matasnā-cardiac bones
Pliha–spleen
Yakan-Yakṛta-liver

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20. Antra-entrails
Gudā-anus (guts)
Vaniṣṭhu-rectum or intestines near the omentum
Udara-belly, stomach
Kukṣi-groin
Nābhi-navel

21. Ūru-thighs
Aṣṭhīvad-kneecaps
Pārṣṇi-heels
Prapadā-forepart of the feet
Bhasad-hips, buttocks
Sroṇi-hips
Bhansas-groin or private parts

22. Asthi-bones
Majjā marrow
Sun-Snāyu-sinew (snavabhyah)
Dhamanī-artery
Pāṇi-hand
Anguli-fingers
N kha-nails
Loman-hairs
Aṅga-member, limb or part of a body
Parva-joint
(*Av* XX 96. 17-23, also see *Āv*. IX. 8-1-22)

Dissection And Care

For the anatomical studies, care was taken to dissect different parts of the bodies neatly and elegantly. This would be seen from the following passage of the *Atharvaveda:*

> Cut up this skin with the grey knife, Dissector! dividing joint from joint, and mangle nothing
>
> Do him no injury: limb by limb arrange him, and send him up to third cope of heaven.[1]

The object of study is *goat* here.

1. अनुच्छ्य श्यामेन त्वचमेतां विशस्तर्यथापर्वसिना माभि मंस्थाः ।
माभिद्रुहः परूंशः कल्पयैनं तृतीये नाके अधि वै श्रयैनम् ।
—*Av*. IX. 5. 4.

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Anatomy of Bull And Cow

This has been described in the Hymn VII of Book IX of the Atharvaveda. The limbs and organs described are:

Body-limb	*Association*
1. Sṛṅga-two horns	Prajāpati and Parameṣṭhin
Śiraḥ-head	Indra
Lalāṭa-forehead	Agni
Kṛkāṭa-joint of the neck	Yama
2. Mastiṣka-brain	Soma king
Uttara hanu-upper jaw	Dyau
Adhara hanu-lower jaw	Pṛthivi
3, Jihvā-tongue	Vidyut
Dantāḥ-teeth	Maruts
Grīvā-neck	Revatī
Skandha-shoulders	Kṛttikā
Vahah-shoulder-bar	Gharma
4. Viśvam-universe	Vāyu
Lokaḥ-this world	Svarga
Vidharaṇī-Niveṣyah; tendons	
Vertebrae	Kṛṣṇadram
5. Kroḍa-breast	Śyena ceremony
Pājasya-region of belly, flank	Antarikṣa
Kakuda hump	Bṛhaspati
Kīkasā breast-bone, and cartilage	Bṛhati
6. Pṛṣṭi ribs	Devapatnīs
Parśu side-ribs	Upasads
Aṁsa-shoulder-blades	Mitra-Varuṇa
Ḍośaṇī-fore-arms	Tvaṣṭṛ and Aryaman
Bāhu-arms	Mahādeva
8. Bhasad-hinder part, buttocks	Indrāṇi
Puccha-tail	Vāyu
Bālāḥ hairs	Pavamāna
9. Śroṇi hips	Brahma and kṣatra
Uru-thighs	Bala (strength)

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10. Aṣṭhīvan knee-bones	Dhātṛ and Savitṛ
Jaṅghā-legs	Gandharvas
Kuṣṭhikā-bits of feet	Apsarasas
Śapha-hoofs	Aditi
11. Hṛdaya heart	Cetaḥ (thoughts)
Yakṛt-liver	Medhā (intelligence)
Purītat-pericardium	Vrata (law, pledge)
12. Kukṣi-belly	Kṣut (hunger)
Vaniṣṭhu-rectum	Irā (refreshing drink)
Plāśi-inward parts (of intestines)	Parvata (mountains)
13. Vṛkka kidney	Krodha (wrath)
Aṇḍa-testicles	Manyu (anger)
Sepa-generative organ	Prajā (offspring)
Śūtri-womb	Nādī (river)
Stana-breasts	Varṣa-pati (lord of rain)
Udha-udders	Stanayitnu (thunder)
Carma-hide	Viśvavyaca (all embracing)
Loma-hairs	Oṣadhi-(herbs)
Rūpa-form	Nakṣatra-constellations)
Gudā-bowels	Devajanāḥ (gods)
Antrāṇi-entrails	Manuṣyāḥ (men)
Udara-abdomen	Atrāh (demons)
Lohita-blood	Rakṣas (devils)
Ubadhya-contents of stomach	Itarajanāḥ (other folk)
Pīṇa-fat	Abhra-rain cloud
Majjā-marrow	Nidhāna (resting place)
Āsīna-sitting	Agni
Utthita-when stood up	Aśvins
Prāṅ-tiṣṭhan-standing eastwards	Indra
Dakṣiṇa-tiṣṭhan-standing southwards	Yama
Pratyaṅ tiṣṭhan-standing westwards	Dhātā
Udaṅ tiṣṭhan-standing northwards	Savitṛ
Tṛṇa-prāpta-when got his grass	Soma-king

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Ikṣamaṇa looking about him	Mitra
Avṛtta-turned round	Ananda (joy)
Yujyamāna when is yoking	Vaiśvadeva
Yukta-when yoked	Prajāpati
Vimukta unyoked	Sarvam (all)
	(*Av.* IX. 1.-26)

The Hymn concludes with the verse:

> This verily is the omniform, bearing all forms, bovine-formed. Upon him wait omniform animals, posesssing every shapes, each one who possesses this knowledge.[1]

This Hymn is followed in the *Ātharvaveda* by another Hymn devoted to the elimination of phthisis in "men." This hymn also describes human anatomy in short. It refers to such limbs as head, ear, erysipel as, brow, mouth in the disease-affected condition. It speaks of the disease that creeps about the thighs, and afterwards reaches both the groins, the disease that originates from love, hatred and the heart. The Hymn speaks of the yellow jaundice and Colic and phthisis. (*Av.* IX. 8. 7-9), the disease that passes to the belly, lungs, navel and heart (12), crown and head (13), heart and breast bone (14), that penetrates the sides and ribs (15), stomach (16), bowels and inner parts (17); and it speaks of the pains that such the marrow out and rend and rear the bones apart (18) and of the piercing pains of feet, knees, hips and hinder parts, spine, neck and nape and that racks the head and skull bones and speaks of the heart-beats and speaks of the efficacy of the Rising Sun's rays in the elimination of the disease. (22)[2]

Anatomy of The Prāṇas or Vital Airs in The Gopatha

Whilst our biological studies confine to the physical anatomy of the animal body, the ancients made some original contributions to the anatomy of vital airs or *prāṇas*, a field of special study of

1. एतद्वै विश्वरूपं सर्वरूपं गोरूपम् ।
   उपैनं विश्वरूपाः सर्वरूपाः पशवस्तिष्ठन्ति य एवं वेद ।
2. *Av.* IX. 8. 1. 22. *Av*, IX. 7. 25 26

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Indian scholars of the past. I would be reproducing here the details supplied by the *Gopatha Brāhmaṇa* in this respect. The Kaṇḍikās 3 and 4 of Prapāṭhaka 5 of the Pūrvabhāga of the *Gopatha* is devoted to the allegorical comparison of Man *Puruṣa* and Year (*Saṁvatsara*):

Puruṣa, verily, is the *Saṁvatsara* (Year); his two feet are the Prāyaṇīya and Atirātra. In the feet, whatever is the white is the bright-half, and whatever is dark is the black-half of the months; the nails are the *Nakṣatras* or constellations, and herbs and vegetation are the *Iomas* or hairs; both the *Ūrus* (thighs) are the twenty-four-fold day ceremonies. *uras* or the chest is the Abhiplava; Pṛṣṭhya ritual is the *Pṛṣṭha* or back; Head (*Śiras*) is the Trivṛta, since it contains *tvag* (skin), *asthi* (bone) and *majjā* (marrow), these three substances. *Grīvā* (neck) is the fifteen-versed hymn, since it has 14 karūkaras, and the fifteenth is the vital force (*vīrya*); *uras* (chest) corresponds to the Saptadaśa or seventeen-versed hymn because of eight and eight joints on both the sides, and the seventeenth the *uras* itself! *udara* (belly or abdomen) corresponds to the twenty-one versd hymn, since it contains twenty *uttāpas*(cf. *kuntāpas*) and it itself is the twenty-first Pārśva with 13 ribs on both the sides, along with itself is the Triṇava, or thrice nine-versed hymn. Again, *anūka* (spines) is like the thirty-three-versed hymn, since in it *pṛṣthi*, *kūndi* and *ulās* taken together are 32 in number (of *karukūras*), and the *anūka* itself is the thirty third. The right arm (*dakṣiṇa bāhu*) is the Abhijit and the three *prāṇas* are svarasāmans. The left arm (*savya bāhu*) is the Viśvajit. The pṛṣṭhyā and Abhiplava have already been told: The two downwards breathings (avānc-prāṇas) are the Go and Ayus (Gavāyuṣī), the *aṅgas* (limbs) are Daśarātra, *Mukha* is the Mahāvrata; the Udayanīya-atirātra are the two hands. (*GBr.* I. 5, 3.)

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This description is only slightly different from the one given in the *Śatapatha*. (XII. 2. 4. 1-16; 3, 1. 6-9.)

This descriptton is followed in the next Kaṇḍikā (I. 5. 5) by another analogy between Man and the Year, This deals with vital airs or Prāṇa

> *Puruṣa* (Man) is one and the *Saṁvatsara* (Year) is one. In Man, we have two *prāṇas*, and so we have in the Year the pair of day and night (two prāṇas mean *prāṇa* and *apāna*, or the upmoving and down-moving breaths). Then we have in the Year three seasons (summer, winter and rainy), and so in Man we have three prāṇas (*prāṇa*, *apāna* and *udāna*). Some speak of six seasons in a Year, and so we have six vital airs also; then some speak of seven seasons also, and so we may have six vital airs also, and then we are told of seasons, associated with seven seasons in a year. Now we speak of twelve months in a Year to correspond with twelve vital airs, and when along with a leap year, we speak of thirteen months, so have thirteen vital airs also. Then we have twenty-four half-months in a year, and so this Man has also twenty-four limbs: 20 fingers and toes, and 2 legs and2 arms. In the leap year, we have 26 half-months, and so we have Man with 26 limbs, the additional 2 being the two *pratiṣṭhās* or two feet (20 fingers and toes+2 legs +2 arms +2 feet=26).
>
> Now in the Year we have 360 days-cum nights(*ahorātra*), and so we have 360 vital airs. Then we have 720 days and nights counted separately, and so we have 360 bones (*asthi*) and 360 marrows (*majjā*) taken up together. Then we have in a Year 14.40 half days and half-nights (*ardhahaḥ* and *ardharātrayaḥ*) counted separately and so we have 720 glands in the skin and 720 glands in the flesh (*sthūramāṁsāni*; 1440).
>
> Then we have 2,880 quarterdays and quarter-nights taken up together (*pādāhaḥ* and *pādarātrayaḥ*), and as many we have sinews and joints (*snāvāh bandhyāḥ*)

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Then we have in the Year 10800 muhūrtas (one day has 30 muhūrtas, and hence 360×30), and as many we have *peśa śamaras* (some nerves?).

Then we have :

prāṇas=muhūrtas	× 15=10 800 ×15=1,62000
apānas=prāṇas	× 15=162 000 ×15=2,430,000
vyānas=apānas	× 15=2,430 000 ×15=36 450 000
samānas=vyānas	×15=36 450 000 x15=546,750,000
udānas=samānas	× 15=546,750,000 ×15=8,201 ,250, 000
etādis=udānas	× 15=8,201,250'000×15=123,018, 750,000
etarhis=etādis	× 15=123018,750,000
svedāyanas (sweat glands)	=etarhis=123,018 750,0000 .
kṣiprāyanas=svedāyanas=	123,018 750,000
Romakūpas (hair-roots)	=ksiprayanas=123,018 750,000
varsat-currents(varṣat-dhārās) or micromotor nerves =romakūpas	× 15=123,018,750,000 × 15=1,845, 281,250,000
	one krośa śatikā
Now, since 10,800	=720×15=48x15²
one *krośa-śatikā*	=48×15⁹=1 845,281 250,000.

This description of *Gopatha*[1] is slightly different from the one we have in the *Śatapatha* (XII. 3. 2. 5). In that the muhūrtas

1. पुरुषो वाव संवत्सरः । पुरुष इत्येकं संवत्सर इत्येक इत्यत्र तत्समम् । (1)
द्वे अहोरात्रे संवत्सरस्य द्वाविमौ पुरुषे प्राणा इत्यत्र तत्समम् । (2)
त्रयो वा ऋतवः संवत्सरस्य त्रय इमे पुरुषा प्राणा इत्यत्र तत्समम् । (3)
षड् वा ऋतवः संवत्सरस्य षडिमे पुरुषे प्राणा इत्यत्र तत्समम् । (4)
सप्त वा ऋतवः संवत्सरस्य सप्तमे पुरुषे प्राणा इत्यत्र तत्समम् । (5)
द्वादशमासाः संवत्सरस्य द्वादशेमे पुरुषे प्राणा इत्यत्र तत्समम् । (6)
त्रयोदशमासाः संवत्सरस्य त्रयोदशेमे पुरुषे प्राणा इत्यत्र तत्समम् । (7)
चतुर्विंशतिरर्धमासाः संवत्सरस्य चतुर्विंशोऽयं पुरुषो विंशत्यङ्गुलिश्चतुरङ्ग इत्यत्र तत्सम् (8)
षड्विंशतिरर्धमासाः संवत्सरस्य षड्विंशोऽयं पुरुषः प्रतिष्ठे षड्विंशे इत्यत्र तत्समम् । (9)

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are followed by kṣipras, then by etarhis, then by idānīs,and then prāṇas:

muhūrtas	=10,800
kṣiprās	=muhūrtas ×15=10,800×15=162,000
etarhi	=kṣipras ×15=162,000 ×15=2,430,000
idānīs	=etarhi ×15=2,430,000 ×15=36,450 000
prāṇas	=idānis ×15=3645000 ×15=546,750,000
anas	=prāṇas=546,750,000=nimeṣas
	=lomagartas=svedāyanas-stokas raining (rain drops)
	546,750,000=48x15[6].

त्रीणि च ह वै शतानि षष्टिश्च संवत्सरस्याहोरात्राणीत्येतावन्त एव पुरुषस्य प्राणा इत्यत्र तत्समम् । (10)

सप्त च ह वै शतानि विंशतिश्च संवत्सरस्याहानि च रात्रयश्चेत्येतावन्त एव पुरुषस्यास्थीनि च मज्जानश्चेत्यत्र तत्समम् । (11)

चतुर्दश च ह वै शतानि चत्वरिंशच्च संवत्सरस्यार्द्धाहाश्चार्द्धरात्रयश्चेत्येतावन्त एव पुरुषस्य स्थुरामांसानीत्यत्र तत्समम् । (12)

अष्टाविंशतिश्च ह वै शतान्यशीतिश्च संवत्सरस्य पादाहाश्च पादरात्रयश्चेत्येतावन्त एव पुरुषस्य स्नावा बन्ध्या इत्यत्र तत्समम् । (13)

दश च ह वै सहस्राण्यष्टौ च शतानि संवत्सरस्य मुहूर्त्ताः इत्येतावन्त एव पुरुषस्य पेशशमरा इत्यत्र तत्समम् । (14)

यावन्तो मुहूर्त्ताः पञ्चदशकृत्वस्तावन्त प्राणाः । (15)

यावन्त प्राणाः पञ्चदशकृत्वस्तावन्तोऽपानाः । (16)

यावन्तोऽपानाः पञ्चदश कृत्वस्तावन्तो व्यानाः । (17)

यावन्तो व्यानाः पञ्चदशकृत्वस्तावन्तः समानाः । (18)

यावन्तः समानाः पञ्चदशकृत्वस्तावन्त उदानाः । (19)

यावन्त उदानाः पञ्चदशकृत्वस्तावन्त्येतादीनि । (20)

यावन्त्येतादीनि तावन्त्येतर्हीणि । (21)

यावन्त्येतर्हीणि तावन्ति स्वेदायनानि । (22)

यावन्ति स्वेदायनानि तावन्ति क्षिप्रायणानि । (23)

यावन्तो क्षिप्रायणानि तावन्तो रोमकूपाः । (24)

यावन्तो रोमकूपाः पञ्चदशकृत्वस्तावत्यो वर्षतो धारास्तदेतत् क्रोशशतिका प्रमाणम् । (25) —*GBr.* I. 1. 5. 5. 1-25

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Evidently the "*varaṣataḥ dhāraḥ*" of the *Gopatha* are 153 times more in number than the" stokah varṣanti" of the śatapatha; and the number of etarhi and svedāyana is also different in two cases.

Anatomy of Horse in The Taittirīya Saṁhitā

The ancient scholars of anatomy developed this branch of science round the Vedic rituals. They carried their experiments on dead animals aud perhaps sometimes on the living also. They dissected the body with care and after study, they disposed of the parts or limbs some times by offering to vultures and sometimes to fire. These offerings to fires became part of the rituals. Such a ritual in connection with the horse anatomy is described in the *Taittiriya Saṁhitā*. VII. 3. 16; after dissection and study, the parts are offered to fire with such utterances as "Dadbhyaḥ svāhā. Hanūbhyām svāhā. Oṣṭhābhyām svāhā etc, "The limbs described are as follows:

Dat—teeth
Hanu—jaws (two)
Oṣṭha—lips (two)
Mukha—mouth
Nasikā—nostrils (two)
Aksi—eyes (two)
Karṇa—ears (two)
Pāra—ikṣava—avārya—pakṣma—eyelashes above the lower eyelashes
Avāra-ikṣava—pārya—pakṣma—eyelashes below the upper eyelashes
Śiras—head
Bhrū—brows (two)
Lālāṭa—forehead
Murdhan—upper part of the head
Mastiṣka—brain
Keśa—hairs
Vaha—the part that bears the yoke
Grīvā—cervical vertebrae
Skandha—neck-bones
Kīkasa—spinal coloumn

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Pṛṣṭi—vertical coloumn
Pājasya—flank
Pārśva—sides (two)
Aṁsa—shoulders (two)
Doṣ—upper forefeet (two)
Bāḥu—lower forefeet (two)
Jaṅghā—legs (two)
Śroṇi—hips (two)
Ūru—thighs (two)
Asthīvad—knees (two)
Jaṇghā—legs (two)
Bhasad—buttocks
Śikhaṇḍa—mane (perhaps parts below the śroṇi)
Vāladhāna—tail
Aṇḍa—testicles (two)
Śepa—nember (penis)
Retas—semen or seed
Prajā—offspring
Prajanana—begetting
Pad—feet
Śafa—hoofs
Loma—hairs of the body
Tvak—skin
Lohita—blood
Māṇsa—flesh
Snu (snāyu)—sinews
Asthan—bones
Majjan—marrow
Āṇga—limbs
Atman—trunk

(TS. VII. 3.16)

Now I would like to wind up this discussion with a passage from the *Śatapatha* where anatomically the body has been compared to the *anuṣṭubh* metre :

> He offers this one with an anuṣṭubh verse. Being an anuṣṭubh verse, it consists of thirty-one syllables. Now there are ten fingers, ten toes, ten vital airs and

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the thirty-first is the body wherein those vital airs are contained: for this much constitutes man, and the sacrifice is a man, the sacrifice is the same proportion as a man.[1] (*ŚBr.* III. 1.4.23)

When the prāṇas are reckoned as three, the names are: prāṇa, apāna and vyāna; and when they are reckoned as five, they are prāṇa, apāna, vyāna, samāna and udāna. Dayānanda has enumerated eleven Rudras as prāṇa, apāna, vyāna, udāna, samāna, nāga, kūrma, kṛkala, devadatta and dhanañjaya and the jivatmān itself. The first ten constitute the ten prāṇas (*Satyārtha prakāśa* VII)

Hairs And Teeth

In an interesting passage of the Gopatha, we are told that the child or progeny has hairs on its head, and only at later stage, the hairs of *śmaśru* (moustache) and beard, as well as of armpits (or on private parts) make an appearance. The hairs become grey also, first on the head and later on at other places.

In the same passage we are further told, that in the beginning children are born without teeth but then at later stage the teeth come out, and then at the age of seven or eight the first set of teeth fall out; they are then replaced with new ones. The teeth first to come out are in the lower jaw and then in the upper jaw; the teeth of lower jaw are smaller and weaker, and the upper ones are broader and stronger. Two of these teeth are relatively longer. The two jaws are of the same size.

1. तां वा अनुष्टुभा जुहोति । सैषाऽनुष्टुप्सत्येकत्रिंशदक्षरा भवति दश पाण्या अङ्गुलयो दशपाद्या दशप्राणा आत्मैकत्रिंशो यस्मिन्नेते प्राणाः प्रतिष्ठिता एतावान्वै पुरुषः पुरुषो यज्ञः पुरुषसम्मितो यज्ञः स यावानेव यज्ञो यावत्यस्य मात्रा तावन्तमेवैनयैतदाप्नोति यदनुष्टुभैकत्रिंशदक्षरया जुहोति । —*ŚBr.* III. 1. 4. 23

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Ladies are without moustaches and beards, whilst men-folk do possess them.[1]

Retas Or Embryonic Seed

Of course, from the incepi n of animal life, the male has been *instinctively* mating with his female partner. It is only in the case of man, that he has the cognisance of mating and its implications. In most of animal species, probably male is not aware even of the final objective: he meets for the satisfaction of the

1. यत्पुरस्तात् वेदेः प्रथमं वर्हिस्तृणाति तस्मादिमाः प्रजाः शिरस्तः प्रथमं लोमशा जायन्ते । (1)
यदपरमिव प्रस्तरमनुस्तृणाति तस्मादासामपरमिव श्मश्रूण्युएकत्राण्यन्यानि लोमानि जायन्ते । (2)
यत् प्राग्बर्हिषः प्रस्तरमनुप्रहरति तस्मादिमाः प्रजाः शिरस्तः प्रथमं पलिता भवन्ति । (3)
यदन्ततः सर्वमेवानुप्रहरति तस्मादन्ततः सर्वा एव पलिता भवन्ति । (4)
यत्प्रयाजा अपुरोऽनुवाक्यावन्तो भवन्ति तस्मादिमाः प्रजा अदन्तिका जायन्ते । (5)
यद्धवींषि पुरोऽनुवाक्यावन्ति भवन्ति तस्मादासामपरमिव जायन्ते । (6)
यदनुयाजा अपुरोऽनुवाक्यावन्तो भवन्ति तस्मादासां सप्तवर्षाष्टवर्षाणां प्रभिद्यन्ते । (7)
यत्पत्नी संयाजाः पुरोऽनुवाक्यावन्तो भवन्ति तस्मादासां पुनरेव जायन्ते । (8) यत्समिष्ट यजुरपुरोऽनुवाक्यावद् भवन्ति तस्मादन्ततः सर्व एव प्रभिद्यन्ते । (9)
यद्गायत्र्याऽनूच्य त्रिष्टुभा यजति तस्मादधरे दन्ताः पूर्वे जायन्ते । (10) पर उत्तरे । (11)
यद्गचाऽनूच्य यजुषा यजति तस्मादधरे दन्ता अणीयांसः ह्रसीयांसः । (12) प्रथीयांसो वर्षीयांस उत्तरे । (13)
यदाधारौ दीर्घतरौ प्राञ्चावाधारयति तस्मादिमौ दंष्ट्रौ दीर्घतरौ । (14)
यत् संयाज्ये सञ्छ्रन्दसी तस्मात् समे इव जम्भे । (15)
यच्चतुर्थे प्रयाजे समानयति तस्मादिमे श्रोत्र अन्ततः समे इव दीर्णे । (16)
यज्जपं जपित्वाऽभिहिङ् कृणोति तस्मात् पुमांसः श्मश्रुवन्तः । (17)
अश्मश्रुव : स्त्रियः । (18) —*GBr.* I. 3. 9

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cardinal desire; he does not know that this act of his would lead to progeny. Of course, mother has always been the central and most important figure in bearing and rearing of the offspring. It is difficult to say when the primitive man for the first time came to know about the significance of the cardinal mating and its relation with the periodic physiological changes that occur in the body of his female partner. It was a great observation of his that his act of mating leads to the combination with ovum; it has a relation with the menstruation, and it takes nine months for the child to be born. This observation filled our ancients with ecstasy and the vedic literature abounds with such expressions as express this feeling of joy. This observation of theirs advanced the prestige of womanhood, and as mother and wife, she became centre of the society with a dignified place. And as such these expressions found due place in rituals. These inspirations directly came from the vedic hymns which so often sing to the glory of the cosmic parenthood. Thus we have in the *Ṛgveda*

> The Dyau (heaven) is my parent and progenitor:
> The navel (of the earth) is my kinsman:
> The spacious earth is my mother.
> The womb lies between the two uplifted ladles,
> And in the parent is deposited the germ of the daughter.[1]

The *Śatapatha Brāhmaṇa* starts with the description of the Darśa-paurṇamāsa Iṣṭi or the rituals connected with the New Moon and Full Moon Sacrifices. The ceremonies begin with the prepartion of the sacrificial fires, the Āhavayīya the Dakṣiṇāgni (Anvāharyapacana) and the Gārhapatya. In the afternocn, the householder and his wife partake of the *vratopanīya* or the fast-day food (of rice barley and mudga beans) with clarified butter, Wife of the Yajamāna or the Sacrificer has to play an important part The ancient thinkers took special delight in referring to male and female relation ships even in the philological etymologies and in the ecclesiastical details:

1. द्यौर्मे पिता जनिता नाभिरत्र बन्धुर्मे माता पृथिवी महीयम् ।
उत्तानयोश्चम्वोर्योनिरन्तरत्रा पिता दुहितुर्गर्भमाधात् ॥
—*Rv.* I. 164. 33.

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(1) The dipping spoon (*sruvā*. masc.) he brushes first, and then the other spoons (*sruk*.fem.) The offering sp. on (*sruk*), namely, is female and the dipping spoon is male, so that, although in this way several women meet togesher, the one, that is, as it were, the only male youth among them, goes there first, and the others after him.[1] (I. 3. 1. 9)

He (the Agnīdhra) then girds the wife (of the Sacrificer). She the wife is truly the hinder part of the Sacrifice.[2] (I. 3. 1. 12)

He girds her with a cord (yoktra) ..... Impure indeed is that part of woman which is below the navel; and there with she will be facing the sacrificial butter; that part of her he there by conceals with the cord, and only with the pure upper part of her body she then faces the sacrificial butter.[3]

She looks down upon the sacrificial butter; for assuredly that wife is a woman, and the butter (represents) the seed; hence a productive union is thereby brought about.[4]

(ii) Yet (other reasons) why he recites with *hither* (*a-iti*) and *thither* (*pra-iti*) are these. "Thither" the seed (retas) is cast, and "hither" (pra) birth takes place.[5]

1. स वै स्रुवमेवाग्रे सम्मार्ष्टि। अथेतराः स्रुचो योषा वै स्रुग्वृषा स्रुवस्तस्माद्यद्यपि बह्व इव स्त्रियः सार्धयन्ति यऽएव तास्वपि कुमारक इव पुमान् भवति स एव तत्र प्रथम एत्यनूच्य इतराः। —*ŚBr*. I. 3. 1 9
2. अथ पत्नीं सन्नह्यति। जघनार्धो वा एष यज्ञस्य यत्पत्नी। —*ŚBr*. I. 3. 1. 12
3. योक्त्रेण सन्नह्यति · अस्ति वै पत्न्या अमेध्यं यदवाचीनं नाभेरथैतदाज्यमवेक्षिष्यमाणा भवति तदेवास्या एतद्योक्त्रेणान्तर्दधात्यथ मेध्येनैवोत्तराधेनाऽज्यमेवक्षते तस्मात् पत्नीऽसन्नह्यति। —*ŚBr*. I 3. 1. 13
4. अथाऽज्यमवेक्षते · योषा वै पत्नी रेतऽआज्यं मिथुनमेवैतत्प्रजननं क्रियते। —*ŚBr*. I. 3. 1. 18
5. यद्वेवेति च प्रेति चान्वाह। प्रेति वै रेतः सिच्यत एति प्रजायते। —*ŚBr*. I 4. 1. 6

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(iii) Sacrifice is speech and speech is seed.[1]
The Hotṛ must utter nothing improper until his *vaṣaṭ*-call. By the *vaṣaṭ* call, he pours it (the sacrifice) into the fire. as seed into the womb; for the fire is indeed the womb of the sscrifice, from thence it is brought forth.[2]

(iv) Now at the fourth fore- offering, to the *barhis*, he pours (burter) together (into the juhu). The *barhiṣ*. namely, represents descendents. and the butrer seed (*retas*);hence seed is thereby infused into the descendants and by that infused seed descendents are generated again and again.[3]

(v) Tanūnpāt, doubtless, is seed.[4]
(*Tanūnpāt* means self-generated; name of a sacred fire used in Apri hymns; fire is selfgenerated in the sense that it is produced by attrition).
He then pronounces the offering prayer to *Ids*. The *Ids*, doubtless, are offspring; when the seed thus cast springs into life, then it moves about in quest of food, as it were praising(Id).[5]

(vii) As seed is poured into the womb, so here. If on the other hand, he were to make the offering before the *vaṣaṭ*, it would be lost, as would be the seed poured not in the womb.[6]

1. वाग्धि यज्ञो वागु हिरेतः । —*ŚBr*. I. 5. 2. 7
2. स होता नापव्याहरेत् । आवष्ट्कारात्तं वषट्कारेणाग्नावेव योनौ रेतो भूत सिञ्चत्यग्निर्वै योनिर्यज्ञस्य स ततः प्रजायतऽइति नु हविर्यज्ञेऽथ सौम्येध्वरे । —*ŚBr*. I. 5. 2. 11
3. योनौ रेतो भूतं सिञ्चत्यग्निर्वै योनिः यज्ञस्य स ततः प्रजायते । —*ŚBr* I 5. 2. 14
4. अथ चतुर्थे प्रयाजे समानयति बर्हिषि । प्रजावै बर्ही रेत आज्यं तत्प्रजास्वेवैतद्रेतः सिञ्चते तेन रेतसा सिक्तेनेमा प्रजाः पुनरभ्यावर्त्तं प्रजायन्ते । —*ŚBr*. I. 5. 3. 16
5. रेतो वै तनूनपात् । —*SBr*. I. 5. ?. 2
6. अथेडो यजति । प्रजा वा इडो यदा वै रेतः सिक्तं प्रजायतेऽथ तदीडितमिवान्न मिच्छमानं च प्रैपैतज्जनय तस्मादिडो यजति । —*ŚBr*. I. 5. 4 3

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(viii) The *vaṣaṭ*-call is speech, and the speech means seed; hence he thereby casts the seed. "sat" (he pronounces) because there are six seasons: he thereby casts that seed into the seasons, and the seasons cause that seed so cast to spring up here as creatures.[1]

(This passed relates to *ṛtu-caryā* and *garbhādhāna*, that is when the wife has become *ṛtumati*, after the menses). (ix) He then makes offerings to the wives of the gods. In the wives, in the womb, the seed assuredly is planted, and thence it is produced; hence he thereby plants the seed in the wives, in the womb; and thence it is produced.[2]

(x) And, when in the morning, he says, "Sūrya is the light, the light is Sūrya, Svāhā!", he encloses that seed, the light on both sides with the deity, and the seed, thus enclosed on both sides is brought forth...this indeed is the characteristic form of generation.[3]

Now when he says "The light is Sūrya, Sūrya is the Light", he places that seed, the Light, outside by means of the deity, and the seed thus brought outside he causes to be born.[4]

1. तद्यथा योनौ रेतः सिञ्चेत् । एवं तदथ यत्पुरा वषट्काराज्जुहुयाद्यथा योनौ रेतः सिक्तं तदमुया स्यादेवं तत् तस्मादु ३ह वैव वषट्कारेण जुहुयाद् वषट्कृते वा । —ŚBr. I. 7. 2. 14
2. वाग्वै वषट्कारो वाग्रेतो रेत एवैतत्सिञ्चति षडित्यृतवो वै षट् तदृतुष्वेवैतद्रेतः सिञ्चते तदृतौ रेतः सिक्तमिमाः प्रजाः प्रजनयन्ति तस्मादेवं वषट्करोति । —ŚBr. I. 7. 2. 21; also see II. 5. 1. 25
3. अथ देवानां पत्नीर्यजति । पत्नीषु वै योनौ रेतः प्रतिष्ठितं तत्ततः प्रजायते तत्पत्नीष्वै तद्योनौ रेतः सिक्तं प्रतिष्ठापयति तत्ततः प्रजायते तस्माद्देवानां पत्नीर्यजति । —ŚBr. I. 9. 2. 11
4. अथ प्रातः । सूर्यो ज्योतिर्ज्योतिः सूर्यः स्वाहेति तदुभयतो ज्योती रेतो देवतया परिगृह्णा त्युभयतः परिगृहीतं वै रेतः प्रजायते तदुभयत एवै तत्परिगृह्य प्रजनयति तत्प्रजनस्य रूपम् । —ŚBr. II. 3. 1. 33

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(xi) It is through the union that he produces him: the curds (*payasā*. fem.) are female; and the whey (*vājinam*) is the seed...he thereby produces him by a productive union; and therefore there is an offering of curds.[1]

(xii) He offers, as it were, behind the sacrifice: for it is from behind that the male approaches and impregnates the female.[2]

(xiii) And let not the consecrated henceforth scratch himself with a chip of wood or with his nail. For he who is consecrated becomes an embryo (*garbhaḥ*); and were any one to scratch an embryo either with a chip of wood or his nail, thereby expelling it, it would die. There-after the consecrated would be liable to be affected with the itch (*pāmanaḥ*); and-offspring (retas) coming after the consecrated that offspring would then also be liable to be born with the itch.[3]

Pāman is a kind of skin disease, cutaneous eruption, or scab, see *Pāṇini* V. 2. 100)

(xiv) And in that the wife anoints the burning part of the axle, thereby a productive union is effected; for

1. अथ प्रातः। ज्योतिः सूर्यः सूर्यो ज्योति; स्वाहेति नद्वहिर्धा ज्योती रेतो देवतया करोति बहिर्धा वै रेतः प्रजातं भवति तदेनत्प्रजयति।
—*ŚBr.* II. 3. 1. 35

2. मिथुनादिद्धा एनमेतत्प्रजनयति। योषा पयस्या रेतो वाजिनम तस्मात्मिथुनात्प्रजनना त्प्रजनयति तस्मादेषाऽत्र पयस्या भवति।
—*ŚBr.* II. 4. 4 21; also II. 5. 1. 16

3. स वै पश्चादिव यज्ञस्य जुहोति। पश्चाद्धै परीत्य वृषा योषामधिद्रवति तस्याँरेतः सिञ्चति। —II. 4. 4. 23

4. अध न दीक्षितः। काष्ठेन वा नखेन वा कण्डूयेत गर्भो वा एष भवति यो दीक्षिते यो वै गर्भस्य काष्ठेन वा नखेन वा कण्डूयेदपास्यन् म्रियेत्ततो दीक्षितः पामनो भवितोर्दीक्षितं वाऽअनुरेताँसि ततो रेताँसि पामनानि जनितोः स्वा वै योनि रेतो न हिनस्ति। —*ŚBr.* III. 2. 1. 31

(लोमादि पामादि पिच्छादिभ्यः शनेलचः —Pāṇini V 2. 100)

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when woman and man become heated (*santapyate*), the seed flows, and thereupon birth takes place.[1]

(xv) And ghee being seed,[2] he thus endows the trees with that seed; and from that seed (in) the stump (*avṛś-cana*), trees are afterwards produced. (Or, hence trees grow up again from the stump out of seed)[2]

(xvi) For when it rains, then plants are produced here on earth; and by eating plants and drinking water that sap originates, and from sap seed, and from seed beasts[3]

(xvii) Tvaṣṭṛ transforms the cast seed...what other offerings there are, they are the gods, and these are the wives: thus alone it is a proper union, since the woman lies on the left (north) side of the man.[4]

(xvii) Agnīdh is male, and the wife is female: thus a productive union is brought about.[5]

Agnīdh is male, and the Neṣṭī is female ..Udgātṛ is Prajāpati and the lady is a woman.[6]

(xviii) Prajāpati, by his Mind, entered into union with Speech (Vāk); when he became pregnant with eight drops, we had the creation of eight *vasus*, when with

1. अथ यत्पत्न्यक्षस्थ सन्तापमुपानक्ति । प्रजननमेवै तत्क्रियते यदा वै स्त्रियै च पुंसश्च सन्तप्यतेऽथ रेतः सिच्यते तत्ततः प्रजायते ।
—ŚBr. III. 5. 3. 16
2. रेतो वा आज्यं तद् वनस्पतिष्वेवैतद् रेतो दधाति तस्मादरेतस आवृश्चनाद् वनस्पतयोऽनुप्रजायन्ते । —ŚBr. III. 6. 4. 15
3. यदा वर्षत्यथौषधयो जायन्त ओषधीर्जग्ध्वाऽपः पीत्वा तत एष रसः संभवति रसाद्रेतो रेतसः पशवः । —ŚBr. III. 7 4. 4; IV. 5. 1. 9.
4. त्वष्टा वै सिक्तं रेतो विकरोति । स्त्रोयं पिब म्वाहेत्युरार्धं जुहोति या इतरा आहुतयस्ते देवा अर्थै ता पत्न्य एवमि व हि मिथुनं क्लृप्तमुत्तरतो हि स्त्री पुमां स मुपशेत । —ŚBr IV. 4. 2. 16
5. वृषा वा अग्नी द्योषा पत्नी मिथुन मेवै तत्प्रजननं क्रियते ।
—ŚBr IV. 4 2. 15
6. वृषा वा अग्नी द्योषा नेष्टा मिथुनमेवैतत्प्रजनन क्रियत उदानयति नेष्टा पत्नीं तामुद्गात्रा संस्थापयति···प्रजापतिर्वा उद्गाता योषा पत्नी मिथुन मेवैतत्प्रजननं क्रियते । —ŚBr IV. 4. 2 18

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eleven drops then eleven Rudras and when pregnant with twelve drops, then we had twelve *Adityas*.[1]

(xix) What-like seed is poured into the womb suchlike (offspring) is born.[2]

(xx) As great as his measure, by so much he thus pours him forth his seed.[3]

(xxi) The earth is the womb, and this (clay) is seed; and whatever part of the seed exceeds the womb, becomes useless; and what is deficient, is unsuccessful; but that part of the seed which is within the hole is successful.[4]

(xxi) For the lotusleaf is the womb, and into the womb he pours that seed; and the seed which is poured into the womb, becomes generative.[5]

(xxii) He now causes the seed infused into the womb to establish itself, when the seed establishes itself.[6]

From the right side is infused into the womb.[7]

1. स मनसा वाचं मिथुनं समभवत् । सोऽष्टौ द्रप्सान्गर्भ्यं भवत्तेष्टौ वसवो सृज्यन्त ता नस्यामुपाऽदधात् । (६)
स मनसैव । वाचं मिथुनं समभवत्स एकादश द्रप्सान्एर्भ्यं भवत्त एकादश रुद्रा असृज्यन्त तानन्तरिक्ष उपाऽदधात् । (7)
स मनसैव । वाचं मिथुनं समभवत्स द्वादश द्रप्सानगर्भ्यं भवत्ते द्वादशाऽदित्या असृज्यन्त तान् दिव्युपाऽदधात् । (8) —*ŚBr.* VI. 1. 2.6 8.

2. याहृग्वै योनौ रेतः सिच्यते तादृग्जायते । —*ŚBr.* VI. 3 1. 7; 4. 2. 8

3. यावत्यस्य माना तावतै वै न मेतद्रेतो भूतं सिञ्चति ।
—*ŚBr.* VI. 3. 3. 4.

4. यद्वेव समंबिला योनिर्वा इयं रेतः इदं यद्वै रेतसो योनिमतिरिच्यतेऽमुया तद् भवत्यथ यन् न्यूनं व्यृद्धं तदे तद्वै रेतसः समृद्धं यत् समम्बिलं चतुः स्रक्तिरेष कूपो भवति । —*ŚBr.* VI. 3. 3. 26.

5. योनिर्वै पुष्करपर्णं योनौ तद्रेतः सिञ्चति यद्वै योनौ रेतः सिच्यते तत्प्रजनिष्णु भवति । —*ŚBr.* VI. 4. 1. 7

6. तस्माद् योनौ रेतः सिक्तं संसीदति । —*ŚBr.* VI 4. 2. 9.

7. दक्षिणतो वा उदग्योनौ रेतः सिच्यत एषो अस्यैतर्हि योनिरविच्छेद माहरति रेतसोऽविच्छेदाय । —*ŚBr.* VI. 4. 2 10

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Womb Amnion And Seed

We have the following characteristic passage in the *Śatapatha* to speak of womb, amnion and seed side by side:

> The enclosing-stones, then, are the womb; the saline earth is the amnion, and the sand is the seed. The enclosing stones are outside, and the saline earth is inside; for the womb is outside and the amnion inside. The saline earth is outside and the sand is inside; for the amnion is outside and the seed inside.
>
> He who is born of these: it is from them that he causes him (Agni) thus to be born [1]

The term for womb is *yoni* for amnion is *ulbā* and for chorion is *jarāyu*. The word *ulba* has the following occurrences in the Brāhmaṇa literature:

> Ulbam: *AiBr* I. 3, *ŚBr*. III, 2 1. 11; V. 3. 5. 20: VI. 5. 3. 5; 6. 1. 24; 2. 13; 15; 16; VII. 1. 1. 7; 8; 16: 1. 2. 5; 6; 3. 1. 11; VIII. 6. 2. 2;
> *TaiBr*. I. 6. 3. 1; 7. 6. 4; II. 6. 2. 2
> *TaiA*. III. 11. 4
> *GBr*. II. 6. 15
> Ulbāt: *AiBr*. I. 3; *ŚBr*. VI. 6. 2. 13
> Ulbena : *AiBr*. 1. 3. *ŚBr*. VII. 1 1. 8. 3. 1. 11.
> Ulben:- *SBr*. III. 2. 1. 16; III. 3. 3. 12
> Ulba-jarayuṇi: *JaiminiAr*. II. 17. 1
> Ulbanām: *Ai: Br*. II. 7; *AiAr*. III. 2. 3, *TaiAr* I2· 10. 7, *SaḍBr*. I. 5; *Śaṅkhāyana Br*. VI. 12; *Śāṅkhāyana Ar*. VIII. 3
> Ulbiṣṇu: *AiAr*. II. 3.8
> Ulbyaḥ: *ŚBr*. V. 3. 4. 18

1. तद्वै योनिः परिश्रित. । उल्बमूषा रेतः सिकता बाह्यः परिश्रिते भवन्त्यन्तर ऊषा बाह्यं हि योनिरन्तरमुल्बं बाह्य ऊषा भवन्त्यन्तराः सिकता बाह्यꣳह्युल्बमन्तरं रेत एतेभ्यो वै जायमानो जायते तेभ्य एवैन मेतज्जनयति । (16)

अथैनमतश्चिनोति । इदमेवैतद्रेतः सिक्तं विकरोति तस्माद्योनौ रेतः सिक्तं विक्रयते । (17) —*ŚBr*. VII. 1. 1. 16 17

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In connection with the origin of hempen thread, we have an interesting passage in the *Śatapatha* which in the allegorical context refers to amnion also:

> It is made of hemp. Hempen it is in order to be soft. Now when Prajāpati, having become an embryo, sprung forth from that which was nearest to him, the amnion, became hempen threads: hence they smell putrid.[1]

Just like hemp, there is a *tripā* plant (or *triparṇa* plant) which is also mentioned along with amnion in another passage: (tarypa garment is made of tripa plant):

> He then makes him (the king) put on garments. There is that one called *tārpya*; therein are wrought all forms of sacrifice: that he makes him put on, with the verse *Yv.* X. 8: "Thou art the inner caul of knighthood (*kṣatra*)" (*kṣattrasya ulbamasi*). He thus causes him to born from out of what is the inner caul (amnion) of knighthood. (20) He then makes him put on one of undyed wool (*Pāṇḍvam*) with the utterance" Thou art outer caul of knighthood" (*kṣattrasya jarāyu asi*) He thus causes him to be born from what is the outer caul (chorion, *jarāyu*) of knighthood. (21)[2]
>
> He then throws over the mantle (*adhivāsam*), with the utterance: "Thou art the womb of knight hood "(kṣa-

1. सा वै शाणी भवति । मृदन्यसदितिन्वेव शाणी यत्र वै प्रजापतिरजायत गर्भो भूत्वै तस्माद्यज्ञात् तस्य यन्नादष्ठमुल्बमासीत्त शणास्तस्मात्ते पूनयो वान्ति । —*ŚBr.* III. 2. 1. 11

2. अथैन वासांसि परिधापयति । तत् तार्प्यमिति वासो भवति तस्मिन्त्सर्वाणि यज्ञरूपाणि निष्यूतानि भवन्ति तदेन परिधापयति क्षत्रस्योल्बमसीति तद्यदेव क्षत्रस्योल्बं तत एवैनमेतज्जनयति । (20)

अथैनं पाण्ड्वं परिधापयति । क्षत्रस्य जराय्वसीति तद्यदेव क्षत्रस्य जरायु तत एवैनमेतज्जनयति । (21) *ŚBr.* V. 3. 5C. 20 21

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ttrasya yonirasi). He thus causes him to be born from what is the womb of knighthood. (22)

He then daaws the headband (*uṣṇiṣa*) together, and conceals it (tucks it under) in front, with "Thou art the (3) navel of knighthood." (*vṣattrasya nabhiḥ asi*) (23)[1]

Thus the four dresses of the knighthood *tarpya pāṇḍva*, *adhivāsa* and *uṣṇiṣa*, (amnion, charion, womb and navel). These garments are intended to symbolically represent the vestures of the embryo and stages of birth. The embryo, and inner and outer membranes are again mentioned in *ŚBr*. VI. 5. 3. 5; garbha, ulba and jarāyu as compared to father, mother and son. The inner membrane of the womb is compared to one of flax and the outer (chorion) to one of hemp:

Inside there is a layer of hemp (*śaṇa*) just for the purpose of that it may blaze up. And as to its being a layer of hemp, the inner membrane (amnion, *ulba*) of the womb from which Prajāpati was born consists of flax (śaṇa), and the outer membrane (chorion, jarāyu) of hemp (*umā*, the same as *kṣumā* from the Atasī plant); hence the latter is foul-smelling for it is the outer membrane of the embryo. (It is so used) to avoid injury, for the outer membrane does not injure the embryo; and it is from the outer membrane of the embryo that he who is born is born.[2]

This is a very beautiful and significant description diffindo inguina. Matrem natumdue divido,

1. अथाधीवासं प्रतिमुञ्चति । क्षत्रस्य योनिरसीति तद्यैव क्षत्रस्य योनिस्तस्या एवैनमेतज्जनयति । (22)
अधोऽष्णीषं संहृत्य । पुरस्तादवगूहति क्षत्रस्य नाभिरसीति तद्यैव क्षत्रस्य नाभिस्तामेवाऽस्मिन्नेतद् दधाति । (23) —*ŚBr*. V. 3. 5. 22 23

2. शणकुलायमन्तरं भवति । आदीप्तादितिन्वेव यद्वेव शणकुलायं प्रजापतिर्यस्यै योनेरसृज्यत तस्या उमा उल्बमासञ्छणा जरायु तस्मात्ते पूतयो जरायु हि ते न वै जरायु गर्भं हिनस्त्यहिंसायै जरायुणो वै जायमानो जायते जरायुणो जायमानो जायता इति । —*ŚBr*. VI. 6. 1. 24

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of amnion and chorion in relation to embryo.

Not only that the outer membrane protects the embryo. the inner membrane (*ulbam*) also protects the embryo; (Agni) himself now enters into his own self; to avoid injury, for the inner membrane does not injure the embryo; and it is from the inner membrane that he who is born is born.[1]

We have similar other passages: The fire-pan is the body, the reed-grass the womb, the hemp is the inner membrane (*jarāyu*), the ghee outer membrane (*ulbam*) and the kindling-stick is the embryo (*garbham*).[2]

There is a mention of *nānā ulbāḥ* (non-similar amnions) and *samāna-ulbāḥ* (similar amnions): The passage is: Prajāpati created creatures. He created them with different kinds of amnions (nānā-ulbāḥ); they did not agree together. He desired; 'May they agree together.' He made them to be of the same (kind of) amnion: hence even to this day, being of equal amnions, they agree together.[3]

The Gārhapatya altar is compared to a womb (*yoni*) and the saline soil is regarded as the amnion, (VII. 1. 1. 8) and in another passage, the enclosing stones are the womb, the saline earth is the amnion and the sand is the seed (*retas*).

The enclosing-stones are outside, and the saline earth is inside; for the womb is outside and the amnion

1. तस्मात् तत् प्रत्युद्दीप्यत आत्मा ह्यस्यैष तस्मात् तस्य न भस्म भवत्यात्मैव तदात्मानमप्येति न वा उल्बं गर्भं हिनस्त्यहिꣳ साया उल्बाद्वै जायमानो जायत उल्बाज्जायमानो जायता इति। —*ŚBr.* VI. 6.2.13

2. तद्वा आत्मै वोखा। योनिर्मृज्जाः शणा जरायूल्बं घृतं गर्भं समित्। —*ŚBr.* VI. 6 2. 15.

3. प्रजापतिः प्रजा असृजत ता नानोल्वा असृजत तान समजानत सोऽकामयत सञ्जानीरन्निति ताः समानोल्वा अकरोत् तासामूषानुल्बमकरोत्ताः समजानत तस्मादप्येतर्हि समानोल्वाः समेव जानते देवैः समानोल्वोऽज्ञानीत्यु वै यजते यो यजते तद्यदूषान्निवपति देवैरेव तत्समानोल्वो भवति। —*ŚBr* VII 1. 1. 7.

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is inside; The saline earth is outside and the sand is inside. ; for amnion is outside and the seed is inside.[1]

Along with *yoni* (womb). *retas* (seed) *ulbam* (amnion) and *jarāyu* (chorion) there is a mention of *śleṣma* (mucus) also in some passages (referring to Nirṛti bricks):

> Whatever evil there was in him; whatever mucus (*śleṣma*). whatever inner and outer membrane (*ulbam* and *jarāyu*). that they removed from him by means of these bricks (which are thus named as Nirṛti).[2]

The Logic of Associative Parallelism in one of the passages is thus applied: Triplets:

Paśu (Animal)	*Anna* (Food)
Father	Garbha-embryo Ploughing
Mother	Ulbam-amnion Rain
Son	Jarāyu-chorion Seed

The word *ulbam* occurs only once in the *Rgveda* : X. 51. 1; it referes to a dense covering enveloped by which Agni is supposed to enter into the waters.

The word *jarāyu* occurs at X. 106. 6 and *jarāyuṇā* V. 78, 8. The meaning of *jarayu* in the first occurrence is doubtful. The second passage is :

> As the wind, as the wood, as the ocean are agitated, so do thou, gestation of ten months. invested with the

1. तद्वै योनि : परिश्रित : । उल्बमूषा रेतःसिकता बाह्या हियोनिरन्तरमुल्बं बाह्य ऊषा भवन्त्यन्तरा : सिकता बाह्यँह्य ल्बमन्तरं रेत एतेभ्यो वै जायमानो जायते तेभ्य एवैनमेतज्जनयति —*ŚBr.* VII. 1.1.16 also इदमेवैतद्रेत : सिक्तं विकरोति तस्माद्योनौ रेत : सिक्तं विक्रियते (17)]

2. यः पाप्मा यः श्लेष्मा यदुल्बं यज्जरायु तदस्यै ताभिरपाघ्नंस्तद्यदस्यै ताभि : पाप्मानं निर्ऋतिमपाघ्नं स्तस्मादेता निर्ऋत्य : *ŚBr.* VII. 2. 1. 5; 6

3. त्रिवृद्वै पशुः पिता माता पुत्रोऽथो गर्भऽउल्बं जराय्वथो त्रिवृद्वा अन्नं कृषिर्वृष्टि र्बीज मे कैवातिच्छन्दा भवति—*ŚBr.* VIII. 6. 2. 2

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uterine membranes descend.[1]

The word *ulbah* occurs once in the *Atharvaveda* :

In the beginning, generating offspring, the waters brought an embryo into being ;
And even as it sprang to life, it had a covering of gold.[2]

The word *jarāyu* occurs in the *Atharvaveda* as follows :

Jarāyu : 1. 11. 4; 5; 6; VI. 49. 1; IX. 4. 4.
Jarāyuiāh : 1. 12. 1
Jarāyuñā : 1. 11. 5 ; 6; VI. 106. 3
Jarayubhiḥ : I. 27 I

The stanzas I. 11.4-6 have not been translated by Griffith in English on the plea that they are obstetric and not presentable in English. Their Latin version has however, been given : Jarāyu has been translated as *placenta* :

Descendat viscosa placenta, cani come danda placenta decidat placenta, (4)
Diffindo tuum urinae ductum, diffindo vaginam, puerum a placenta divido decidat placenta. (5)
Sicut ventus sicut mens, sicus alites volant, sic, decem mensium puer, cum placenta descende : descenda placenta (6)

1. यथा वातो यथा वनं यथा समुद्र एजति । एवा त्वं दशमास्य सदावेहि जरायुणा । —*Rv*. V. 78 8

2. आपो वत्सं जनयन्तीर्गर्भमग्रे समैरयन् ।
तस्योत जायमानस्योल्व आसीद् धिरण्ययः कस्मै देवाय हविषा विधेम ।
—*Av*. IV. 2. 8

3. नेव मांसे न पीवसि नेव मज्जस्वाहृतम्
अवैतु पृश्नि शेवलं शुने जराप्वत्तवे ऽव जरायु पद्यताम् ॥ (4)
विते भिनद्मि मेहनं वि योनिं वि गवीनिके ।
वि मातरं च पुत्रं च वि कुमारं जरायुणाप जरायु पद्यताम् ॥ (5)
यथा वातो यथा मनो यथा पतन्ति पक्षिणः ।
एवा त्वं दशमास्य साकं जरायुणा पताव जरायु पद्यताम् । (6)
—*Av* I. 11. 4-6

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The significant obstetric terms used are *māṅsa* (flesh), *pīva* (fat), *majjā* (marrow), and *jarāyu* (placenta), *mehana* (urinary organ), *yoni* (womb), and the word *daśamasya śakam* referring to a period of ten months.

There is reference to cow eating the afterbirth or *jarāyu* :

The ape devours the arrows' shaft as the cow eats her afterbirth,[1]

Another passage of the *Atharva* is as follows :

> Calf, after-birth (jarāyu), new milk drawn hot[3] (*pratidhuk*), and biestings (*piyūṣa*), curds (āmīkṣā), butter (*ghṛta*), that is his best genial humour.[2]

There is a reference to the "first red bull" born from the *jarāyu* or placenta. According to Weber, the "first red bull *prathamaḥ usriyaḥ vṛṣā*) is puerperal fever, which is the first product of the afterbirth .

> Born from the womb, brought forth from wind and from the cloud, the first red bull comes onward thundering with the rain.

Griffith translates *jarāyujā* as born from the womb (literaally placenta).

The word *ulbam* is used twice in the *Yajurveda* X. 8; XIX. 76 : and the word *jarāyu* X.7 : *jarāyuṇā* VIII. 28 : XVII. 5 ; and XIX. 76. We shall have a passage here :

> Thou art the inner caul (*ulba*) of the kṣatra or knighthood
> Thou art the outer caul (*jarāyu*) of the kṣatra,
> Thou art the womb (*yoni*) and thou art the navel (*nābhi*) of the kṣatra.[4]

1. नहिते अग्ने तन्वः क्रूरमानंश मर्त्यः । कपिर्बभस्ति तेजनं स्वजरायु गौरिव । *Av.* VI. 49. 1
2. वत्सो जरायुः प्रतिधुक् पीयूष आमिक्षा घृतं तद् वस्यरेतः ।। *Av.* IX. 4. 4
3. जरायुज : प्रथम उस्रियो वृषा वातंभ्रजा स्तनयन्नेति वृष्ट्या । *Av.* I. 12. 1
4. क्षत्रस्योल्वमसि-क्षत्रस्य जराखवसियोनिरसि-क्षत्रस्य क्षत्रस्य नाभिरसि *ŚBr, V.* 3·5.20-22

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The generative part enters the *yoni* (womb) ; it leaves aside the *retas* (semen) and *mutra* (urine)
The caul (jarāyu)—invested embryo (*garbha*) leaves by its birth the *ulba* (amnion).

By law (*Ṛta*) came truth (*Satya*) and the Indra-power the pure bright drinking off juice. The power of Indra was this sweet (*madhu*) immortal (*amṛta*) milk (*payas*)[1]

We shall conclude our deecription with another significant verse from the *Yajuḥ* :

Let, still unborn, the ten-month calf move with the following after-birth.

Even as the wind is moving, as the gathered flood of ocean moves.

So may this ten-month calf come forth together with the after-birth.[2]

One needs diving deep into the technical ideas introduced through these expressions in a style which was characteristic of the Vedic literature.

Round the rituals and ceremonies these ancients not only observed and discovered the mysteries of nature, they found out a novel method of communicating them to the posterity, preserving and retaining the knowledge explored thousands of years back.

Let us conclude these introductory chapters of the *Śatapatha Brāhmaṇa* with the immortal lines of the Sage yājnavalkya

Asato mā Sad-gamaya
Tamaso mā jyotirgamaya
Mṛtyormā mṛtaṁgamayeti (*ŚBr* XIX. 4.1.30)

(Lead us from untruth to truth, from darkness to light and from death to immortality.)

1. रेतोमूत्रं विजहाति योनिं प्रविशदिन्द्रियम् ।
गर्भोजरायुणावृतऽउल्व जहाति जन्मना ऋतेन सत्यमिन्द्रियं विपान शुक्रमन्धसऽ इन्द्रस्येन्द्रियमिदं पयोमृतं मधु ॥ —*Yv*. XIX 76

2. एत्वतु दशमास्यो गर्भो जरायुणा सह । यथायं वायुरेजति यथा समुद्रऽ एजति । —*Yv*. VIII. 28

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CHAPTER XVII

THE CULMINATION

The *Yajurveda* starts with the words *Iṣe* (for FOOD) and *Urje* (for VIGOUR) and its culmination is with a chapter which has come to be known as the *Īśopaniṣad*. and similarly, the *Śatapatha Brāhmaṇa* starts with a very small ceremony of touching water with a view to enter on a vow, but culminates in a metaphysical chapter which has come to pass as the *Bṛhadāraṇyaka Upaniṣad*. The name of the great sage Yājñavalkya is associated with it. The Aśvamedha of the *Upaniṣad* is not the mundane *aśva* or horse; in the *Bṛhadāraṇyaka*, it becomes the Cosmic Horse, of which the Dawn is the head, the Sun is the eye, the Wind is the breath, the All-pervading Fire is the wide mouth, the Year is the boby and the Firmament is the back with the Intermediary Space as the abdomen, the Earth as the foot, the Quarters and Intermediate Quarters as the ribs and Seasons as the Limbs, the Half-months as joints, Days and Nights as the feet, and so on and so forth.

The *Upaniṣad* contains jewels of knowledge. Gods or Dēvāḥ and Demons, the A urāḥ were contesting for superiority. The *Bṛhadāraṇyaka* Chapter of the *Brāhmaṇa* starts with this dispute, Gods represent the Virtue and Asuras represent the Vice; we are all facing this contest between the two in our daily life; very often Vice, the animal instinct, prevails on us and sometimes Virtue dominates, which is the godly instinct. Gods favour *Satya* or Truth whilst Asuras take the side of *Anṛta* or Untruth. Of course, ultimately those who are on the side of Truth and Truth alone win. One who enters on a vow has to take the vow of accepting Truth and Truth alone.

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In this great *Upaniṣad* there are discourses on the Supreme Knowledge. the Knowledge of the Atman the knowledge of the Brahman, in which part has been taken by people of the Brahman, in which part has been taken by people of all ranks. Gārgya, son of Valāka, was a good talker, excelling in talking vain. He came to Ajātaśatru, King of Vārānasī and accosted him with beutiful assertion : "I shall teach you Brahmaṇa but when exposed, he admitted he knew so little about this Self. As threads come out of the spider, as little sparks come out of the fire so all the sensesall the worlds, all the beings issue forth from the Self. That Self is Truth, His secret name is Truth of Truth, the very breath of which is Truth. (XIV. 5.1)

Things are dear for the sale

The great sage Yājñavalkya had two wives, and when he resolved to give up the world to adopt the life of an ascetic, he wished to divide his property and mundane possessions between them. Maitreyi, one of the two, approached Yājnavālkya with humility and asked him : My lord, if the whole earth belonged to me, with all its wealth, shall I through its possession attain immortality ? But when told that none possibly could hope to attain immortality through wealth, she requested the great sage to tell her the path which leads to this objective, on this, Yājnavalkya speaks out :

> It is not for the sake of the husband, my beloved, that the husband is dear, but for the sake of the Self
>
> It is not for the sake of the wife that wife is dear, it is for the sake of the Self.
>
> It is not for the sake of children that they are dear; it is for the sake of Self that children are dear.
>
> It is not for the sake of itself, my beloved that anything whatever is esteeemed, but for the sake of the Self.
>
> This Self, O Maitreyi, verily is the one that is to be known, to be heard about, to be reflected upon and to be meeitated and realized. (XIV. 5.4.5)

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Self and Totality

Yājnavalkya further says that the knowledge of the Self is the knowledge of its Totality. He says :

> When the drum is beaten. its various particular notes are not heard apart from the whole, but in the totality of the sound, all its notes are heard. When the conchshell is blown, its various particular notes are not heard apart from the whole ; in its totality of sound, all notes are heard. When the Vīṇā or lute is played, its particular notes are not heard apart from the whole, it is in the totality of the tune that the notes are heard, and in the same way, the Self is to be realized in its totality, pervading in the midst of everything that exists here.
>
> O Maitreyi, as smoke and sparks arise from a lighted fire kindled with damp fuel, so from the Eternal all knowledge and all wisdom arise, the Ṛg, the Yajuḥ and the rest, they are the breath of the Eternal. (XIV. 5. 4. 7-10)
>
> A large crystal of salt placed in water dissolved out dut and cannot be further seen, but wherever we taste water, it is salty, and in the same way, O Maitryi, the Great Self, the Eternal Pure Consciousness, the Infinite, the Transcendental permeates everything that exists though invisible ; this has to be realized. (XIV. 5. 4.)

Name Appearance and Action

Whatever exists here is a conglomeration of name (*nāma*) appearance (*rūpa*) and action (*karma*). Name is Speech, everything has been given a Name since it has to be expressed through speech. Again whatever we see, we see through our eyes. It is this Appearance that is cognized by eye. Name and Appearance are thus two big Principles. Since they are essential and thus Great, they are Brahman in the literal sense. Again the Self is the seat of action; whatever we act, we act on account of the Self. So the third Great Principle is Action

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Name, Appearance and Action, in fact all the three, go to constitute what we call Atman. The Self or the Atman is one and yet it appears as Three ; it is *Amṛta* or Immortal, with a halo of Truth. (XIV. 4. 4.)

Two Forms of Brahman

The Brahman has two forms, two variations: (i) Mūrta or Gross and Amūrta or Subtle; and again *Martya* (Mortal) and *Amartya* (Immortal), and again *Sthira* (Stationary) and *Cara* (Transient), and *Sat* (Existent) and *Tyaṭ* (Non-existent).

This has to he studied in all aspects when we talk of elements; of these earth, fire and water are *mūrta*, and air and ether *amurta*. In the carporeal body the vital airs and the soul are *amūrta*, the rest, the limbs and organs, blood, flesh and bone, is *mūrta*. The *mūrta* or gross is relativeby perishable, whilst the *amūṛta*, the sutle or abstract is more lasting, who can be more subtle, or abstract, is more lasting who can be more sublle, more abstract and more amūrta than the breat Brahman Himself the only imperishable, and Immutable.

Madhu or Honey

Yāinavalkya describes the honey, the sweetest essence that permeates through this world. This earth is honey; for all beings, and all beings are honey for this earth. The intelligent immortal being, the soul of this earth, and the intelligent, immortal being, the soul in the individual being-each is honey to the other. Brahman is the final Sweetness or Madhu in all. He indeed is the Self that exists in all. He embraces all.

Not only earth, the other elements, like this Water, this Fire, this Air, and then this Sun, this Moon, this Lightning, this Space, this Thunder this Ether, this Ṛta (Eternal Law) and this Satya (Truth), all in turn are Madhu or Sweetness for all beings, and all beings are Sweetness or Madhu for this Water, this Air, and so on. But ultimately the Supreme Brahman is the soul in each; He indeed is the pervading Self in all. He embraces all. (XIV 5.5)

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Death and to Overcome It

Aśvala asks Yājñavlkya: Since everything connected with sacrificial rites is pervaded by Death and is subject to death' by what means can then the worshipper overcome Death? Yājnavalkya replies :

> By knowledge of the identity between the worshipper, the fire, and the ritual word. For the ritual word is indeed the worshipper. and the ritual word is the fire, and the fire which is one with the Brahman is the worshipper This knowledge leads one beyond death. (XIV. 6. 1. 5)

Uśasta put a simple question to Yājnavalkya : What is the directly realizable, self-evident Brahman, the one dwelling in all living beings ?. On this the reply was :

> That which breathes in (*prāṇa*) is thy Self, which is antaryāmin (present within all), that which breathes down (*apāna*) is thy Self, which is antaryāmin. That the pervading or diffusing breath (*vyāna*) is thy Self, which is within all Similarly the *Udāna* and *Samāna* breaths are thy Self, which is antaryāmin. This thy Self is within all.
>
> Thou canst not see the seer of the sight, thou canst not hear the hearer of the sound, thou canst not think the thinker of the thought, thou canst not know the knower of the known. This thy Self, is the Antaryāmin. Any *thing* that is not the Self is perishable (is *Ārta*). (XIV. 6.5)

The Antaryāmin Brahman

When questioned by Uddālaka "about the *sūtra* or thread whereon this life, the next life. and all beings are strung together, and about the *sūtra* who controls from within. the sage Yājñavalkya replied

> The subtle principle of life is that thread whereon this life and the next life and all beings are strung. Hence when a man dies, they say : his limbs are

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loosed, for while he lives they are held together by that principle of life.

He who dwells on earth but is separate from the earth, whom the earth does not know, whose body the earth is, and who controls the earth from within He, the Self, is the Antaryāmin or the Inner Ruler and All-pervading Ātman.

Similarly He dwells in water, in fire, in the sky, in all beings. He dwells in odour, speech, sight, hearing and touch, He dwells in the mind, in the intellect, in all these but is separate from them, whom all these do not know, whose body are all these, and who controls all of them from within. He the Inner Self, the Antaryāmin, is the Immortal (XIV. 6. 7)

Ultimate Source of Light

Once when Yājñavalkya came to the court of King Janaka, the King welcomed him with a question: "Yājñayalkya, what serves as the light for man?" Obviously, the reply was: The light of the Sun, your Majesty; for by the light of the Sun, man sits, goes out, does his work, and returns home."

"True, indeed, Yājñavalkya: But when the Sun has set what serves then as his light?"—"The Moon is then his light."

"O Yājñavalkya, when the Sun has set, and the Moon has set, what serves then as his light?"—The reply was: "The fire is then his light."

"O Yājñavalkya, when the Sun has set, the Moon has set, and the fire has gone out, what serves then as his light?

The reply was: "The sound is then his light; for with sound alone as his light, man sits goes out, does his work and returns home. Even though he cannot see his own hand, yet when he hears a sound he moves towards it."

"True indeed, Yājñavalkya, but when the Sun has set, the moon has set, the fire has gone out and no sound is heard, what serves then his light?"

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The final answer is ; "The Self indeed is his light : for by the light of the Self man sits, moves about, does his work, and when his work is done, rests." (XIV. 7. 1)

The Self-luminous being who dwells within the lotus of the heart, surrounded by the senses and sense organs, and who is the light of the intellect, is that Self. Becoming inentified with the intellect he moves to and fro, through birth and death, between this world and the next. Being identified with the intellect, the Self appears to be thinking appears to be moving while the mind is dreaming, the self also appears to be dreaming, and to be beyond the next world as well as this.

When man, the individual soul, is born and assumes relationship with the body and the sense organs, he becomes associated with the evils of the world. When at death he gives up the body, he leaves all evils behind. (XIV. 7. 1. 8)

Dreams :

There are two states for man—the state in this world and the state in the next ; there is also a third state, the state intermediate between those two. which may be called dream. In the intermediate state, a man experiences both the other states, that in this world and that in the next ; and the manner thereof is as follows :

> When he dies, he lives only in the subtle body, on which are left the impressions of his past deeds, and of these impressions he is aware, illumined as they are by the pure light of the Self. Thus it is that in the intermediate state he experiences the first state, or that of life in the world. Again while in the intermediate state, he foresees both the evils and the blessings that will yet come to him as these are determined by his conduct; good and bad, upon the earth, and by the character in which this conduct has resulted. Thus it is that in the intermediate state, he experiences the second state. or that of the world to come. Again, in that intermediate state,

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there are no real chariots, nor horses nor roads ; but by the light of the Self he creates chariots and horses and roads. There are no real blessings and joys and pleasures ; but he creates blessings and joys and pleasures. There are no real ponds, nor lakes, nor rivers ; but he creates ponds, lakes and rivers. He is the creator of all these out of the impressions left by his past deeds (XIV. 7. 1. 9-11)

Different State of Consciousness

On this subject, Yājnavalkya has very aptly remarked :

While one is in the state of dream, the golden, self-luminous being, the Self within, makes the body to sleep, though he himself remains for ever awake and watches by his own light the impressions of deeds that have been left upon the mind Thereafter associating himself again with the consciousness of organs of sense, the Self causes the body to awake.

Again, whilst one is in the state of dream, the golden (*hiraṇmaya*) self-luminous (or self-moving, *Haṁsaḥ*) being, the Self within the Immortal One. keeps alive the house or flesh (kulaya, the woven texture or the nest of bird) with the help of the vital force (*prāṇa*), but all the same, he (it) walks out of his house (or nest). The Eternal goes wherever he desires.

The Self-luminous being assumes manifold forms (*rūpa*), high and low, and these two in the world of dreams. He seems to be enjoying the pleasure of love, or he seems to be laughing and enjoying with friends, and some times he gets terrified of his own spectacles.

Everyone is aware of the experience ; but no one sees the experiencer. (XIV. 7. 1. 9-16)

Finally, Yājnavalkya says, that though some say that dreaming is but another form of awakening, for what a man

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experiences. while awake, he experiences again in his dreams, and yet all that we can say is that the Self in dreams shines by his own Light.

Path of Liberation and Final Goal

Yājnavalkya himself acknowledges that the path of liberation is subtle, hard and long. But by following this path and this path alone, wise the knowers of Brahman, attain Him while living, and achieve final liberation after death.

Other paths lead to worlds which are joyless and are engrossed in darkness. Those who do not know the Self pass on to these worlds after death. In fact when one has known the Self, what craving can be left in him for possessing another body in the next life full of suffering ?

He who has once known the glory of the Self within the ephemeral body (which is no more than a stumbling block to enlightenment) knows that the Self to be sought is that Brahman, lord and creator of all. This Brahman is realizable in this ephemeral body also. To fail to realize him is to live in ignorance, and thence to be subject to birth and death. Those who have known Brahman become immortal ; others knowing him not continue to pass through birth and death and thus through the bondage of grief and sorrow.

He who with the spiritual eye directly perceives the Self, the Effulgent, the Lord of all that was, is or shall be, he indeed is without fear, and causes fear in none.

By purified mind alone is Brahman perceived. The *Brahmacarya*. (celibacy). the *Tapas* (austerity), *Śraddhā* (Faith in adopting what has been realized as Truth) and *Yajñā* (dedication and sacrifice) are the means of purifyjng mind, and hence of attaining Brahman.

Immortal Lines

Maitreyi was the pupil-wife of the Sage Yājñavalkya, and it is to her/glory and invocation that the great Ṛṣi has left to

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the posterity two important dialogues recorded in the *Śatapatha Brāhmaṇa*. XIV. 5. 4 and XIV. 7. 3.

The famous words on the characteristics of *Pūrṇa* (the whole or the Infinity) are also of Yājnavalkya included in XIV. 8. 1

Adḥ or the Brahman is Pūrṇa and *Idam* (the world or creation) is Pūrṇa taken out of Pūrṇa still leaves a balance that is Pūrṇa, since Pūrṇa is also born out of the Pūrṇa. Since the sage Yājñavalkya wrote these lines, they have been permanently as if associated with the *Īśa Upaniṣad* as the introductory verse.

Parable of 'DA"

It is said that Gods, Men and Asuras, the three descendents of Ptajāpati. went to him for instructions He instructed to all of them alike in a Monosyllable "Da".

Prajāpati asked the gods what they undertood of this syllable. They said : we know that by it you meant *Damayata*, meaning thereby, *Be-self-controlled*. Prajāpati was satisfied with the reply. He wanted gods to practise self-control.

Then Prajāpati asked men what they understood of this syllable and the answer was : *Datta*, meaning thereby, *Be-charitable*. Prajāpati was also satisfied with this answer, since he wanted men to practise charity.

Finally, Prajāpati asked Asuras of what they understood of this syllable, and the answer was : *Dayadhvam* meaning, thereby-*Be-compassionate* ; in fact, he wanted the Asuras, the demons, to practise compassion.

Hṛdaya the Prajāpati

The word *Hṛdaya* is verily Prajāpati. It is Brahman as well. It is all embracing. It has three syllables Hṛ-da-ya. One who knows *Hr* devotes to the service of self (*sva*) and anya (others). One who has realized the significance of *Da* receives graces from his own people as well as others. Finally, the one has realized *Ya* also attains or goes to the state of *svarga* or emancipation.

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एकादश काण्ड—अष्टाध्यायीनामैकादशं काण्डम् १४५१—१५६०

अध्याय १ (दर्शपूर्णमासांग निरूपणम्) १४५२-१४७०
दर्शपूर्णमासाहुतिसंख्या विशेषकथनम् १४५२, पौर्णमास-यागे दर्शयागे च हविषो विधानम् १४५५, दर्शयागे पुरस्ताच्चन्द्रदर्शनप्रायश्चित्तेष्टिः १४५७, पश्चाच्चन्द्र-दर्शने नैमित्तिकेष्टिः १४५८, आख्यायिकया सृष्टिप्रति-पादनम् १४६१, व्रतोपायनमीमांसा १४६८, आख्या-यिकया यज्ञोत्पत्तिकथनम् १४६९।

अध्याय २ (दर्शपूर्णमासांगनिरूपणम्) १४७१-१४८८
पुरुषजन्मत्रयप्रतिपादनम्, सामिधेनी प्रशंसा च १४७१, याज्यानुवाक्ययोः स्तवनम् १४७२, आधारस्तुतौ आख्या-यिकया प्रतिपादनम् १४७३, आधारस्तुतिः दर्शपूर्णमास-प्रतिपादनं च १४७६, दर्शपूर्णमासयोरश्वमेधात्मना स्तुतिः १४७८, प्रणीतादीनां सम्पत्तिकथनम् १४७९, दर्शपूर्णमास-यागस्य विशिष्टफलता प्रतिपादनम् १४८२।

अध्याय ३ (दर्शपूर्णमासांगनिरूपणम्) १४८९-१४९३
अग्निहोत्रावयवोपासनाप्रकारः १४८९, आख्यायिकया ब्रह्मचारिधर्म प्रतिपादनम् १४९१।

अध्याय ४ (दर्शपूर्णमासांगनिरूपणम्) १४९४-१५०८
आख्यायिकया दर्शपूर्णमासयोः सर्वोत्पत्तिहेतुत्वकथनम् १४९४, स्रुगादानप्रकारः १४९८, मित्रविन्देष्टिः १५०२, हविषः संवृद्धिः १५०६।

अध्याय ५ (दर्शपूर्णमासांगनिरूपणम्) १५०९-१५३७
आख्यायिकया अरण्योरश्वत्थविकृतित्वविधानम् १५०९, चातुर्मास्ययाजिनो द्वैविध्यं दर्शयितुं तत्रत्यैर्यागैः

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शरीरावयवकल्पनम् १५१३, प्रश्न प्रतिवचनैरग्निहोत्रहोमस्य सर्वदेवतृप्तिकरत्वप्रतिपादनम् १५१६, उपनयनधर्मनिरूपणम् १५२०, आख्यायिकया शतातिरात्रसत्रनिरूपणम् १५२५, पंचमहायज्ञानां महासत्रत्वप्रतिपादनम् १५२८, स्वाध्यायप्रशंसा १५३०, आख्यायिकया व्याहृत्युत्पत्तिकथनम् १५३२, अश्वदाभ्याख्यग्रहनिरूपणम् १५३५।

अध्याय ६ (आरव्यायिकया समिदाधानादीनां वनस्पत्यादिरूपफलप्राप्तिसाधनताकथनम्) १५३८-१५४६

भृगोराख्यानम् १५३८, अग्निहोत्राहुतिप्राशस्त्यप्रतिपादनम् १५४१, अग्निहोत्रादर्शपूर्णमासादि यागदेवतानां तत्त्वतः प्राणशब्दाभियधेयपरमात्मरूपताप्रतिपादनम् १५४४।

अध्याय ७ (पशुबन्धनिरूपणम्) १५४७-१५५२

पशुबन्धप्रशंसा १५४७, पशुबन्धस्येष्टिविधत्वं सोमविधत्वं च १५४८, बहुसारस्य यूपस्य पशुविरोधित्वं, अल्पसारस्य पशुसमृद्धिकरत्वं च १५५०, यूपप्रमाणम् १५५१।

अध्याय ८ (आख्यायिकाप्रतिपादनम्) १५५३-१५५९

अग्निहोत्रे मह इत्युपस्थानं विधातुमारब्यायिका १५५३, अग्नेश्चातुर्विध्यम् १५५४, देवतात्रयप्रतिपादनम् १५५४, पशुप्रायश्चित्ततया स्पृत्याख्यहोमविधानम् १५५७।

द्वादशकाण्ड — मध्यमं नाम द्वादशकाण्डम्

अध्याय १ (द्वादशाहनिरूपणम्) १५६३-१५७१

द्वादशाहे दीक्षाक्रमः १५६३, उक्ताहः कल्प्त्यर्थवादः १५६७। द्वादशाहस्य संवत्सरात्मना स्तुतिः १५७१।

अध्याय २ (संवत्सरसत्रनिरूपणम्) १५७२-१५८४

संवत्सरसत्रस्याहःक्लृप्तिः १५७२, दशरात्रनिरूपणम् १५७८, संवत्सरस्याभिप्लवाद्यात्मना स्तुतिः १५८२।

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अध्याय ३	(संवत्सरसत्रनिरूपणम्)	१५८५-१५९५
	संवत्सरस्य स्तुतिः १५८५, संवत्सरादिदीक्षापक्षः १५८८, ज्योतिष्टोमे उद्गात्राद्यन्वारंभः १५९१, सोमादीनां नित्यत्वम् १५९३।	
अध्याय ४	(प्रायश्चित्तनिरूपणम्)	१५९६-१६१२
	अग्निहोत्र प्रायश्चित्तम् १५९६, गार्हपत्याद्यनुगमने प्रायश्चित्तम् १६०३, अग्न्यन्तरसंसर्गादौ प्रायश्चित्तम् १६०७।	
अध्याय ५	(प्रायश्चित्तनिरूपणम्)	१६१३-१६१९
	मृताग्निहोत्रनिरूपणम् १६१३, और्ध्वदेहिकनिरूपणम् १६१६।	
अध्याय ६	(प्रायश्चित्तनिरूपणम्)	१६२०-१६२६
	ज्योतिष्टोम-प्रायश्चित्तम् १६२०।	
अध्याय ७	(सौत्रामणीनिरूपणम्)	१६२७-१६४१
	सौत्रामणी हविः १६२७, सुराक्रयादि १६३०, सौत्रामणीग्रहग्रहणादि १६३४।	
अध्याय ८	(सौत्रामणीनिरूपणम्)	१६४२-१६६२
	ग्रहभक्षण सुरापावनादि १६४२, सुरानिर्माणादि १६४८, राज्ञोऽभिषेकादि १६५५।	
अध्याय ९	(सौत्रामणीनिरूपणम्)	१६६३-१६७४
	सौत्रामणी शेषः १६६३, अवभृथेष्टिः १६६७, सौत्रामण्यर्थवादः १६७१।	
त्रयोदशकाण्ड—अथाश्वमेधनाम त्रयोदशं काण्डम्		१६७७-१७९६
अध्याय १	(अश्वमेधनिरूपणम्)	१६७७-१६९५
	ब्रह्मौदनपाकः १६७९, अश्वस्य बन्धनप्रोक्षणादि १६८०, सहस्रमाहुतयः १६८३, सावित्र्य इष्टयः १६८६, गाथागानम् १६८७, अश्वकर्णे जपः, धृतिहोमश्च १६८८, औदुम्बरभणहोमः १६९०, वैश्वदेवहोमः १६९२, अध्वर्युकर्तृकजापः १६९३।	

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अध्याय २ (अश्वमेधनिरूपणम्) १६९६-१७१७

आज्यसवतुधानालाजहोमः १६९६, पर्यङ्गपशुनिरूपणम् १६९७, उद्गात्रन्वारम्भः १७०१, ग्राम्यपश्वालम्भः, अरण्यपशूनामुत्सर्गश्च १७०२, पश्वेकादशिनी १७०३, अश्वस्य नियोजनाञ्जनमणिबन्धनादि १७०५, अश्वस्य प्रोक्षणादि १७०८, मृतस्याश्वस्य परिक्रमणादि १७१२, संवादः १७१४, अश्वस्य शरीरे सूचीभिर्वितोदः १७१६, परिपशव्याहुती १७१६ ।

अध्याय ३ (अश्वमेधनिरूपणम्) १७१८-१७३०

अश्वस्यावदानम् १७१८, वपाप्रचारः १७१९, यूपैकविंशतिः १७२०, अश्वस्य लोहितश्रपणादि १७२२, अश्वमेधेनापमृत्युनिरासः १७२४, अश्वस्तोमीयहोमः १७२५, अश्वमेधमहिमा १७२७, अश्वमेधप्रायश्चित्तम् १७२८ ।

अध्याय ४ (अश्वमेधनिरूपणम्) १७३१-१७४७

अश्वमेधारम्भकालादि १७३१, सावित्र्य इष्टयः, पारिप्लवाशंसनादि निरूपणम् (१) १७३५, सावित्र्य इष्टय –आदि (२) १७४०, यूपकाष्ठादि १७४५ ।

अध्याय ५ (अश्वमेधनिरूपणम्) १७४८-१७६७

सवनीयाः पशवः १७४८, संवादः १७५४, वपाहोमः १७५९ प्रत्यृतुपश्वालम्भः १७६२ ।

अध्याय ६ (पुरुषमेधनिरूपणम्) १७६८-१७७५

पुरुषमेधः १७६८, ब्राह्मणादीनामष्टाचत्वारिंशत्संख्यकानामग्निष्ठे यूपे नियोजनादि १७७१ ।

अध्याय ७ (सर्वमेधनिरूपणम्) १७७६-१७७८

सर्वमेधः १७७६ ।

अध्याय ८ (पितृमेधनिरूपणम्) १७७९-१७९६

पितृमेधनिरूपणम् (१) १७७९, पितृमेधनिरूपणम् (२) १७८४, पितृमेधनिरूपणम् (३) १७८७, पितृमेधनिरूपणम् (४) १७९० ।

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चतुर्दशकाण्ड—अथोपनिषन्नाम चतुर्दशं काण्डम् १७९७-१९९२

अध्याय १ १७९७-१८२५

धर्मोपक्रमः १७९९, प्रवर्ग्यः १८०५, महावीरसंस्काराः १८१२, अवकाशोपस्थानम् १८२१ ।

अध्याय २ १८२६-१८४३

रौहिणहोमः १८२६, महावीरेषु अजापयस आसेकश्च १८२७, प्रवर्ग्यानुष्ठानम् १८३१ ।

अध्याय ३ १८४४-१८५८

प्रवर्ग्योत्सादनम् १८४४, धर्मभेदे प्रायश्चित्तम्, प्रवर्ग्यप्रशंसा च १८५२ ।

अध्याय ४ (बृहदारण्यकम्) १८५९-१८८४

देवासुराख्यायिका १८५९, सृष्ट्यादौ स्वातंत्र्यविभूतिवर्णनम् १८६५, सप्तधा निरूपणम् १८७२, नामरूपकर्मात्मत्वेनोपसंहारः १८७९, गार्ग्यं पूर्वपक्षिणमजातशत्रुं सिद्धान्तिनं चोपस्थाप्य आख्यायिकाप्रदर्शनम् १८८० ।

अध्याय ५ (बृहदारण्यकम्) १८८५-१८९६

प्राणोपनिषदो व्याख्यानम् १८८५, ब्रह्मणो मूर्तामूर्तयोराध्यात्माधिदैवतयोर्विभागप्रदर्शनम् १८८६, मैत्रेयी-याज्ञवल्क्यसंवादः (१) १८८८, मधु-ब्राह्मण-नाचार्यपरम्पराक्रमरूपवंशकथनञ्च १८९१ ।

अध्याय ६ (बृहदारण्यकम्) १८९७-१९२८

जनक-याज्ञवल्क्यसंवादः (१) १८९७, ग्रहातिग्रहविषये आर्तभाग-याज्ञवल्क्यसंवादः १९००, भुज्यु-याज्ञवल्क्यसंवादः १९०२, कहोड-याज्ञवल्क्यसंवादः १९०३, उषस्त-याज्ञवल्क्यसंवादः १९०४, गार्गी-याज्ञवल्क्यसंवादः (१) १९०५, उद्दालक-याज्ञवल्क्यसंवादः १९०६, गार्गी-याज्ञवल्क्यसंवादः (२) १९११, विदग्ध-याज्ञवल्क्यसंवादः १९१४, जनक-याज्ञवल्क्यसंवादः (२) १९२१, जनकयाज्ञवल्क्यसंवादः (३) १९२७ ।

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अध्याय ७ (बृहदारण्यकम्) १९२९-१९५३

ज्योतिः पुरुषविचारः १९२९, आत्मनोऽङ्गेभ्यःसंप्रमोक्षण-स्योपपादनम् १९३८, मैत्रेयी-याज्ञवल्क्यसंवादः(२) १९४५, आचार्यपरम्परा च १९४८।

अध्याय ८ (बृहदारण्यकम्) १९५४-१९६४

पूर्णस्य प्रतिपादनम्; दमदानदयानां प्रतिपादनम् १९५४, योगिनोऽन्तकाले प्रार्थना १९५५,हृदयस्य ब्रह्मत्वेनोपासनम्, ब्रह्मणः सत्यत्वेनोपासनम् १९६५, ब्रह्मणः प्रथमजत्वप्रति-पादनम् १९५७ विद्युद्ब्रह्मेत्युपासनविधानम्, मनोमयस्य पुरुषस्य प्रतिपादनम् १९५८, वाग्वेनुःब्रह्मेत्युपास्तिः, वैश्वा-नराग्नेः ब्रह्मण उपासनम्, परमतपो निरूपणम् १९५९, लोकात् प्रतिगतिकथनम्, अन्नं ब्रह्मेति प्राणो ब्रह्मेत्युपासन-विधानम् १९६०. प्राणो वा उक्थमिति प्रतिपादनम् १९६१, गायत्री-ब्रह्मोपासनम् १९६२।

अध्याय ९ (बृहदारण्यकम्) १९६५-१९९२

पञ्चाग्निविद्या-श्वेतकेतु-प्रदाहण-गौतम-संवादः १९६५, ज्येष्ठत्व-श्रेष्ठत्वगुणविविष्ट-प्राणोपासनम् १९६९, श्रीमन्थाख्यं कर्म १९७३, पुत्रमन्थाख्यं आचार्यपरम्परोप-देशश्च १९७८. अथ वंशः १९८५।

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एकादश-काण्ड

अथाष्टाध्यायी नामैकादशं काण्डम्

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अध्याय १—ब्राह्मण ३

पौर्णमासेनेष्ट्वा । इन्द्राय विमृधेऽनु निर्वपति तेन यथेष्टयैव यजतऽआमावास्येनेष्ट्वाऽदित्यै चरुमनु निर्वपति तेन यथेष्टयैव यजते ॥१॥

स यत्पौर्णमासेनेष्ट्वा ऽइन्द्राय विमृधेऽनु निर्वपतीन्द्रो वै यज्ञस्य देवताऽथैतदग्नीषोमीयं पौर्णमासꣳ हविर्भवति तत्र नेन्द्राय त्वेति किं चन क्रियतऽएतेनो हास्यै तत्सेन्द्रꣳ हविर्भवत्येतेन सेन्द्रो यज्ञोऽथ यद्विमृधे त्वेति सर्वाऽ उ हि मृधो नाष्ट्राः पौर्णमासेन हन्ति ॥२॥

अथ यदामावास्येनेष्ट्वा । अदित्यै चरुमनु निर्वपत्येष वै सोमो राजा देवानामन्नं यच्चन्द्रमाः स यत्रैष ऽएताꣳ रात्रिन्न पुरस्तान्न पञ्चाद्दृदृशे तेनैतदनद्धेव हविर्भवति तेनाप्रतिष्ठितमियं वै पृथिव्यदितिः सेयमद्धा सेयं प्रतिष्ठितैतेनो हास्यैतदद्धेव हविर्भवत्येतेन प्रतिष्ठितमेतन्नु तद्यस्मादनु निर्वपत्यथ यस्मान्नानु निर्वपेत् ॥३॥

स यत्पौर्णमासेनेष्ट्वा । इन्द्राय विमृधेऽनु निर्वपति सेन्द्रो मे यज्ञोऽसदिति

पूर्णमास-इष्टि को करके 'इन्द्र विमृध' के लिये हवि निकालता है। और इष्टि के समान देता है। अमावस्या की इष्टि करके अदिति के लिये चरु निकालता है और उसे भी इष्टि की भांति देता है ॥१॥

पूर्णमासी की इष्टि के पीछे 'इन्द्र विमृध' के लिये इसलिये हवि निकालता है कि यज्ञ का देवता 'इन्द्र' है। पूर्णमासी की हवि अग्नीषोमीय होती है। कोई आहुति इस प्रकार नहीं दी जाती कि 'इन्द्र तेरे लिये।' इस हवि में इन्द्र का भाग हो जाता है। इस यज्ञ में इन्द्र का भाग रहता है। 'विमृध के लिये' क्यों? इसलिए कि पूर्णमास-इष्टि से शत्रु 'मृध' या नष्ट हो जाते हैं ॥२॥

अमावस्या-इष्टि के पीछे अदिति के लिए चरु इसलिए देता है। यह जो चन्द्रमा है वह देवों का अन्न सोम है। यह रात को न पूर्व में चमकता है न पश्चिम में इसलिए हवि अनिश्चित और अप्रतिष्ठित हो जाती है। यह पृथिवी अदिति है यह निश्चित है प्रतिष्ठित है। इससे हवि निश्चित और प्रतिष्ठित हो जाती है। इसलिए अतिरिक्त आहुतियां देनी चाहियें? अतिरिक्त के पीछे और अतिरिक्त आहुतियां क्यों नहीं देनी चाहियें? ॥३॥

यह जो पूर्णमासी की इष्टि के पश्चात् 'इन्द्र विमृध' के लिये हवि निकालता है

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सर्वो वै यज्ञ ऽइन्द्रस्यैव स यत्सर्वो यज्ञ ऽइन्द्रस्यैवैतेनो ह्यस्यैतत्सेन्द्रꣳ हविर्भवत्येतेन सेन्द्रो यज्ञः ॥४॥

अथ यदामावास्येनेष्ट्वा । अदित्यै चरुमनु निर्वपत्यामावास्यं वाऽअनुनिर्वाप्यं पौर्णमासेन वाऽइन्द्रो वृत्रमहंस्तस्माऽएतद्वृत्रं जघ्नुषे देवा ऽएतद्धविरनुनिरवपन्यदामावास्यं किमनुनिर्वाप्येऽनु निर्वपेदिति तस्मान्नानुनिर्वपेत् ॥५॥

स यत्पौर्णमासेनेष्ट्वा । अथान्यद्धविरनुनिर्वपत्यामावास्येनेष्ट्वाऽथान्यद्धविरनुनिर्वपति द्विषन्तꣳ ह स भ्रातृव्यं प्रत्युच्छयतेऽथ यः पौर्णमासेनैव पौर्णमासीं यजतऽआमावास्येनामावास्यामसपत्ना हैवास्यानुपबाधा श्रीर्भवति ॥६॥

पौर्णमासेन वै देवाः । पौर्णमासीं यजमाना ऽआमावास्येनामावास्यां क्षिप्रऽएव पाप्मानमपाघ्नत क्षिप्रं प्राजायन्त स यो ह्येवं विद्वान्पौर्णमासेनैव पौर्णमासीं यजतऽआमावास्येनामावास्यां क्षिप्रऽएव पाप्मानमपहते प्रजायते स यद्यनुनिर्वपेद्यादृक्षिणां नादक्षिणꣳ हविः स्यादिति ह्याहुर्दर्शपूर्णमासयोर्ह्यैषा दक्षिणा यदन्वाहार्य ऽइति न्वनुनिर्वाप्यस्याथाभ्युदितस्य ॥७॥

ब्राह्मणम् ॥ ३ ॥ (१-३)

वह इसलिए कि उसके यज्ञ में इन्द्र का भाग हो जाय, क्योंकि सब यज्ञ इन्द्र का है। इससे इन्द्र का भाग हवि में हो जाता है। इन्द्र का यज्ञ में ॥४॥

अमावस्या की इष्टि देकर अदिति के लिये चरु इसलिये देता है कि अमावस्या की आहुति अतिरिक्त आहुति ही है। क्योंकि इन्द्र ने पूर्णमास इष्टि करके ही वृत्र को हना था। इस वृत्र को मारने वाले इन्द्र के लिये देवों ने अमावस्या इष्टि रूपी अतिरिक्त आहुति दी थी। अतिरिक्त आहुति के पीछे फिर अतिरिक्त आहुति क्यों दे। इसलिए इसके पीछे अतिरिक्त आहुति न देनी चाहिए ॥५॥

जब पूर्णमास-इष्टि करके एक अतिरिक्त आहुति देता है। और अमावस्या-इष्टि करके एक अतिरिक्त आहुति देता है तो इससे वह शत्रु का सामना करता है। जो पौर्णमास और आमावास्य इष्टियां करता है उसकी श्री शत्रु-रहित और निर्विघ्न होती है ॥६॥

पूर्णमासी को पूर्णमासी की इष्टि और अमावस्या को अमावस्या की इष्टि करके देवों ने शीघ्र ही पापी शत्रुओं को नष्ट कर डाला और प्रजावान् हो गये। इसी प्रकार जो मनुष्य इस रहस्य को समझकर पूर्णमासी को पौर्णमास-इष्टि और अमावस्या को अमावस्या की इष्टि करता है वह शीघ्र ही शत्रु को नष्टकर देता है और प्रजावान् हो जाता है। यदि अतिरिक्त आहुति दे तो दक्षिणा भी दे। बिना दक्षिणा के हवि ठीक नहीं होती। पौर्णमास और दर्श की दक्षिणा तो अन्वाहार्य स्वयं हैं। इतना तो हुआ अतिरिक्त आहुतियों के विषय में। अब सूर्योदय के विषय में (आगे आवेगा) ॥७॥

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अध्याय १—ब्राह्मण ४

तद्धैके दृष्ट्वोपवसन्ति । श्वो नोदेतेत्यभ्रस्य वा हेतोऽनिर्जाय वाऽथोतोपवसन्त्यथैनमुताभ्युदेति स यद्यगृहीतꣳ हविरभ्युदियात्प्रज्ञातमेव तदेषेव व्रतचर्या यत्पूर्वेद्युर्दुग्धं दधि हविरातञ्चन तत्कुर्वन्ति प्रतिप्रमुञ्चन्ति वत्सांस्तान्पुनरपाकुर्वन्ति ॥१॥

तानपराह्णे पर्णशाखयाऽपाकरोति । तद्यथैवादः प्रज्ञातमामावास्यꣳ हविरेवमेव तद्यद्यु व्रतचर्यां वा नोदाशꣳसेत गृहीतं वा हविरभ्युदियादितरथो तर्हि कुर्यादेतानेव तण्डुलान्त्सुफलीकृतान्कृत्वा स येऽणीयाꣳसस्तानग्नये दात्रेऽष्टाकपालं पुरोडाशꣳ श्रपयति ॥२॥

अथ यत्पूर्वेद्युः । दुग्धं दधि तदिन्द्राय प्रदात्रेऽथ तदानीं दुग्धे विष्णवे शिपिविष्टाय तांस्तण्डुलाञ्छृते चरुꣳ श्रपयति चरुꣳ ह्येव स यत्र क्व च तण्डुलानावपति ॥३॥

कुछ लोग (चांद को चतुर्दशी को) देखकर ही उपवास (यज्ञ की तैयारी) कर लेते हैं । वे समझते हैं कि अब कल चांद न निकलेगा । इनके उपवास पर यदि बदली के कारण या देखने में भूल के कारण चांद निकल आवे और हवि न निकाली गई होवे तो वही प्रज्ञात व्रतचर्या करनी चाहिए । पहले दिन के दूध का दही हवि को गाढ़ा करने के काम में लाते है । बछड़ों को उनकी माओं का दूध पीने के लिये छोड़ देते हैं और फिर हटा लेते हैं ॥१॥

अपराह्ण में उन बछड़ों को पर्णशाखा से हटाते हैं । जैसे अमावस्या की वह हवि प्रज्ञात विधि से ही गई थी वैसी ही यहां भी । परन्तु यदि फिर व्रतचर्या न करना चाहे या हवि लेने के पश्चात् चांद निकल आवे तो अन्य प्रकार से करना चाहिए । इन तण्डुलों की भूसी छुड़ाकर और साफ़ करके छोटे दानों से 'दाता अग्नि' के लिए आठकपाल का पुरोडाश पकाता है ॥२॥

पूर्व दिन के दूध का जो दही 'इन्द्र प्रदाता' के लिए था और बड़े तण्डुलों को 'विष्णु शिपिविष्ट' के लिये दूध में पकाकर चरु बनाता है । तण्डुल जो (दूध या दही में) पकाये जाते हैं वही 'चरु' है ॥३॥

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तद्यदेवं भवति । एष वै सोमो राजा देवानामन्नं यच्चन्द्रमास्तमेतदुपैप्सीत्तमपाराप्सीत्तमस्माऽअग्निर्दाता ददातीन्द्रः प्रदाता प्रयच्छति तमस्माऽइन्द्राग्नी यज्ञं दत्तस्तेनेन्द्राग्निभ्यां दत्तेन यज्ञेन यजतेऽथ यद्विष्णवे शिपिविष्टायेति यज्ञो वै विष्णुरथ यच्छिपिविष्टायेति यमुपैप्सीत्तमपाराप्सीत्तच्छिपितमिव यज्ञस्य भवति तस्माच्छिपिविष्टायेति तत्रो यक्छक्नुयात्तद्द्यान्नादक्षिणꣳ हविः स्यादिति ह्याहुरथ यदैव नोदियादथोपवसेत् ॥४॥

ब्राह्मणम् ॥४॥ ॥ (१ ४.)

यह इसलिए है कि यह जो चन्द्रमा है वह देवों के लिए सोम अन्न है। यजमान ने उसको लेना चाहा। वह न ले सका। 'अग्नि दाता' यजमान को इसको देता है। इन्द्र प्रदाता देता है। इन्द्र और अग्नि उसको यज्ञ में देते हैं, उस इन्द्र और अग्नि द्वारा प्रदत्त यज्ञ से यज्ञ करता है। 'विष्णु शिपिविष्ट' के लिए इसलिये कि यज्ञ विष्णु है। 'शिपि विष्ट के लिए' इसलिए कि जिसको खोजा और न पाया वह यज्ञ का 'शिपित'(गंजा) भाग है। इसलिए शिपिविष्ट के लिये। इस समय जितनी दक्षिणा हो सके देवे। क्योंकि बिना दक्षिणा के हवि नहीं होती। जिस दिन चाँद न दिखाई दे उस दिन उपवास करे ॥४॥

पश्चाच्चन्द्रदर्शने नैमित्तिकेष्टिः

अध्याय १—ब्राह्मण ५

अद्यामावास्येति मन्यमान ऽउपवसति । अथैष पश्चाद्दृश्ये स हैष दिव्यः श्वा स यजमानस्य पशूनभ्यवेक्षते तदपशव्यꣳ स्यादप्रायश्चित्तिकृत ऽएतस्मादु हैतद्भीषाऽवचन्द्रमसादिति ॥१॥

छायामुपसर्पन्ति । एतेनो हैतदुपतपदाचक्षते श्वलुचितमित्येतमु हैवैतदाचक्षते ॥२॥

शशश्चान्द्रमस इति । चन्द्रमा वै सोमो देवानामन्नं तं पौर्णमास्याम-

'आज अमावस्या है' यह मानकर उपवास करता है। अब वह पश्चिम में दिखाई देता है। यह दिव्य श्वा (देवों का कुत्ता) है यह यजमान के पशुओं को तकता है (खाने के लिये)। यदि इसका प्रायश्चित्त न हो तो पशुओं के लिये हितकर न हो। वह (पशु) इस उतरने वाले चन्द्रमा से डर करे ॥१॥

छाया में चले जाते हैं। इसीलिये लोगों ने जलन का नाम श्वलुचित (कुत्ते की पीड़ा) रख छोड़ा है और इसीलिए ॥२॥

लोक 'चन्द्रमा का शश' (खरगोश) कहते हैं। चन्द्रमा देवों का सोम अन्न है।

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भिषुण्वन्ति सोऽपरपक्षेऽपऽओषधीः प्रविशति पशवो वऽअप ऽओषधीरदन्ति तदेनमेताꣳ रात्रिं पशुभ्यः संनयति ॥३॥

सोऽद्यामावास्येति मन्यमान ऽउपवसति । अथैष पश्चाद्दृश्ये तद्यजमानो यज्ञपथादेति तदाहुः कथं कुर्यादित्वा यज्ञपथाद्यजेता३ न यजेता३ ऽइति यजेत हैव न ह्यन्यदपक्रमणं भवति श्वः श्वऽएवैष ज्यायानुदेति स ऽआमावास्यविधेनेवेष्ट्वाऽथेष्टिमनुनिर्वपति तदहर्वैव श्वो वा ॥४॥

तस्य त्रीणि हवीꣳषि भवन्ति । अग्नये पथिकृतेऽष्टाकपालं पुरोडाशमिन्द्राय वृत्रघ्नेऽएकादशकपालमग्नये वैश्वानराय द्वादशकपालं पुरोडाशम् ॥५॥

स यदग्नये पथिकृते निर्वपति । अग्निर्वै पथः कर्ता स यस्मादेवादो यजमानो यज्ञपथादेति तमेनमग्निः पन्थानमापादयति ॥६॥

अथ यदिन्द्राय वृत्रघ्ने । पाप्मा वै वृत्रो यो भूतेर्वा यित्वा तिष्ठति कल्याणात्कर्मणः साधोस्तमेनदिन्द्रेणैव वृत्रघ्ना पाप्मानं वृत्रꣳ हन्ति तस्मादिन्द्राय वृत्रघ्ने ॥७॥

उसको पूर्णमासी के दिन निचोड़ते हैं। वह दूसरे पक्ष में जलों में और ओषधियों में प्रविष्ट हो जाता है। पशु ओषधि और जल को खाते हैं। अमावस्या की रात को वह इस चन्द्रमा को पशुओं में से इकट्ठा करता है। (तात्पर्य यह है कि पूर्णमासी का चांद सोम है। यह सोम ओषधियों और जल में गया। वहां से पशुओं में आया। अब पशुओं से दूध निकाला गया। इस प्रकार अमावस्या के दिन जो हवि बना वह उसी चन्द्रमा का रूप है) ॥३॥

'आज अमावस्या है' यह मानकर वह उपवास करता है। यह जो पश्चिम की ओर दिखाई देता है। इससे यजमान यज्ञ के पथ से हट जाता है। इस पर लोग पूछते हैं कि जब पथ से हट जाय तो क्या करे यज्ञ करे या न करे। यज्ञ अवश्य करे और तो कोई मार्ग ही नहीं है। चन्द्रमा दिन-प्रतिदिन बढ़ता है। अमावस्या वाली इष्टि के समान इष्टि करके प्रतिरिक्त आहुति के लिये निकालता है उसी दिन या दूसरे दिन ॥४॥

उसकी तीन हवियां होती हैं। 'अग्नि पथिकृत्' के लिये आठ कपालों का पुरोडाश, 'इन्द्र वृत्रघ्न' के लिये ग्यारह कपाल, 'अग्नि वैश्वानर' के लिये बारह कपालों का पुरोडाश ॥५॥

'अग्नि पथिकृत' के लिये क्यों आहुति निकालता है ? अग्नि ही पथ प्रदर्शक है।' यजमान इस यज्ञ मार्ग से हट गया हो इसलिये यह अग्नि उसको मार्ग पर लगा देता है ॥६॥

'इन्द्र वृत्रघ्न' के लिए इसलिए कि वृत्र नाम है पाप का जो प्राणियों को कल्याण मार्ग तथा शुभ कर्म से रोकता है। इस वृत्रघ्न इन्द्र के द्वारा पाप रूपी वृत्र का वध करता है। इसलिये 'इन्द्र वृत्रघ्न' के लिये ॥७॥

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अथ यदग्नये वैश्वानराय । द्वादशकपालं पुरोडाशं निर्वपति यत्र वाऽइन्द्रो वृत्रमहंस्तमग्निना वैश्वानरेण समदहत्तदस्य सर्वं पाप्मानꣳ समदहत्तथोऽएवैष ऽएदिन्द्रेणैव वृत्रघ्ना पाप्मानं वृत्रꣳ हत्वा तमग्निना वैश्वानरेण संदहति तदस्य सर्वं पाप्मानꣳ संदहति स यो हैवं विद्वानेतयेष्ट्या यजते न हास्याल्पश्चन पाप्मा परिशिष्यते ॥८॥

तस्यै सप्तदश सामिधेन्यो भवन्ति । उपाꣳशु देवता यजति याःकामयते ता याज्याऽनुवाक्याः करोत्येवमाज्यभागावेवꣳ संयाज्ये ॥९॥

तिसृधन्वं दक्षिणां ददाति । धन्वना वै श्वानं बाधन्ते तदेतमेवैतद्बाधते यत्तिसृधन्वं दक्षिणां ददाति ॥१०॥

दण्डं दक्षिणां ददाति । दण्डेन वै श्वानं बाधन्ते तदेतमेवैतद्बाधते यद्दण्ड दक्षिणां ददात्येषाऽन्वादिष्टा दक्षिणा दद्यात्त्वेवास्यामप्यन्यद्याऽइतरा दक्षिणा-स्तासां यत्सम्पद्येन सा हैषा पशव्येष्टिस्तयाऽप्यनभ्युद्दृष्टो यजेतैव ॥११॥

ब्राह्मणम् ॥ ५ ॥ १. ५. ॥

'अग्नि वैश्वानर के लिये' बारह कपाल का पुरोडाश क्यों निकालता है ? जब इन्द्र ने वृत्र को मारा तो अग्नि वैश्वानर के द्वारा उसे जलाया । और उस वृत्र के पाप को भी जला दिया । इसी प्रकार यह यजमान भी 'अग्नि वैश्वानर' की सहायता से पापी वृत्र को जला देता है उसके पाप को भस्मीभूत कर देता है । जो इस रहस्य को समझकर यज्ञ करता है उसका लेशमात्र भी पाप नहीं रह जाता ॥८॥

इसके लिये सत्रह समिधेनियाँ होती हैं । वह देवताओं के लिये धीरे-धीरे आहुति देता है, जिन मंत्रों को चाहता है उन्हीं को याज्या और अनुवाक्या बना लेता है । इसी प्रकार दो आज्य भाग और दो संयाज्य ॥९॥

दक्षिणा में तीन तीर वाला धनुष देता है । धनुष से कुत्ते को रोकते हैं । तीन तीर वाले धनुष को देकर वह इस चन्द्रमा रूपी कुत्ते को रोकता है ॥१०॥

दक्षिणा में एक डंडा देता है । डंडे से कुत्ते को मारते हैं । डंडे को दक्षिणा मे देता है, इसलिये कि इस चन्द्रमा रूपी कुत्ते को मारे । यह तो नियत दक्षिणा है । और भी जो दक्षिणा हो सके देवे । यह पशु सम्बन्धी इष्टि है । चांद न दिखाई दे तब भी इष्टि करे ही ॥११॥

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अध्याय १--ब्राह्मण ६

आपो ह वाऽइदमग्रे सलिलमेवास । ता ऽअकामयन्त कथं नु प्रजायेमहीति ता ऽअश्राम्यंस्तास्तपोऽतप्यन्त तासु तपस्तप्यमानासु हिरण्मयमाण्डꣳ सम्बभूवा-जातो ह तर्हि सवत्सर ऽआस तदिदꣳ हिरण्मयमाण्डं यावत्संवत्सरस्य वेला तावत्पर्यप्लवत ॥१॥

ततः संवत्सरे पुरुषः समभवत् । प्रजापतिस्तस्मादु संवत्सरऽएव स्त्री वा गौर्वा वडवा वा विजायते संवत्सरे हि प्रजापतिरजायत स ऽइदꣳ हिरण्मयमाण्डं व्यरुजन्नाह तर्हि काचन प्रतिष्ठाऽऽस तदेनमिदमेव हिरण्मयमाण्डं यावत्संवत्सरस्य वेलाऽऽसीत्तावद्बिभ्रत्पर्यप्लवत ॥२॥

स संवत्सरे व्याजिहीर्षत् । स भूरिति व्याहरत्सेयं पृथिव्यभवद्भुव ऽइति तदिदमन्तरिक्षमभवत्स्वरिति साऽसौ द्यौरभवत्तस्मादु संवत्सरऽएव कुमारो व्याजि-हीर्षति संवत्सरे हि प्रजापतिर्व्याहरत् ॥ ३॥

स वाऽएकाक्षरद्व्यक्षराण्येव । प्रथमं वदन्प्रजापतिरवदत्तस्मादेकाक्षरद्व्य-क्षराण्येव प्रथमं वदन्कुमारो वदति ॥४॥

पहले जल 'सलिल' ही थे । उन्होंने चाहा कि कैसे प्रजा उत्पन्न करें । उन्होंने श्रम किया तप किया । उनके तप करने पर हिरण्मय अण्डा उत्पन्न हुआ । उस समय संव-त्सर न था । यह हिरण्मय अंडा संवत्सर तक तैरता रहा ॥१॥

तब संवत्सर में पुरुष उत्पन्न हुआ । वह प्रजापति था । इसलिये स्त्री या गौ या घोडी साल भर में बच्चा देती है क्योंकि प्रजापति साल भर में हुआ था । उसने इस हिरण्मय अंड़े को तोड़ा । तब कोई प्रतिष्ठा (सहारा या ठहरने का स्थान) न थी । यह हिरण्मय अंडा वर्ष भर तक तैरता रहा ॥२॥

साल भर पीछे उसने बोलने की इच्छा की । उसने कहा 'भूः' । वह पृथिवी हो गई । उसने कहा 'भुवः' यह अन्तरिक्ष हो गया । उसने कहा 'स्वः' वह द्यौलोक हो गया । इसलिये बच्चा साल भर में बोलने की इच्छा करता है क्योंकि प्रजापति ने साल भर में बोलने की इच्छा की थी । उस प्रजापति ने पहले एकाक्षरी या दो अक्षरी शब्द कहे थे । इसलिये बच्चा जब पहले बोलता है तो एक या दो अक्षर ही बोलता है ॥४॥

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तानि वाऽएतानि । पञ्चाक्षराणि तान्पञ्चऽर्तूनकुरुत तऽइमे पञ्चर्तवः स ऽएवमिमाँल्लोकाञ्जातान्त्संवत्सरे प्रजापतिरभ्युदतिष्ठत्तस्मादु संवत्सरऽएव कुमार ऽउत्तिष्ठासति संवत्सरे हि प्रजापतिरुदतिष्ठत् ॥५॥

स सहस्रायुर्जज्ञे । स यथा नद्यै पारं परापश्येदेवꣳ स्वस्यायुषः पारं पराचख्यौ ॥६॥

सोऽर्चञ्छ्राम्यंश्चचार प्रजाकामः । स ऽआत्मन्येव प्रजापतिमधत्त स ऽआस्येनैव देवानसृजत ते देवा दिवमभिपद्यासृज्यन्त तद्देवानां देवत्वं यद्दिवमभिपद्यासृज्यन्त तस्मै ससृजानाय दिवेवास तद्वेव देवानां देवत्वं यदस्मै ससृजानाय दिवेवास ॥७॥

अथ योऽयमवाङ् प्राणः । तेनासुरानसृजत तऽइमामेव पृथिवीमभिपद्यासृज्यन्त तस्मै ससृजानाय तम ऽइवास ॥८॥

सोऽवेत् । पाप्मानं वाऽअसृक्षि यस्मै मे ससृजानाय तम—ऽइवाभूदिति तांस्तत ऽएव पाप्मनाऽविध्यत्ते तत ऽएव पराभवंस्तस्मादाहुर्नैतदस्ति यद्दैवासुरं यदिदमन्वाख्याने त्वदुद्यतऽइतिहासे त्वत्ततो ह्येव तान्प्रजापतिः पाप्मनाऽविध्यत्ते तत ऽएव पराभवन्निति ॥९॥

ये पाँच अक्षर हुये (भूः भुवः स्वः) इनके उसने पांच ऋतु बनाये । इसलिए वर्ष में पांच ऋतु होते हैं । इन उत्पन्न लोकों के ऊपर प्रजापति साल भर में खड़ा हुआ । इस लिये बच्चा साल भर में खड़ा होने लगता है । क्योंकि साल भर में ही प्रजापति खड़ा हुआ था ॥५॥

वह हजार वर्ष की आयु वाला बनाया गया । जैसे कोई नदी के उस पार देखता है इसी तरह उसने अपनी आयु के उस पार देखा ॥६॥

वह संतान की इच्छा से अर्चना तथा श्रम करता रहा । उसने अपने में प्रजा उत्पत्ति की शक्ति धारण की । उसने मुख से देव उत्पन्न किये । वह देव द्यौलोक में प्रवेश होते समय उत्पन्न हुये । द्यौलोक में प्रवेश होते समय उत्पन्न हुए यही देवों का देवत्व है । उनके उत्पन्न होने पर दिन हुआ । देवों का यही देवत्व है कि उनके उत्पन्न होने पर दिन हुआ ॥७॥

जो उसका नीचे का प्राण है उससे उसने असुर उत्पन्न किये । वे इस पृथिवी में प्रवेश करने पर उत्पन्न हुये । उनके उत्पन्न करने पर उसके लिए अन्धकार सा हो गया ॥८॥

उसने जाना कि मैंने पाप को उत्पन्न कर दिया क्योंकि तब से मेरे लिए अन्धकार सा है । तब उसने उनको पाप से बींध दिया । तब वे पराजित हो गये । इसी पर लोग कहते हैं कि देवासुर संग्राम के विषय में जो आख्यान में है या इतिहास में, वह ठीक नहीं है । प्रजापति ने उनको पाप से बींधा तब वे पराजित हुए ॥९॥

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तस्मादेतदृषिणाऽभ्यनूक्तम् । न त्वं युयुत्से कतमच्च नाहन्नं तेऽमित्रो मघवन्कश्चनास्ति । मायेत्सा ते यानि युद्धान्याहुर्नाद्य शत्रून्ननु पुरा युयुत्स ऽइति ॥१०॥

स यदस्मै देवान्त्ससृजानाय । दिवेवास तदहरकुरुताथ यदस्माऽअसुरान्त्स-सृजानाय तम--ऽइवास ताꣳ रात्रिमकुरुत तेऽअहोरात्रे ॥११॥

स ऽऐक्षत प्रजापतिः । सर्वं वाऽअत्सारिषं य ऽइमा देवता ऽअसृक्षीति स सर्वत्सरोऽभवत्सर्वत्सगे ह वै नामैतद्यत्संवत्सर ऽइति स यो हैवमेतत्संवत्सरस्य सर्वत्सरत्वं वेद यो हैनं पाप्मा मायया त्सरति न हैनꣳ सोऽभिभवत्यथ यमयभि-चरत्यभि हैवैनं भवति य ऽएवमेतत्संवत्सरस्य सर्वत्सरत्वं वेद ॥१२॥

स ऽऐक्षत प्रजापतिः । इमं वाऽआत्मनः प्रतिमामसृक्षि यत्संवत्सरमिति तस्मादाहुः प्रजापतिः संवत्सर ऽइत्यात्मनो ह्येतं प्रतिमामसृजत यद्वेव चतुरक्षरः संवत्सरश्चतुरक्षरः प्रजापतिस्तेनो हैवास्यैष प्रतिमा ॥१३॥

ता वाऽएताः । प्रजापतेरधिदेवता ऽअसृज्यन्ताग्निरिन्द्रः सोमः परमेष्ठी प्राजापत्यः ॥१४॥

इसलिए ऋग्वेद में कहा है

न त्वं युयुत्से कतमच्च नाहर्न तेऽमित्रो मघवन्कश्चनास्ति ।
मायेत्सा ते यानि युद्धान्याहुर्नाद्य शत्रून्ननु पुरा युयुत्से ।।

हे मघवन् तू एक दिन भी नहीं लड़ा । न तेरा कोई शत्रु है । जो तेरे युद्ध हैं वे माया ही हैं । तू किसी शत्रु से न आज लड़ा न पहले ।।।।१०।।

देवों को सृज कर जो उसके लिये प्रकाश हो गया उससे उसने दिन उत्पन्न किया । असुरों को उत्पन्न करके जो उसे अन्धेरा मिला उससे उसने रात उत्पन्न की । इस प्रकार दिन रात हुए ॥११॥

प्रजापति ने सोचा, "यह जो मैंने देवता बनाये, यह सब मैंने चुरा लिया । इसका सर्व+त्सर या सर्वत्सर हो गया । सर्वत्सर का ही नाम संवत्सर है । जो संवत्सर के सर्वत्सर को जानता है उसको यदि कोई पाप या माया से छलता है तो उसका पराजय नहीं होता । जो संवत्सर के सर्वत्सर को जानता है उसको कोई धोखा नहीं दे सकता । (शायद तात्पर्य यह है कि संवत्सर छल से संसार की आयु को चुरा ले जाता है) ॥१२॥

उसने सोचा, कि मैंने अपनी निज की प्रतिमा बनाई है यह जो संवत्सर बनाया है । इसलिए कहते हैं कि संवत्सर प्रजापति ही है । क्योंकि उसने यह अपनी प्रतिमा बनाई है, संवत्सर में चार अक्षर हैं । प्रजापति में चार अक्षर हैं, इसलिए संवत्सर प्रजापति की प्रतिमा है ॥१३॥

प्रजापति से इतने देवता उत्पन्न हुए—अग्नि, इन्द्र, सोम, परमेष्ठी प्राजापत्य ॥१४॥

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ताः सहस्रायुषो जज्ञिरे। ता यथा नद्यै पारं परापश्येदेवꣳ स्वस्यायुषः पार पराचख्युः ॥१५॥

ता ऽअर्चन्त्यः श्राम्यन्तश्चेरुः। तत ऽएतं परमेष्ठी प्राजापत्यो यज्ञमपश्यद्यद्दर्शपूर्णमासौ ताभ्यामयजत ताभ्यामिष्ट्वाऽकामयताहमेवेदꣳ सर्वꣳ स्यामिति स ऽआपोऽभवदापो वाऽइदꣳ सर्वं ता यत्परमे स्थाने तिष्ठन्ति यो हीहाभिखनेदपऽ एवाभिविन्देत्परमाद्वाऽएनत्स्थानाद्वर्षति यद्दिवस्नस्मात्परमेष्ठी नाम ॥१६॥

स परमेष्ठी प्रजापतिं पितरमब्रवीत्। कामप्रं वाऽअहं यज्ञमदर्शं तेन त्वा याजयानीति तथेति तमयाजयत्स ऽइष्ट्वाऽकामयताहमेवेदꣳ सर्वꣳ स्यामिति स प्राणोऽभवत्प्राणो वाऽइदꣳ सर्वमयं वै प्राणो योऽयं पवते स प्रजापतिस्तस्य दृष्टिर्यदेव वेदेत्थाद्वातीति यद्वै किंच प्राणि स प्रजापतिः स यो हैवमेतां प्रजापतेर्दृष्टिं वेदाऽऽविरिव हैव भवति ॥१७॥

स प्रजापतिरिन्द्रं पुत्रमब्रवीत्। अनेन त्वा कामप्रेण यज्ञेन याजयानि येन मामिदं परमेष्ठ्यीयजदिति तथेति तमयाजयत्स ऽइष्ट्वाऽकामयताहमेवेदꣳ सर्वꣳ स्यामिति स वागभवद्वाग्वाऽइदꣳ सर्वं तस्मादाहुरिन्द्रो वागिति ॥१८॥

वे सहस्र वर्ष की आयु वाले बनाये गये। उन्होंने अपनी आयु के पार देखा जैसे कोई नदी के उस पार देखे ॥१५॥

वे अर्चना और श्रम करते रहे। वहाँ परमेष्ठी प्राजापत्य ने इस यज्ञ को देखा जो दर्शपौर्णमास यज्ञ है। उन दोनों यज्ञों को किया। इन इष्टियों को करके कामना की कि मैं यहां 'सब कुछ' हो जाऊं। वह जल (आपः) हो गया क्योंकि यहाँ जल 'सब कुछ' हैं क्योंकि वे परम स्थान (दूर देश) में रहते हैं। जो इनको खोद कर निकालता हैं वही पाता है। दूर स्थान (परम स्थान) से बरसता है। इसलिये इसका नाम परमेष्ठी है ॥१६॥

उस परमेष्ठी नें पिता प्रजापति से कहा, "मैंनें एक कामना देने वाला यज्ञ देखा है। उससे तेरी पूजा करूंगा। उसने कहा, "अच्छा"। उसके लिए यज्ञ किया। उसने इच्छा करके चाहा कि मैं यहाँ सब कुछ हो जाऊं। वह प्राण हो गया। प्राण यहां सब कुछ है क्योंकि यह जो बहता है (वायु) वह प्राण ही है। वह प्रजापति है। जो कोई जानता है कि यह जो बहता है वह प्रजापति की आंख है और प्राणि प्रजापति है और जो प्रजापति की इस दृष्टि को समझता है वह आविर्भूत ही हो जाता है ॥१७॥

उस प्रजापति ने पुत्र इन्द्र से कहा, "जो यज्ञ मेरे लिए परमेष्ठी ने किया है उसी कामप्र" अर्थात् कामनाओं के पूर्ण करने वाले यज्ञ को मैं तुम्हारे लिए करना चाहता हूं। उसने कहा, "अच्छा"। उसने यज्ञ किया। उसने यज्ञ करके चाहा कि मैं सब कुछ हो जाऊं। वह वाणी हो गया। वाणी ही सब कुछ है। इसलिए कहते हैं "इन्द्र वाक्" है ॥१८॥

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स ऽइन्द्रोऽग्नीषोमौ भ्रातरावब्रवीत् । अनेन वां कामप्रेण यज्ञेन याजयानि येन मामिदं पिता प्रजापतिरयीयजदिति तथेति तावयाजयत्त विष्ट्वाऽकामयेतामावमेवेदꣳ सर्वꣳ स्यावेति तयोरन्नाद ऽएवान्यतरोऽभवदन्नमन्यतरोऽन्नाद ऽएवाग्निरभवदन्नꣳ सोमोऽन्नादश्च वाऽइदꣳ सर्वमन्नं च ॥१९॥

ता वाऽएताः । पञ्च देवता ऽएतेन कामप्रेण यज्ञेनायजन्त ता यत्कामा ऽअयजन्त स ऽआभ्यः कामः समार्ध्यत यत्कामो ह वाऽएतेन यज्ञेन यजते सोऽस्मै कामः समृध्यते ॥२०॥

तऽइष्ट्वा प्राचीं दिशमपश्यन् । तां प्राचीमेवाकुर्वत सेयं प्राच्येव दिक्तस्मादिमाः प्रजाः प्राच्यः सर्पन्ति प्राचीꣳ ह्येतामकुर्वतोपैनामितः कुर्वीमहीति तामूर्जमकुर्वतेमां खलूर्जं पश्येमेति साऽसौ द्यौरभवत् ॥२१॥

अथ दक्षिणां दिशमपश्यन् । तां दक्षिणामेवाकुर्वत सेयं दक्षिणैव दिक्तस्मादु दक्षिणत ऽएव दक्षिणा ऽउपतिष्ठन्ते दक्षिणतोऽभ्यवाजन्ति दक्षिणाꣳ ह्येतामकुर्वतोपैनामितः कुर्वीमहीति तं लोकमकुर्वतेमं खलु लोकं पश्येमेति तदिदमन्तरिक्षमभवदेष वै लोकः सा यथा हैवेयं प्रतिष्ठाऽविरस्मिँल्लोके पृथिव्येवमु हैवैषा प्रतिष्ठाऽविरमुष्मिँल्लोकऽइदमन्तरिक्षꣳ स यदिह सन्नमुं लोकं न पश्यति तस्मा-

उस इन्द्र ने अग्नि और सोम दोनों भाइयों से कहा, "जिस यज्ञ को मेरे पिता प्रजापति ने मेरे लिए किया, उसी 'कामप्र' यज्ञ को मैं आप दोनों के लिए करना चाहता हूं।" उन्होंने कहा, 'अच्छा।' उसने उन दोनों के लिए यज्ञ किया। यज्ञ करके उन दोनों ने चाहा कि हम यहां सब कुछ हो जायें। उनमें से एक अन्न का खाने वाला हो गया और दूसरा अन्न हो गया। अग्नि अन्नाद हो गया और सोम अन्न। ये सब जगत् दो ही हैं अन्नाद और अन्न ॥१९॥

इन पांच देवताओं ने कामप्र यज्ञ किया। इन्होंने जिस कामना से यज्ञ किया वह कामना इनकी पूरी हो गई। जो कोई इस यज्ञ को जिस कामना से करता, उसकी वह कामना पूरी हो जाती है ॥२०॥

उन्होंने यज्ञ करके पूर्व दिशा को देखा। उन्होंने उसको सामने की दिशा बना लिया। यह प्राची दिशा है। इसलिए यह सब प्राणी आगे को ही चलते हैं। इसको प्राची अर्थात् सामने की दिशा बनाकर उन्होंने कहा कि इसको ऊर्ज या शक्ति वाली दिशा बनावें। ऊपर को देखें। इससे द्यौ हो गया ॥२१॥

अब दक्षिण दिशा को देखा उसको दाहिनी दिशा बना लिया। इसलिए दक्षिणा या गौ वेदी की दाहिनी ओर खड़ी होती है और दक्षिण की ओर से ही हांकी जाती है। इस दिशा को दाहिनी दिशा बनाते हुए उन्होंने इसको अच्छा बनाना चाहा। उन्होंने इसको लोक बनाया। "लोक को देखें।" यह अन्तरिक्ष हो गया। यह अन्तरिक्ष लोक है। जैसे इस लोक में पृथिवी सब चीज़ों का आधार है वैसे ही उस लोक में अन्तरिक्ष। लोग

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दाहुः परोऽक्षमसौ लोक ऽइति ॥२२॥

अथ प्रतीचीं दिशमपश्यन् । तामाशामकुर्वत तस्माद्यत्प्राङ् सृत्वा विन्दत ऽएतामेव तेन दिशमेत्याशाꣳ ह्येतामकुर्वतोपैनामितः कुर्वीमहीति ताꣳ श्रियमकुर्वतेमां खलु श्रियं पश्येमेति सेयं पृथिव्यभवच्छ्रीर्वाऽइयं तस्माद्योऽस्यां भूयिष्ठं विन्दते स ऽएव श्रेष्ठो भवति ॥२३॥

अथोदीचीं दिशमपश्यन् । तामपरेऽकुर्वतोपैनामितः कुर्वीमहीति तं धर्ममकुर्वत धर्मो वाऽआपस्तस्माद्यदेमं लोकमाप ऽआगच्छन्ति सर्वमेवेदं यथाधर्मं भवत्यथ यदावृष्टिर्भवति बलीयानेव तर्ह्यबलीयस ऽआदत्ते धर्मो ह्यापः ॥२४॥

ता वाऽएताः । एकादश देवताः पञ्च प्रयाजाः द्वावाज्यभागौ स्विष्टकृत्त्रयोऽनुयाजाः ॥२५॥

ता ऽएकादशाहुतयः । एताभिर्वाऽआहुतिभिर्देवा ऽइमाँल्लोकानजयन्नेता दिशस्तथोऽएवैष ऽएताभिराहुतिभिरिमाँल्लोकाञ्जयत्येता दिशः ॥२६॥

चतस्रोऽवान्तरदिशः । तऽएव चत्वारः पत्नीसंयाजा ऽअवान्तरदिशो वै देवाश्चतुर्भिः पत्नीसंयाजैरजयन्नवान्तरदिश ऽउऽएवैष ऽएतैर्जयति ॥२७॥

यहां बैठे हुए उस लोक को नहीं देख सकते इसलिये कहते हैं कि वह लोक परोक्ष है ॥२२॥

अब पश्चिम दिशा को देखकर उसको आशा बनाया । इसलिए जब आगे या पूर्व दिशा में चलकर कामना का लाभ करता है तो फिर इसी दिशा को आता है, क्योंकि इसको आशा बनाया था । मैं इसको सुधारूं । इससे वह श्री हो गई । इसको 'श्री' के रूप में देखूं । इससे वह पृथ्वी हो गई । यह पृथ्वी श्री है । इसलिये जिसके पास बहुत पृथ्वी होती है वह श्रेष्ठ होता है ॥२३॥

अब उत्तर की दिशा को देखकर उसको 'जल' बनाया । 'इसको सुधारूं' इस प्रकार उसको धर्म बनाया । क्योंकि 'जल' धर्म है । इसलिए जब जल इस लोक में आते हैं तो यह सब संसार यथाधर्म (धर्म के अनुकूल) हो जाता है । जब वर्षा नहीं होती है, तो शक्तिशाली कमजोर से छीन लेता है क्योंकि आप (जल) धर्म हैं ॥२४॥

ये ग्यारह देवता हैं पाँच प्रयाज, दो आज्यभाग, स्विष्टकृत्, और तीन अनुयाज्य ॥२५॥

ग्यारह आहुतियां हैं । इन्हीं आहुतियों द्वारा देवों ने इन लोकों को जीता । और इन दिशाओं को भी । इसी प्रकार यजमान भी इन आहुतियों द्वारा इन लोकों और इन दिशाओं को जीत लेता है ॥२६॥

अन्तर दिशायें चार हैं । यही चार पत्नीसंयाज हैं । इन पत्नीसंयाजों से ही देवों ने अन्तर दिशाओं को जीता था । इन्हीं के द्वारा यह यजमान भी अन्तर दिशाओं को जीतता है ॥२७॥

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अथेडा । अन्नाद्यमेवैतया देवा ऽअजयँस्तथोऽएवैष ऽएतयाऽन्नाद्यमेव जयत्येषा नु देवत्रा दर्शपूर्णमासयोः सम्पत् ॥२८॥

अथाध्यात्मम् । पञ्चेमे पुरुषे प्राणा ऽऋते चक्षुभ्यां तऽएव पञ्च प्रयाजाश्चक्षुषीऽआज्यभागौ ॥२९॥

अयमेवावाङ् प्राणः स्विष्टकृत् । स यत्तमभ्यर्धं ऽइवेनराभ्य ऽआहुतिभ्यो जुहोति तस्मादेतस्मात्प्राणात्सर्वे प्राणा बीभत्सन्तेऽथ यत्स्विष्टकृते सर्वेषाꣳ हविषाꣳसमवद्यति तस्माद्यत्किंचेमान्प्राणानापद्यतऽएतमेव तत्सर्वꣳ समवैति ॥३०॥

त्रीणि शिश्नानि । तऽएव त्रयोऽनुयाजाः स योऽयं वर्षिष्ठोऽनुयाजस्तदिदं वर्षिष्ठमिव शिश्नं तं वाऽअनवानन्यजेदित्याहुस्तथो हास्यैतदमृध्रं भवतीति ॥३१॥

स वै सकृदवान्यात् । एकꣳ ह्येतस्य पर्वाथ यदपर्वꣳ स्यात्प्रतृण्णं वैव तिष्टेल्लम्बेत वातस्मादेतदुच्च तिष्ठति पद्यते च तस्मात्सकृदवान्यात् ॥३२॥

द्वौ बाहू द्वाऽऊरू । तऽएव चत्वारः पत्नीसंयाजाः प्रतिष्ठायऽएव प्राण ऽइडा यत्तां नाग्नौ जुहोति यत्साऽप्रदग्धेव तस्मादयमनवतृण्णः प्राणः ॥३३॥

अस्थ्येव याज्यानुवाक्याः । माꣳसꣳ हविस्तन्मितं छन्दो यद्याज्यानुवाक्या-

अब ईडा के विषय में । ईडा द्वारा ही देवों ने भोजन पाया था । इसी प्रकार यजमान भी ईडा द्वारा ही भोजन प्राप्त करता है । दर्श और पौर्णमास इष्टियों की यह देवों सम्बन्धी पूर्णता हुई ॥२८॥

अब अध्यात्म । पुरुष में पांच प्राण हैं । आंखों को छोड़कर । ये पांच प्रयाज हैं । दो आज्य भाग दो आंखें हैं ॥२९॥

यह नीचे का प्राण स्विष्टकृत् है । इस आहुति को अन्य आहुतियों से अलग देता है । इसलिए सब प्राण इस प्राण से डर कर अलग हो जाते हैं । स्विष्टकृत् के लिए सब हवियों में से काट-काट कर निकालता है, इसलिए जो कुछ चीज इन प्राणों में प्रविष्ट होती है, वह इस प्राण में भी जाती है ॥३०॥

तीन अनुयाज तीन शिश्न हैं । इनमें जो सबसे मुख्य अनुयाज है वह मुख्य शिश्न है । लोगों का कहना है कि इस आहुति को बिना सांस लिए (अर्थात् सांस रोक कर) दे तभी यह सफल होगी ॥३१॥

परन्तु एक बार सांस ले लेवे । क्योंकि इस (शिश्न) में एक जोड़ होता है । यदि कोई जोड़ न होता तो या तो लटका रहता । यह सीधा खड़ा रहता । परन्तु वह लटका भी रहता है और खड़ा भी । इसलिए एक बार सांस लेना चाहिए ॥३२॥

चार पत्नीसंयाज दो बाहू हैं और दो जंघा । यह प्राण प्रतिष्ठा भी है और ईडा भी । ईडा की अग्नि में आहुति नहीं दी जाती । वह बिना जली रहती है । इसलिए यह प्राण विभाजित नहीं होता ॥३३॥

याज्य तथा अनुवाक्य हड्डियां है । हवि मांस हैं । याज्य और अनुवाक्य नपे नपाए छन्द हैं इसलिए मोटे और पतले आदमी की हड्डियां एक सी होती हैं । हवि चूंकि कभी

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स्तस्मादु समावत्न्त्येवाम्थीनि मेद्यतश्च कृश्यतश्च भवन्त्यथ यद्भूय ऽइव च हविर्गृह्णाति कनीयऽइव च तस्मादु माᳬमान्येव मेद्यतो मेद्यन्ति माᳬमानि कृश्यतः कृश्यन्ति तेनैतेन यज्ञेन यां कामयते देवतां तां यजति यस्यै हविर्भवति ॥३४॥

ता वाऽएताः। अ पोढार्या ऽआहुतयो भवन्ति स यद्धैतासामपोढरेद्यथैकमङ्गᳬ श्रृणीयात्प्राणं वा निर्हृण्यादेवं तदन्यान्येव हवीᳬष्युप चाह्रियन्तेऽप च ह्रियन्ते ॥३५॥

ता वाऽएताः। षोडशाहुतयो भवन्ति षोडशकलो वै पुरुषः पुरुषो यज्ञस्तस्मात्षोडशाहुतयो भवन्ति ॥३६॥

ब्राह्मणम् ॥ ६ ॥ १. ६. ॥

कम ली जाती है कभी अधिक, इसलिये मोटे आदमी का मांस बहुत होता है पतले का कम। इस यज्ञ से जिस देवता की कामना करता है और जिसके लिए आहुति होती है उसी देवता के लिए आहुति देता है ॥३४॥

ये आहुतियां अत्यन्त आवश्यक होती हैं। यदि इनमें से कोई आहुति छूट जाय तो या तो कोई अंग भंग हो जाय या प्राण में गड़बड़ हो जाय। अन्य आहुतियां बढ़ घट सकती हैं ॥३५॥

ये सोलह आहुतियां होती हैं। पुरुष में सोलह कला होती हैं। पुरुष यज्ञ है। इसलिए १६ आहुतियां होती हैं ॥३६॥

व्रतोपायन-मीमांसा

अध्याय १—ब्राह्मण ७

तद्वाऽअदो व्रतोपायनऽउद्यते। यदि नाश्नाति पितृदेवत्यो भवति यद्युऽअश्नाति देवानत्यश्नातीति तदारण्यमश्नीयादिति तत्र स्थापयन्ति ॥१॥

स यदि ग्राम्या ऽओषधीरश्नाति। पुरोडाशस्य मेधमश्नाति यद्यारण्याऽओषधीरश्नाति बार्हिषो मेधमश्नाति यदि वानस्पत्यमश्नातीध्मस्य मेधमश्नाति

व्रत की तैयारी करने पर प्रश्न यह है कि यदि नहीं खाता तो पितृ देवत्य हो जाता है, यदि खाता है तो देवों को छोड़कर खाता है। इसलिये यह व्यवस्था कर दी कि बन में उपजी वस्तुयें खावें ॥१॥

यदि वह गांव में उत्पन्न हुई ओषधियां खायेगा तो पुरोडाश के मेध को खायेगा। यदि बन की ओषधियों को खायेगा तो बर्हियों के मेध (रस) को खायेगा। यदि वनस्पति

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यदि पयः पिबति सान्नाय्यस्य चाज्यस्य च मेधमश्नाति यद्यपः पिबति प्रणीतानां मेधमश्नाति यदि नाश्नाति पितृदेवत्यो भवति ॥२॥

तदाहुः । किमयनमिति स्वयꣳ हैवैते रात्रोऽग्निहोत्रं जुहुयात्स यद्धुत्वा प्राश्नाति तेनापितृदेवत्यो भवत्याहुतिर्वाऽएषा स यदेवैतामात्मन्नाहुतिं जुहोति तेनोऽएतेषां मेधानां नाश्नाति ॥३॥

एते ह वै रात्री । सर्वा रात्रयः समवयन्ति या ऽआपूर्यमाणपक्षस्य रात्रयस्ताः सर्वाः पौर्णमासीꣳ समवयन्ति या ऽअपक्षीयमाणपक्षस्य रात्रयस्ताः सर्वा ऽअमावास्याꣳ समवयन्ति स यो हैवं विद्वान्त्स्वयमुपवसथे जुहोति सर्वदा हैवास्य स्वयꣳ हुतं भवति ॥४॥

ब्राह्मणम् ॥ ७ ॥ १. ७. ॥

खायेगा तो समिधा के मेध को खायेगा। यदि घी पियेगा तो सांनाय्य और आज्य के मेध को पियेगा। यदि जल पियेगा तो प्रणीतों के मेध को पियेगा। यदि कुछ न खायेगा तो पितृदेवत्य होगा। (पितृदेवत्य का अर्थ है कि पितरों के अर्पण हो जायेगा अर्थात् मर जायेगा) ॥२॥

इस पर कहते हैं कि क्या करना चाहिये ? इन दोनों रात्रियों (दर्श और पूर्णमासी) में स्वयं अग्निहोत्र करे। यदि आहुति के पीछे खायेगा तो पितृदेवत्य न होगा। यह आहुति है, चूंकि स्वयं अपने में ही आहुति देता है, इसलिये उन मेघों का भाग नहीं खाता ॥३॥

इन दो रातों में अन्य रात्रियों का समवाय हो जाता है। जो बढ़ते हुये चांद की (शुक्ल पक्ष की) रातें हैं, वे पूर्णमासी में और जो घटते हुये चांद (कृष्ण पक्ष) की वे अमावस्या में। जो इस रहस्य को समझकर उपवास के दिन स्वयं अग्निहोत्र करता है उसकी आहुतियां सर्वदा स्वयंहुत (अपने में आहुत की हुई) होती हैं ॥४॥

आख्यायिकया यज्ञोत्पत्तिकथनम्

अध्याय १—ब्राह्मण ८

देवाश्च वाऽअसुराश्च । उभये प्राजापत्याः पस्पृधिरे ततोऽसुरा ऽअतिमानेनैव कस्मिन्नु वयं जुहुयामेति स्वेष्वेवास्येषु जुह्वतश्चेरुस्तेऽतिमानेनैव पराबभूवुस्तस्मान्नातिमन्येत पराभवस्य हैतन्मुखं यदतिमानः ॥१॥

देव और असुर दोनों में झगड़ा हुआ। तब असुरों ने अभिमान से कहा कि हम किस के लिये आहुति दें। वे अपने ही मुंह में आहुति देते रहे। वे अभिमान से पराजित हो गये। इसलिए अभिमान न करे। अभिमान पराजय का मुख है ॥१॥

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अथ देवाः । अन्योऽन्यस्मिन्नेव जुह्वतश्चेरुस्तेभ्यः प्रजापतिरात्मानं प्रददौ यज्ञो हैषामास यज्ञो हि देवानामन्नम् ॥२॥

स देवेभ्य ऽआत्मानं प्रदाय । अथैतमात्मनः प्रतिमामसृजत यद्यज्ञं तस्मादाहुः प्रजापतिर्यज्ञ ऽइत्यात्मनो ह्येतं प्रतिमामसृजत ॥३॥

स ऽएतेन यज्ञेन । देवेभ्य ऽआत्मानं निरक्रीणीत स यद्धूतमुपैति यथैव तत्प्रजापतिर्देवेभ्य ऽआत्मानं प्रायच्छदेवमेवैष ऽएतद्देवेभ्य ऽआत्मान प्रयच्छति तस्मादु संयत ऽएवैताꣳ रात्रिं चिचरिषेद्यथा हविषा चरेदेवꣳ हविर्ह्येष देवानां भवति ॥४॥

अथ यद्यज्ञं तनुते । यज्ञेनैवैतद्देवेभ्य ऽआत्मानं निष्क्रीणीते यथैव तत्प्रजापतिर्निरक्रीणीतैवमथ यद्धविर्निर्वपति हविषैवैतद्यज्ञं निष्क्रीणाति हविरनुवाक्ययाऽनुवाक्यामवदानेनावदानं याज्यया याज्यां वषट्कारेण वषट्कारमाहुत्या तस्याहुतिरेवानिष्क्रीता भवति ॥५॥

स यथाऽग्रप्रशीर्णो वृक्षः । एवमस्यैष यज्ञो भवत्याहुतिमेवान्वाहार्येण निष्क्रीणाति तद्यदेतद्धीनं यज्ञस्यान्वाहरति तस्मादन्वाहार्यो नामैवमु हास्यैष सर्व ऽएव यज्ञो निष्क्रीतो भवत्येष ह वै यजमानस्यामुष्मिँल्लोकऽआत्मा भवति यद्यज्ञः स ह सर्वतनूरेव यजमानोऽमुष्मिँल्लोके सम्भवति य ऽएवं विद्वान्निष्क्रीत्या यजते ॥६॥ [१. ८.] इति प्रथमोऽध्यायः समाप्तः ॥

देव एक दूसरे के लिए आहुति देते रहे । प्रजापति ने उनको अपना आत्मा दे दिया यज्ञ उनका ही हुआ । यज्ञ देवों का अन्न है ॥२॥

उस (प्रजापति) ने देवों को अपना आत्मा देकर यज्ञ को अपनी प्रतिमा बनाया । इसलिए कहते हैं कि यज्ञ प्रजापति है, क्योंकि उस ने यज्ञ को अपनी प्रतिमा बनाया था ॥३॥

इस (दर्शपूर्णमास) यज्ञ के द्वारा प्रजापति ने देवों से अपने आत्मा को छुड़ा लिया । जब यजमान दर्शपूर्णमास यज्ञ के लिये व्रत करता है तो जिस प्रकार प्रजापति ने देवों से अपने आप को छुड़ाया था इसी प्रकार यजमान भी देवों से अपने आपको छुड़ाता है । इस लिए उस रात को संयम से रहे, जैसे कि हवि देते समय । क्योंकि यह यजमान स्वयं ही देवों की हवि हो जाता है ॥४॥

जब यज्ञ करता है तो यज्ञ करके अपने को देवों से छुड़ा लेता है जैसे प्रजापति ने यज्ञ द्वारा देवों से अपने को छुड़ाया था । जब हवि निकालता है तो हवि के द्वारा यज्ञ को छुड़ाता है । हवि को अनुवाक्य से, अनुवाक्य को अवदान से, अवदान को याज्य से । याज्य को वषट्कार से, वषट्कार को आहुति से । आहुति का अभी छुटकारा नहीं हुआ ॥५॥

यह आहुति ऐसी है जैसे सिर कटा वृक्ष । वह आहुति को अन्वाहार्य के द्वारा छुड़ाता हैं । चूंकि इससे वह यज्ञ की त्रुटि की पूर्ति करता है, इसलिए इसका नाम अन्वाहार्य है । इस प्रकार उसके संपूर्ण यज्ञ का छुटकारा हो जाता है और यजमान का उस लोक में आत्मा बन जाता है । जो यजमान इस भेद को समझकर इस छुटकारे की आहुति देता है वह दूसरे लोक में "सर्वतनू" (पूर्ण शरीर से) उत्पन्न होता है ॥६॥

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अध्याय २—ब्राह्मण १

त्रिर्ह वै पुरुषो जायते । एतन्त्वेव मातुश्चाधि पितुश्चाग्रे जायतेऽथ यं यज्ञ ऽउपनमति स यद्यजते तद्द्वितीयं जायतेऽथ यत्र म्रियते यत्रैतमग्नावभ्यादधति स यत्ततः सम्भवति तत्तृतीयं जायते तस्मात्त्रिः पुरुषो जायतऽत्याहुः ॥१॥

ना वाऽएताः । एकादश सामिधेनीरन्वाह दश वाऽइमे पुरुषे प्राणा ऽआत्मै-कादशो यस्मिन्नेते प्राणाः प्रतिष्ठिता ऽएतावान्वै पुरुषस्तदेनं कृत्स्नं जनयत्यथ यदूर्ध्वꣳ सामिधेनीभ्यः सा प्रतिष्ठा तदेनं जनयित्वा प्रतिष्ठापयति ॥२॥

नव प्रसवस्य व्याहृतयः । नवेमे पुरुषे प्राणास्तदेनं द्वितीयं जनयत्याश्रावणं प्रत्याश्रावणꣳ सा प्रतिष्ठाऽथ यदेवादः सृष्टौ जन्मोद्यते तदेनं तृतीयं जनयति पत्नीसंयाजा ऽएव तत्र प्रतिष्ठा ॥३॥

त्रिर्ह वै पुरुषो जायते । एवमेवैनमेतद्यज्ञात्त्रिर्जनयति तासामेकादशानां त्रिः प्रथमामन्वाह त्रिरुत्तमाम् ॥४॥

मनुष्य के तीन जन्म होते हैं । पहला माता-पिता से । दूसरा जब मनुष्य यज्ञ की ओर आकर्षित होकर यज्ञ करता है और तीसरा जब मरता है और लोग उसे अग्नि में रख देते हैं । और तब उत्पन्न होता है । इसलिये कहते हैं कि मनुष्य के तीन जन्म होते हैं ॥१॥

होता ११ सामिधेनी ऋचाओं को पढ़ता है । पुरुष में १० प्राण होते हैं और ग्यारहवां आत्मा, जिस में यह प्राण प्रतिष्ठित होते हैं । इतना पुरुष होता है । इस यज्ञ से वह पूर्ण उत्पन्न होता है । सामिधेनियों के पीछे जो कुछ होता है वह प्रतिष्ठा है । इस को उत्पन्न करके फिर उसको प्रतिष्ठित करता है ॥२॥

प्रसव की नौ व्याहृतियां हैं । पुरुष में नौ प्राण होते हैं, इस प्रकार इसको दुबारा जन्म देता है । अध्वर्यु का श्रौषट् और अग्नीध्र का प्रति-श्रौषट् ये प्रतिष्ठा हैं । और जब आग में प्रस्तर छोड़ने के समय जन्म के विषय में कहते हैं यह उसका तीसरा जन्म है । वहां पत्नीसंयाज प्रतिष्ठा है ॥३॥

मनुष्य के तीन जन्म होते हैं । यहां यज्ञ से भी तीन जन्म दिखाये गये हैं । ग्यारह सामिधेनियों में से पहली और पिछली तीन-तीन बार पढ़ी जाती हैं ॥४॥

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ताः पञ्चदश सामिधेन्यः । द्वावाघारौ पञ्च प्रयाजा ऽइडा त्रयोऽनुयाजाः सूक्तवाकश्च शम्योर्वाकश्च तास्त्रयोदशाहुतयोऽथ यदेवादः पत्नीसंयाजेषु सम्प्रति-गृह्णाति समिष्टयजुश्च ॥५॥

ताः पञ्चदशाहुतयः । तासां पञ्चदशानामाहुतीनामेता ऽअनुवाक्या ऽएताः पञ्चदश सामिधेन्य ऽएतासामनुवाक्यानामेता याज्या य ऽएवात्र मन्त्रो यो निगद-स्तद्याज्यारूपमेतेनो हास्यैता ऽआहुतयोऽनुवाक्यवत्यो भवन्त्येताभिः सामिधे-नीभिरेताभिराहुतिभिरेता ऽअनुवाक्या याज्यवत्यश्चाहुतिमत्यश्च भवन्ति ॥६॥

ब्राह्मणम् ॥ ९ ॥ [२. १.] ॥

इस प्रकार पन्द्रह सामिधेनियां हो जाती हैं । दो आघार, पांच प्रयाज, इडा, तीन अनुयाज, सूक्तवाक और शम्योर्वाक । ये हुईं तेरह । जब पत्नीसंयाजों में वह लेता है और समिष्ट-यजु । ये पन्द्रह आहुतियां हुईं ॥५॥

ये हुईं पन्दह आहुतियां । इन पन्द्रह आहुतियों के लिये १५ सामिधेनियां अनुवाक्य होती हैं । इन आनुवाक्यों में जो याज्य हैं और जो मन्त्र निगद है वह याज्यों का रूप है । इस प्रकार ये अहुतियां अनुवाक्य वाली होती हैं । इन सामिधेनियों और इन आहुतियों द्वारा ये अनुवाक्य याज्यवती और आहुतिवती होते हैं ॥६॥

याज्यानुवाक्ययोश्छन्दोविशेषत्वविधानपूर्वकं स्तवनम्

अध्याय २—ब्राह्मण २

गायत्रीमनुवाक्यमन्वाह । त्रिपदा वै गायत्री त्रय ऽइमे लोका ऽइमानेवै-तल्लोकान्देवाः प्रत्यष्ठापयन् ॥१॥

अथ त्रिष्टुभा यजति । चतुष्पदा वै त्रिष्टुप्चतुष्पदाः पशवस्तत्पशूनेवैतदेषु लोकेषु प्रतिष्ठितेषु देवाः प्रत्यष्ठापयन् ॥२॥

द्व्यक्षरो वषट्कारः । द्विपाद्वै पुरुषस्तत्पुरुषमेवैतद्द्विपादमेषु पशुषु प्रतिष्ठि-

गायत्री-अनुवाक्य को पढ़ता है । गायत्री में तीन पद होते हैं । ये लोक भी तीन हैं । देवों ने इन्हीं तीन लोकों को स्थापित किया था ॥१॥

अब त्रिष्टुप् से यज्ञ करता है । त्रिष्टुप् में चार पद होते हैं । पशुओं के चार पद होते हैं । इन स्थापित लोकों में देवों ने पशुओं को स्थापित किया ॥२॥

वषट्कार में दो अक्षर होते हैं । पुरुष के दो पैर होते हैं । इन स्थापित पशुओं में

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तेषु प्रत्यष्ठापयन् ॥३॥

सोऽयं द्विपात्पुरुषः। पशुषु प्रतिष्ठित ऽएवमेवैष ऽएतल्लोकान्प्रतिष्ठापयति लोकेषु प्रतिष्ठितेषु पशून्प्रतिष्ठापयति पशुषु प्रतिष्ठितेष्वात्मानं प्रतिष्ठापयत्येवमेष पुरुषः पशुषु प्रतिष्ठितो यऽएवं विद्वान्यजते ॥४॥

अथ यद्वषट्कृते जुहोति। एष वै वषट्कारो य ऽएष तपति स ऽएष मृत्युस्तदेनमुपरिष्टान्मृत्योः संᳬस्करोति तदेनमतो जनयति स ऽएतं मृत्युमतिमुच्यते यज्ञो वाऽअस्यात्मा भवति तद्यज्ञ ऽएव भूत्वैतन्मृत्युमतिमुच्यतऽएतेनो हास्य सर्वे यज्ञक्रतवऽएतं मृत्युमतिमुक्ताः ॥५॥शतम् ॥ ५७०० ॥ ॥

अथ यामेतामाहुतिं जुहोति। एषा ह वाऽअस्याहुतिरमुष्मिंल्लोकऽआत्मा भवति स यदैवंविदस्माल्लोकात्प्रैत्यथैनमेषाऽऽहुतिरेतस्य पृष्ठे सत्याह्वयत्येह्ययं वै तऽइहात्माऽस्मीति तद्यदाह्वयति तस्मादाहुतिर्नाम ॥६॥

ब्राह्मणम् ॥ १० ॥ [२. २] ॥

दुपाये पुरुषों को स्थापित किया ॥३॥

यह दुपाया पुरुष पशुओं में स्थापित है। इसी प्रकार यह यजमान इन लोकों की स्थापना करता है। स्थापित लोकों में पशुओं की। स्थापित पशुओं में आत्मा की। जो इस रहस्य को समझकर यज्ञ करता है वह पुरुष पशुओं में स्थापित होता हैं ॥४॥

वषट्कार को जो आहुति देता है। यह जो सूर्य तपता है यही वषट्कार है। यही मृत्यु है। इस प्रकार मृत्यु के पश्चात् इसका संस्कार करता है। फिर वहां से उसे उत्पन्न करता है। वह इस मृत्यु से पार हो जाता है। यज्ञ ही इसका आत्मा होता है। यज्ञ होकर वह मृत्यु से छूट जाता है और उसके यज्ञ-क्रतु भी मृत्यु से छूट जाते हैं ॥५॥

जो आहुति देता है, वह उस लोक में उसका शरीर बन जाती है। ऐसा जानने वाला जब इस लोक से जाता है तब वह आहुति पीछे से उसे पुकारती हैं। "यहां आ। तेरा शरीर मैं यह हूँ"। चूंकि यह पुकारती है इस लिये इसका नाम आहुति है ॥६॥

आधारौ स्तोतुमाख्यायिकया तत्सृष्टिप्रतिपादनम्

अध्याय--२ ब्राह्मण ३

ब्रह्म वाऽइदमग्रऽआसीत्। तद्देवानसृजत तद्देवान्त्सृष्ट्वैषु लोकेषु व्यारोहयदस्मिन्नेव लोकेऽग्निं वायुमन्तरिक्षे दिव्येव सूर्यम् ॥१॥

पहले यह संसार ब्रह्म ही था। उसने देव बनाये। देवों को बनाकर इन तीन लोकों पर चढ़ाया। अग्नि को भूलोक में, वायु को अन्तरिक्ष में और सूर्य को द्यौ लोक में ॥१॥

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अथ येऽत ऊर्ध्वा लोकाः । तद्या ऽअत ऊर्ध्वा देवतास्तेषु ता देवता व्यारोहयत्स यथा हैवेमऽआविर्लोका ऽइमाश्च देवता ऽएवमु हैव तऽआविर्ल्लोकास्ताश्च देवता येषु ता देवता व्यारोहयत् ॥२॥

अथ ब्रह्मैव परार्धमगच्छत् । तत्परार्धं गत्वैक्षत कथंन्विमाँल्लोकान्प्रत्यवेयामिति तद्द्वाभ्यामेव प्रत्यवंद्रूपेण चैव नाम्ना च स यस्य कस्य च नामास्ति तन्नाम यस्योऽअपि नाम नास्ति यद्वेद रूपेणेदꣳ रूपमिति तद्रूपमेतावद्वाऽइदं यावद्रूपं चैव नाम च ॥३॥

ते हैते ब्रह्मणो महतीऽअभ्वे । स यो हैते ब्रह्मणो महतीऽअभ्वे वेद महद्भैवाभ्वं भवति ॥४॥

ते हैते ब्रह्मणो महती यक्ष्ये । स यो हैते ब्रह्मणो महती यक्ष्ये वेद महद्भैव यक्ष्य भवति तयोरन्यतरज्ज्यायो रूपमेव यद्यपि नाम रूपमेव तत्स यो हैतयोर्ज्यायो वेद ज्यायान्ह तस्माद्भवति यस्माज्ज्यायान्बुभूषति ॥५॥

मर्त्या ह वाऽअग्रे देवा ऽआसुः । स यदैव ते ब्रह्मणाऽऽपुरथामृता ऽआसुः स यं मनसऽआधारयति मनो वै रूपं मनसा हि वेदेदꣳ रूपमिति तेन रूपमाप्नोत्यथ य वाचऽआधारयति वाग्वै नाम वाचा हि नाम गृह्णाति तेनो नामाप्नो-

इनसे जो ऊपर लोक हैं, उन पर उन देवताओं को चढ़ाया जो इन देवताओं से ऊपर हैं। जैसे ये लोक और ये देवता आविर्भूत (स्पष्ट) हैं उसी प्रकार वे लोक भी और वे देवता भी जो उन पर चढ़े आविर्भूत (स्पष्ट) हैं ॥२॥

अब ब्रह्म परार्ध (इन लोकों से आगे) में गया। उसने पार जाकर सोचा कि मैं इन लोकों में कैसे उतरूँ। तब वह दो के द्वारा नीचे उतरा नाम के द्वारा और रूप के द्वारा। जिस किसी का नाम है उसको नाम से और जिसका नाम नहीं है उसे रूप से पहचानते हैं कि इसका ऐसा रूप है, उसी को रूप कहते हैं। यह संसार वहीं तक है जहां तक नाम रूप है ॥३॥

ये दो (नाम और रूप) ब्रह्म की बड़ी शक्तियां हैं। जो ब्रह्म की इन बड़ी शक्तियों को जानता है, वह बड़ी शक्ति वाला हो जाता है ॥४॥

यह दो ब्रह्म के बड़े पक्ष या आविर्भाव हैं। जो ब्रह्म के इन दो बड़े आविर्भावों को जानता है वह स्वयं बड़ा यज्ञ हो जाता है। इन में से जो रूप है वह बड़ा है, जो नाम है वह रूप है। जो इनमें से बड़े को जानता है वह बड़ा हो जाता है, उससे जिससे बड़ा होना चाहता है ॥५॥

देव पहले मर्त्य थे। जब ब्रह्म से व्याप्त हो गये तो अमर हो गये। मन ही रूप है, मन से ही तो जानते हैं कि यह रूप है इसलिये जो मन से आधार आहुति देता है वह रूप वाला हो जाता है। वाक् नाम है, वाक् से ही नाम ग्रहण करते हैं। इसलिए जो वाणी से आधार-आहुति देता है वह नाम को प्राप्त होता है। यह जो नाम और रूप है वह 'सब

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त्येतावद्वाऽइदꣳ सर्वं यावद्रूपं चैव नाम च तत्सर्वमाप्नोति सर्वं वाऽअक्षय्यमेतेनो हास्याक्षय्यꣳ सुकृतं भवत्यक्षय्यो लोकः ॥६॥

तद्वाऽअद ऽआग्नेय्यामिष्टाऽउद्यते । यथा तद्दृषिभ्यो यज्ञः प्रारोचत तं यथाऽतन्वन तद्यज्ञं तन्वानानृषीन्गन्धर्वा ऽउपनिषेदुस्ते ह स्म संनिदधतीद वाऽअत्यरीरिचन्निदमूनमक्रन्निति स यदैषां यज्ञः संनस्थेऽथैनांस्तद्दर्शयांचक्रुरिदं वाऽअत्यरीरिचतेदमूनमकर्तेति ॥७॥

स यदतिरेचयांचक्रुः । यथा गिरिरेवं तदासाथ यदूनं चक्रुर्यथा श्वभ्राः प्रदरा ऽएवं तदास ॥८॥

स यत्र शम्योराह । तदभिमृशति यज्ञ नमश्च तऽउप च यज्ञस्य शिवे संतिष्ठस्व स्विष्टे मे संतिष्ठस्वेति स यदतिरेचयति तन्नमस्कारेण शमयत्यथ यदूनं करोप्युप चेति तेन तदन्यूनं भवति यज्ञस्य शिवे संतिष्ठस्वेति यद्वै यज्ञस्यान्यूनातिरिक्तं तच्छिवं तेन तदुभयꣳ शमयति स्विष्टे मे संतिष्ठस्वेति यद्वै यज्ञस्यान्यूनातिरिक्तं तत्स्विष्टं तेनो तदुभयꣳ शमयत्येवमु हास्यैतेन यज्ञेनान्यूनातिरिक्तेनैवेष्टं भवति य ऽएवं विद्वानेवमभिमृशति तस्मादेवमेवाभिमृशेत्ते ह ते गन्धर्वा ऽआसुः शूर्पं यवमान्कृषिरुद्वालवान्धानान्तर्वान् ॥९॥ ब्राह्मणम् ॥ ११ ॥ [२ ३.] ॥

कुछ' है । 'सब कुछ' 'अक्षय्य' है । इससे अक्षय्य सुकृत होता है अक्षय्य लोक ॥६॥

आग्नेयी इष्टि के सम्बन्ध में कहा जा चुका है कि कैसे ऋषियों को यज्ञ रुचा और कैसे उन्होंने यज्ञ को रचा । यज्ञ को रचने वाले ऋषियों के पास गंधर्व गये । । और देखकर सोचने लगे कि "यहां इन्होंने अधिक कर दिया । वहां कम कर दिया" । जब इनका यज्ञ पूरा हो गया तो वे दिखाने लगे कि 'देखो यहां यह अधिक हो गया, वहां यह कम" । ॥७॥

जहां अधिक हो गया था वह पर्वत के समान था । जहाँ न्यून हो गया था वहां गड्ढे के समान था ॥८॥

जब वह 'शम्योः' कहता है तो इस मन्त्र से पृथ्वी को छूना है :—

यज्ञ नमश्च त उप च यज्ञस्य शिवे संतिष्ठस्व स्विष्टे मे संतिष्ठस्व ॥ (यजु० २।१९)

"हे यज्ञ, तुझे नमस्कार हो । तू यज्ञ के लिये कल्याणकारी हो और मेरे लिये कल्याण कारी हो" ।

जो अधिक हो जाता है, उसको नमस्कार करके प्रतिकार करता है और जो कम हो जाता है उसका भी 'उप च' शब्द से । 'यज्ञस्य शिवे संतिष्ठस्व' से वह न्यूनाधिक का प्रतिकार करता है, क्योंकि न्यून या अधिक जिसमें न हो वही तो पूर्ण है । 'स्विष्टे मे संतिष्ठस्व' से जो आहुतियों में कमी या बढ़ती हो गई हो उसकी पूर्ति करता है । इस प्रकार जो इस रहस्य को समझता है उसके लिये यज्ञ बिना त्रुटि या आधिक्य के पूरा हो जाता है । वह यह समझकर स्पर्श करता है । इसी प्रकार इसको भूमि का स्पर्श करना चाहिये । वे गन्धर्व ये थे । शूर्ण—यवमान्; कृषि—उद्वालवान् और धानअन्तर्वान् ॥९॥

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दर्शपूर्णमासनामात्मना आधारस्तुतिः, अधिदेवाध्यात्मभेदेन दर्शपूर्णमास-प्रतिपादनञ्च

अध्याय २—ब्राह्मण ४

एष वै पूर्णमाः । य ऽएष तपत्यहरहर्ह्येवैष पूर्णोऽथैष ऽएव दर्शो यच्चन्द्रमा दृदृशऽइव ह्येषः ॥१॥

अथोऽइतरथाऽऽहुः । एष ऽएव पूर्णमा यच्चन्द्रमा ऽएतस्य ह्यनु पूरणं पौर्णमासीत्याचक्षतेऽथैष ऽएव दर्शोयऽएष तपति दृदृशऽइव ह्येषः ॥२॥

इयमेव पूर्णमाः । पूर्णेव हीयमसावेव द्यौर्दर्शो दृदृशऽइव ह्यसौ द्यौः ॥३॥

रात्रिरेव पूर्णमाः । पूर्णेव हीयꣳ रात्रिरहरेव दर्शो दृदृश ऽइव हीदमहरेषा नु देवत्रा दर्शपूर्णमासयोर्मीमाꣳसा ॥४॥

अथाध्यात्मम् । उदान ऽएव पूर्णमा ऽउदानेन ह्ययं पुरुषः पूर्यतऽइव प्राण ऽएव दर्शो दृदृशऽइव ह्ययं प्राणस्तदेतावन्नादश्चानप्रदश्च दर्शपूर्णमासौ ॥५॥

प्राण ऽएवान्नादः । प्राणेन हीदमन्नमद्यतऽउदान ऽएवान्नप्रद ऽउदानेन

यह जो तपता है अर्थात् सूर्य यही पूर्णमा है, क्योंकि यह दिन प्रतिदिन पूर्ण रहता है । जो चन्द्रमा है वह दर्श है । क्योंकि वह केवल दिखाई सा देता है । ॥१॥

अन्यथा भी कहते हैं । अर्थात् यह जो चन्द्रमा है वह पूर्णमा है, क्योंकि इसी का पूर्ण रूप पौर्णमासी है । और यह जो तपता है (अर्थात् सूर्य) वह दर्श है, क्योंकि वह दिखाई देता है ॥२॥

यह पृथिवी पूर्णमा है । क्योंकि यह पूर्ण है । द्यौ दर्श है, क्योंकि यह दीखता ही है ॥३॥

रात्रि ही पूर्णमा है । यह रात्रि पूर्ण ही है । दिन दर्श है, क्योंकि यह दीखता ही है । यह देव सम्बन्धी दर्शपूर्णमास की व्याख्या हुई ॥४॥

अब अध्यात्म लीजिये :—उदान पूर्णमा है । उदान द्वारा ही यह पुरुष पूर्ण होता है । प्राण दर्श है क्योंकि यह प्राण दीखता ही है । इसलिये पूर्णमास और दर्श ये दो हैं अन्नाद और अन्नप्रद ॥५॥

प्राण अन्नाद (अन्न का खाने वाला) है प्राण से ही यह अन्न खाया जाता है । उदान अन्नप्रद है । उदान द्वारा ही यह अन्न दिया जाता है । ये अन्नाद और अन्नप्रद दर्श-पूर्ण मास हैं । इस रहस्य को जो समझता है वह अन्नाद हो जाता है, अन्न उसके लिये

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हीदमन्नं प्रदीयते स यो हैतावन्नादं चान्नप्रदं च दर्शपूर्णमासौ वेदान्नादो हैव भवति प्र हास्माऽअन्नाद्यं दीयते ॥६॥

मनऽएव पूर्णमाः। पूर्णमिव हीदं मनो वागेव दर्शो ददृशऽइव हीयं वाक्तदेतावध्यात्मं प्रत्यक्षं दर्शपूर्णमासौ स यदुपवसथे व्रतोपायनीयमश्नाति तेनैतावध्यात्मं प्रत्यक्षं दर्शपूर्णमासौ प्रीणाति यज्ञेन प्रातर्देवौ ॥७॥

तदाहुः। यन्न पूर्णमासायेति हविर्गृह्यते न दर्शायेति हविर्गृह्यते न पूर्णमासायानुब्रूहि न दर्शायानुब्रूहि न पूर्णमासं यज न दर्शं यजेत्यथ केनास्य दर्शपूर्णमासाविष्टौ भवतऽइति स यं मनसऽआधारयति मनो वै पूर्णमास्तेन पूर्णमासं यजत्यथ यं वाचऽआधारयति वाग्वै दर्शस्तेनो दर्शं यजत्येतेनो हास्य दर्शपूर्णमासाविष्टौ भवतः ॥८॥

तद्धैके चरू निर्वपन्ति। पौर्णमास्याꣳ सरस्वतेऽमावास्यायाꣳ सरस्वत्याऽएतत्प्रत्यक्षं दर्शपूर्णमासौ यजामहऽइति वदन्तस्तदु तथा न कुर्यान्मनो वै सरस्वान्वाक्सरस्वती स यदेवैतावाधारावाधारयति तदेवास्य दर्शपूर्णमासाविष्टौ भवतस्तस्मादेतौ चरू न निर्वपेत् ॥९॥

तदाहुः। आगूर्त्तौ वाऽएष भवति यो दर्शपूर्णमासाभ्यां यजते पौर्णमासेन

दिया जाता है ॥६॥

मन ही पूर्णमा है। क्योंकि यह मन पूर्ण है। वाक् दर्श है। क्योंकि यह दिखाई सी देती है। यह हैं अध्यात्म के हिसाब से प्रत्यक्ष दर्श और पौर्णमास। उपवास के दिन जब वह व्रत के अनुकूल वस्तु खाता है उससे अध्यात्म के हिसाब से प्रत्यक्ष रूप में दर्शपूर्णमास को प्रसन्न करता है। और दूसरे दिन (प्रातःकाल) यज्ञ के द्वारा दो देवों को। ॥७॥

इस पर कहते हैं कि जब पूर्णमास के लिये हवि न ली गई और न दर्श के लिये हवि ली गई। न पूर्णमास के लिये अनुवाक् पढ़ा गया न दर्श के लिये, न 'पूर्णमास के लिये यज्ञ कर' ऐसा कहा गया न दर्श के लिए, तो फिर किस प्रकार दर्श और पूर्णमास इष्टियां हो गईं। यह जो मन से आधार आहुति देता है तो पूर्णमास का यज्ञ ही करता है क्योंकि मन ही पूर्णमा है। वाक् से यज्ञ करता है, वह दर्श का यज्ञ है क्योंकि वाक् ही दर्श है। इस प्रकार दर्श और पूर्णमास की इष्टियां हो जाती है ॥८॥

कुछ लोग दो चरु बनाते हैं सरस्वत के लिये पूर्णमासी को और सरस्वती के लिये अमावस्या के दिन। और समझते हैं कि हमने प्रत्यक्ष रूप से दर्श और पूर्णमास की इष्टियां कर लीं। परन्तु ऐसा न करे। क्योंकि मन सरस्वान है वाक् सरस्वती। जब इन दो के लिए आधार आहुतियां (घी की) दी गईं तो दर्श और पूर्णमास की इष्टियां पूरी हो गईं। इसलिये चरु न बनावे ॥९॥

कुछ लोगों का कहना है कि दर्श और पूर्णमास यज्ञ करता है वह केवल आगूर्

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ष्ट्वा वेदामावास्येन यक्ष्यऽइत्यामावास्येनेष्ट्वा वेद पुनः पौर्णमासेन यक्ष्यऽइति स आगूर्त्यैवामुं लोकमेति यदाऽमुं लोकमेति कथमनागूर्ती भवतीति स यदेवैताऽउभयत्राघारावाघारयति तदेवास्य दर्शमासौ संतिष्ठेते स सँस्थितयोरेव दर्शपूर्णमासयोरथाऽमुं लोकमेति तथाऽनागूर्ती भवति ॥१०॥

ब्राह्मणम् ॥ १२ ॥ [२. ४.] ॥ प्रथमः प्रपाठकः ॥ कण्डिकासंख्या ॥११६॥

कहता है अर्थात् संकल्प मात्र। क्योंकि जब पूर्णमासी को इष्टि करता है तो प्रतिज्ञा करता है कि दर्श को यज्ञ करूंगा। जब दर्श को यज्ञ करता है तो प्रतिज्ञा करता है कि पूर्णमासी को यज्ञ करूंगा। यह तो प्रतिज्ञा हुई जो कभी पूरी न होगी और जन परलोक को जायगा तो बिना यज्ञ को पूरा किये ही जायेगा। फिर प्रतिज्ञा न पालने का प्रतीकार कैसे होगा? इसका उत्तर यह है कि पूर्णमासी और अमावस्या को जो दो आघार आहुतियां देता है वह दर्श और पूर्णमास इष्टियों की पूर्त्ति है, और जब ये इष्टियां पूरी हो गईं तो मरने पर उस लोक में प्रतिज्ञा न पालन की त्रुटि नहीं रहती ॥१०॥

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दर्शपूर्णमासयोरश्वमेधात्मना स्तुतिः

अध्याय २—ब्राह्मण ५

अपि ह वाऽएतर्हि। देवेभ्योऽश्वमेधमालभन्ते तदाहुः प्राकृतोऽश्वमेधऽइतोतरऽइन्नूनꣳ स तद्वाऽएषऽएवाश्वमेधो यच्चन्द्रमाः ॥१॥

तदाहुः। पदे—पदेऽश्वस्य मेध्यस्याहुतिं जुह्वतीति स यत्सायंप्रातरग्निहोत्रं जुहोति द्वे सायमाहुती जुहोति द्वे प्रातस्ताश्चतस्रऽआ;तयश्चतुष्पाद्वाऽअश्वस्तदस्य पदे—पदऽएवाहुतिर्हुता भवति ॥२॥

तदाहुः। विवृत्तेऽश्वस्येष्टिं निर्वपंतीत्येष वै सोमो राजा देवानामन्नं यच्च-

यहाँ (दर्शपूर्णमास के समय भी) देवों के लिए अश्वमेध करते हैं। इसके विषय में कहते हैं कि यही तो प्राकृत अश्वमेध (असली) है। दूसरा अश्वमेध और है। यह चन्द्रमा ही अश्वमेध है ॥१॥

कहा है कि मेध्य अश्व के पद पद पर आहुति देवे। यह जो सायं और प्रातः अग्निहोत्र करता है तो दो आहुतियां शाम को देता है और दो सवेरे। ये चार आहुतियां हो गईं। अश्व के भी चार पैर होते हैं। इस प्रकार अश्व के पद पद पर आहुति देता है ॥२॥

कहा है कि अश्व के प्रस्थान करते ही इष्टि करे। यह जो चन्द्रमा है वह देवों का

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न्द्रमाः स यत्रैषऽएताश्च रात्रि न पुरस्तान्न पश्चाद्दद्देश तदिमं लोकमागच्छति सोऽस्मिँल्लोके विवर्तते ॥३॥

स यदामावास्येन यजते । विवृत्तऽएवास्यैतदिष्टिन्निर्वपत्यथ यत्पौर्णमासेन यजतेऽश्वमेधमेवैतदालभते तमालभ्य देवेभ्यः प्रयच्छति संवत्सरे वाऽइतरमश्वमेधमालभन्तऽएष वै मासः परिप्लवमानः संवत्सरं करोति तदस्य संवत्सरे—सवत्सरऽएवाश्वमेधऽआलब्धो भवति ॥४॥

तं वाऽएतम् । मासि–मास्येवाश्वमेधमालभन्ते स यो हैवं विद्वानग्निहोत्रं च जुहोति दर्शपूर्णमासाभ्यां च यजते मासि=मासि हैवास्याश्वमेधेनेष्टं भवत्येतदु हास्याग्निहोत्रं च दर्शपूर्णमासौ चाश्वमेधमभिसम्पद्येते ॥५॥

ब्राह्मणम् ॥ १ ॥]२. ५.] ॥

अन्न सोम राजा है । वह इस रात को न पूर्व में दीखता है न पश्चिम में, वह इस लोक के लिए आता है । इस लोक के लिए प्रस्थान करता है ॥३॥

यह तो अमावस्या को यज्ञ करता है वह मानों इस (अश्व) के प्रस्थान पर ही यज्ञ करता है । यह जो पूर्णमासी को यज्ञ करता है वह मानों अश्वमेध को करता है और उसको देवों की भेंट करता है । कहते हैं कि अश्वमेध संवत्सर में करे । यह महीना ही चल चलकर संवत्सर बनाता है । इस प्रकार अश्वमेध का आलभन संवत्सर में ही हो जाता है ॥४॥

जो इस रहस्य को समझकर अग्निहोत्र तथा दर्शपूर्णमास करता है, उसके लिए मास मास में अश्वमेध का आलभन हो जाता है । उसके लिए मास मास में अश्वमेध पूरा हो जाता है । उसके दर्शपूर्णमास अश्वमेध में मिल जाते हैं (अर्थात् उसको अश्वमेध का फल मिलता है) ॥५॥

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प्रणीतादीनां यज्ञशरीरावयवत्वेन सम्पत्तिकथनम्

अध्याय २—ब्राह्मण ६

शिरो ह वाऽएतद्यज्ञस्य यत्प्रणीताः । स यत्प्रणीताः प्रणयति शिरऽएवैतद्यज्ञस्य संऽस्करोति स विद्याच्छिरऽएव मऽएतत्संऽस्क्रियतऽइति ॥१॥

ये जो प्रणीता जल हैं वे यज्ञ का सिर है । यह जो प्राणीता को ले जाता है वह यज्ञ का सिर ही बनाता है, उसको समझना चाहिए कि यह मेरा सिर ही बन रहा है ॥१॥

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प्राणऽएवास्येध्मः। प्राणेन हीदꣳ सर्वमिद्धं यत्प्राणभृन्निमिषद्यदेजति विद्यादहमेवैषऽइध्मऽइति ॥२॥

अनूकमेवास्य सामिधेन्यः। तस्मात्ता ब्रूयात्संतन्वन्निव मेऽनुब्रूहीति संततमिव हीदमनूकं मनश्चैवास्य वाक्चाधारौ सरस्वांश्च सरस्वती च स विद्यान्मनश्चैव मे वाक्चाधारौ सरस्वांश्च सरस्वती चेति ॥३॥

पञ्च प्रयाजाः। इमऽएवास्य ते शीर्षण्याः पञ्च प्राणा मुखमेवास्य प्रथमः प्रयाजो दक्षिणा नासिका द्वितीयः सव्या नासिका तृतीयो दक्षिणः कर्णश्चतुर्थः सव्यः कर्णः पञ्चमोऽथ यच्चतुर्थे प्रयाजे समानयति तस्मादिदꣳ श्रोत्रमन्तरतः संतृण्णं चक्षुषोऽआज्यभागौ स विद्याच्चक्षुषीऽएव मऽएतावितिं ॥४॥

अथ यऽआग्नेयः पुरोडाशः। अयमेवास्य स दक्षिणोऽर्धो हृदयमेवास्योपाꣳशुयाजः स यत्तेनोपाꣳशु चरन्ति तस्मादिदं गुहेव हृदयम् ॥५॥

अथ योऽग्नीषोमीयः पुरोडाशः। अयमेवास्य सऽउत्तरोऽर्धऽऐन्द्रं वा सांनाय्यमन्तराऽꣳसमेवास्य स्विष्टकृद्विषं प्राशित्रम् ॥६॥

स यत्प्राशित्रमवद्यति। यथैव तत्प्रजापतेराविद्धं निरकृन्तन्नेवमेवैतस्यैतद्यद्वेष्टितं यद्ग्रथितं यद्वरुण्यं तन्निष्कृन्तति स विद्याद्यथैव तत्प्रजापतेराविद्धं निरकृन्तन्नेवमेव मऽइदं यद्वेष्टितं यद्ग्रथितं यद्वरुण्यं तन्निष्कृन्तीति ॥७॥

ईंधन (समिधा) इसका प्राण हैं। ये जो प्राणी हैं या निमेष करते हैं वे सब प्राण के द्वारा ही उद्दीप्त होते हैं। उसको जानना चाहिए, कि मैं ही ईंधन हूँ ॥२॥

'सामिधेनियाँ इसकी रीढ़ है। इसलिए उसको होता से कहना चाहिए कि 'मेरे लिए अनुवाक पढ़ सिलसिले में।" क्योंकि यही रीढ़ तों सिलसिले में है (संततम्)। मन और वाक् इसके आधार हैं अर्थात् सरस्वान और सरस्वती। उसको जानना चाहिए कि आधार (दो घीकी आहुतियां) मन और वाक् या सरस्वान् हैं ॥३॥

पांच प्रयाज इसके सिर के पांच प्राण हैं। पहला प्रयाज है मुख, दायां नथना दूसरा, बायां नथना तीसरा, दायां कान चौथा, बायां कान पांचवां। चूंकि चौथे प्रयाज में एक साथ घी छोड़ता है इसलिए कान भीतर की ओर नली से जुड़ा है। आज्यभाग की दो आहुतियां आंखें हैं। यजमान को जानना चाहिए कि ये दोनों मेरी आंखें हैं ॥४॥

यह जो अग्नि-सम्बन्धी पुरोडाश है वही दायां बाजू है। चुपके चुपके 'याज' करता है वह हृदय हैं। इसको चुपके चुपके करते हैं। इसलिए हृदय भीतर छिपा हुआ है ॥५॥

यह जो अग्नि-सोम का पुरोडाश है यह बायां बाजू है या इन्द्र का सांनाय्य भी। स्विष्टकृत् वह भाग है जो दोनों कन्धों के बीच में है। प्राशित्र या अगला भाग विष है ॥६॥

जब प्राशित्र को काटता है तो इसका अर्थ यह है कि वह यजमान के उस भाग को काटता है जो वेष्टित, ग्रथित और वरुण्य है अर्थात् जो भाग ठीक नहीं है। पाप से सना हुआ है। जैसे कि देवों ने प्रजापति के पापमय भाग को काटा था। उसको जानना चाहिए कि प्रजापति के दोष-युक्त भाग को काटा था इसी प्रकार मेरे दोष-युक्त भाग को काटते हैं ॥७॥

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उदरमेवास्येडा। तद्यथैवादऽइडायाꣳ समवद्यन्त्येवमेवेदं विश्वरूपमन्नमुदरे समवधीयते ॥८॥

त्रयोऽनुयाजाः। इमऽएवास्य तेऽवाञ्चस्त्रयः प्राणा बाहूऽएवास्य सूक्तवाकश्च शम्योर्वाकश्च चत्वारः पत्नीसंयाजाश्चतस्रो वै प्रतिष्ठाऽऊरू द्वावष्टीवन्तौ द्वौ पादावेवास्य समिष्टयजुः ॥ ९ ॥

ताऽएकविꣳशतिराहुतयः। द्वावाघारौ पञ्च प्रयाजा द्वावाज्यभागावाग्नेयः पुरोडशस्तद्दशाग्नीषोमीयऽउपाꣳशुयाजोऽग्नीषोमीयः पुरोडाशोऽग्निः स्विष्टकृदिडा त्रयोऽनुयाजाः सूक्तवाकश्च शम्योर्वाकश्चाथ यदेवादः। पत्नीसंयाजेषु सम्प्रगृह्णाति समिष्टयजुश्च ॥ १० ॥

ताऽएकविꣳशतिराहुतयः। द्वादश वै मासाः संवत्सरस्य पञ्चर्तवस्त्रयो लोकास्तद्विꣳशिरेषऽएवैकविꣳशो यऽएष तपति सैषा गतिरेषा प्रतिष्ठा तदेतां गतिमेतां प्रतिष्ठां गच्छति ॥ ११ ॥

तद्ध स्मैतदारुणिराह। अर्धमासशो वाऽअहममुनाऽऽदित्येन सलोको भवामि तामहं दर्शपूर्णमासयोः सम्पदं वेदेति ॥ १२ ॥

तदाहुः। आत्मयाजी श्रेया३न्देवयाजी३ऽइत्यात्मयाजीति ह ब्रूयात्स ह वाऽआत्मयाजी यो वेदेदं मेऽनेनाङ्गꣳ संस्क्रियतऽइदं मेऽनेनाङ्गमुपधीयतऽइति स

इडा इसका उदर है। जैसे इडा के समय टुकड़े काटे थे और उनको जोड़ दिया था इसी प्रकार उदर में जाकर भोजन जुड़ जाता है ॥८॥

तीन अनुयाज नीचे के प्राण हैं 'सूक्तवाक और शम्योवक इसके बाहू हैं' चार पत्नी संयाज चार प्रतिष्ठा हो गईं अर्थात् दो जांघें और दो पिंडलियां। समिष्ट यजु इसके दो पैर हैं ॥९॥

ये इक्कीस आहुतियां हुईं—दो आघार, पांच प्रयाज, दो आज्यभाग, अग्नि का पुरोडाश ये हुईं दस, अग्नि-सोम का उपांशुयाज, अग्नि-सोम का पुरोडाश, अग्नि-स्विष्टकृत्, इडा, तीन अनुयाज, सूक्तवाक्, शम्योर्वाक, वह जिसको पत्नीसंयाजा से लेते हैं और समिष्ट यजु ॥१०॥

ये हुईं इक्कीस आहुतियां। संवत्सर के बारह मास, पांच ऋतु तीन लोक ये हुए बीस, इक्कीसवां सूर्य जो तपता है। यह है गति यह है प्रतिष्ठा। इससे इस गति या इस प्रतिष्ठा को पाता है ॥११॥

आरुणि ने इस सम्बन्ध में कहा है। "हर अर्धमास में मैं उस आदित्य के साथ सलोकता प्राप्त कर लेता हूँ। यह दर्शपूर्णमास की पूर्णता है। इसे मैं जानता हूँ ॥१२॥

इस पर प्रश्न होता है कि आत्मयाजी बड़ा है या देवयाजी। इसका उत्तर है कि आत्म-याजी बड़ा है, क्योंकि वह जानता है कि इस यज्ञ से मेरा नया शरीर बन रहा है। तथा शरीर प्राप्त हो रहा है। जैसे सांप केंचुल छोड़ता है इसी प्रकार नाशवान शरीर

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यथाहिस्त्वचो निर्मुच्येतैवमस्मान्मर्त्याच्छरीरात्पाप्मनो निर्मुच्यते सऽऋङ्मयो यजुर्मयः साममयऽआहुतिमयः स्वर्गं लोकमभिसम्भवति ॥ १३ ॥

अथ ह स देवयाजी यो वेद । देवानेवाहमिदं यजे देवान्त्सपर्यामीति स यथा श्रेयसे पापीयान्बलिꣳ हरेद्वैश्यो वा राज्ञे बलिꣳ हरेदेवꣳ स स ह न तावन्तं लोकं जयति यावन्तमितरः ॥ १४ ॥

ब्राह्मणम् ॥ २ ॥ [२. ६.] ॥

और पाप से वह मुक्त हो जाता है । ऋक्मय, यजुमय, साममय, आहुतिमय होकर वह स्वर्गलोक में उत्पन्न होता है ॥१३॥

देवयाजी वह है, जो जानता है कि मैं देवों के लिए यज्ञ करता हूं, देवों को अर्पण करता हूं । यह उस छोटे आदमी के समान है जो बड़े के लिए बलि लाता है या जैसे वैश्य राजा के लिए बलि लाते हैं । वस्तुतः यह उस पद को नहीं पाता जो दूसरा (आत्मयाजी) पाता है ॥१४॥

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दर्शपूर्णमासयागस्य विशिष्टफलसाधनताप्रतिपादनम् ।

अध्याय २—ब्राह्मण ७

संवत्सरो यज्ञः । स यो ह वै संवत्सरो यज्ञऽइति वेदान्ते हैवास्य संवत्सरस्येष्टं भवत्यथो यत्किं च संवत्सरे क्रियते सर्वꣳ हैवास्या तदाप्तमवरुद्धमभिजितं भवति ॥ १ ॥

ऋतवऽऋत्विजः । स यो ह वाऽऋतवऽऋत्विजऽइति वेदान्ते हैवास्यर्तूनामिष्टं भवत्यथो यत्किं चर्तुषु क्रियते सर्वꣳ हैवास्य तदाप्तमवरुद्धमभिजितं भवति ॥ २ ॥

संवत्सर यज्ञ है । जो यह जानता है कि संवत्सर यज्ञ है उसकी संवत्सर की इष्टि पूरी होती है । जो कुछ वह संवत्सर में करता है वह सब उसका सफल, निर्विघ्न तथा जययुक्त हो जाता है ॥१॥

ऋतु ऋत्विज हैं । जो यह जानता है कि ऋतु ऋविज हैं, उनकी ऋतुओं की इष्टियां पूर्ण हो जाती हैं । और जो कुछ वह ऋतुओं में करता हैं वह सब उसका सफल, निर्विघ्न तथा जययुक्त हो जाता है ॥२॥

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मासा हवीꣳषि । स यो ह वै मासा हवीꣳषीति वेदान्ते हैवास्य मासानामिष्टं भवत्यथो यत्किं च मासेषु क्रियते सर्वꣳ हैवास्य तदाप्तमवरुद्धमभिजितं भवति ॥ ३ ॥

अर्धमासा हविष्पात्राणि । स यो ह वाऽअर्धमासा हविष्पात्राणीति वेदान्ते हैवास्यार्धमासानामिष्टं भवत्यथो यत्किं चार्धमासेषु क्रियते सर्वꣳ हैवास्य तदाप्तमवरुद्धमभिजितं भवति ॥ ४ ॥

अहोरात्रे परिवेष्ट्री । स यो ह वाऽअहोरात्रे परिवेष्ट्रीऽइति वेदान्ते हैवास्याहोरात्रयोरिष्टं भवत्यथो यत्किचाहोरात्रयोः क्रियते सर्वꣳ हैवास्य तदाप्तम वरुद्धमभिजितं भवति ॥ ५ ॥

इयमेव प्रथमा सामिधेनी । अग्निर्द्वितीया वायुस्तृतीयाऽन्तरिक्षं चतुर्थी-द्यौष्पञ्चम्यादित्यः षष्ठी चन्द्रमाः सप्तमी मनोऽष्टमी वाङ्नवमी तपो दशमी ब्रह्मैकादश्येता हि वाऽइदꣳ सर्वꣳ समिन्धतऽएताभिरिदꣳ सर्वꣳ समिद्धं तस्मात्सामिधेन्यो नाम ॥ ६ ॥

स वै त्रिः प्रथमामन्वाह । स यत्प्रथममन्वाह प्राचीं तेन दिशं जयति यद्द्वितीयं दक्षिणां तेन दिशं जयति यत्तृतीयमूर्ध्वमिव तेन दिशं जयति ॥ ७ ॥

त्रिर्वेवोत्तमामन्वाह । स यत्प्रथममन्वाह प्रतीचीं तेन दिशं जयति यद्द्वितीं-

मास हवियां हैं । जो यह जानता है कि मास हवि हैं, उनकी मासों की इष्टि पूर्ण हो जाती है, और जो कुछ मासों में करता है, वह सब सफल निर्विघ्न तथा जययुक्त हो जाता है ॥३॥

अर्धमास हवि के पात्र हैं । जो जानता है कि अर्धमास पात्र हैं, उसकी अर्धमासों की इष्टि पूर्ण हो जाती है । जो कुछ वह अर्धमासों में करता है वह सफल, निर्विघ्न तथा जययुक्त हो जाता है ॥४॥

दिन रात परिवेष्टि हैं । जो यह जानता है कि दिन रात परिवेष्टि हैं, उसकी दिन रात की इष्टि पूर्ण हो जाती है । जो कुछ वह दिन रात में करता है, वह सफल निर्विघ्न तथा जययुक्त हो जाता है ॥५॥

यह पृथिवी पहली सामिधेनी है । अग्नि दूसरी, वायु तीसरी, अन्तरिक्ष चौथी, द्यौ पंचमी, आदित्य छठी, चन्द्रमा सातवीं, मन आठवीं, वाक् नवमी, तप दसवीं, ब्रह्म ग्यारहवीं । यह सब संसार इनको प्रदीप्त करता है या इनके द्वारा यह संसार प्रदीप्त होता है, इस लिए इनका नाम सामिधेनी हैं ॥६॥

वह पहली को तीन बार पढ़ता है । पहली बार पढ़ कर पूर्व दिशा को जीत लेता है । दूसरी बार पढ़कर दक्षिण दिशा को जीत लेता है और तीसरी बार ऊपर की दिशा को जीत लेता है ॥७॥

अंतिम सामिधेनी को तीन बार पढ़ता है । पहली से पश्चिम दिशा को जीत लेता है । दूसरी से उत्तर दिशा को जीतता है और तीसरी से इस पृथ्वी अर्थात् प्रतिष्ठा को

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यमुदीचीं तेन दिशं जयति यत्तृतीयमिमामेव तेन प्रतिष्ठां जयत्येवमु हाभिरिमां-ल्लोकाञ्जयत्येता दिशः ॥ ८ ॥

ऋतमेव पूर्वऽग्राधारः । सत्यमुत्तरोऽत्र ह वाऽऋतसत्ये रुन्द्धेऽथो यत्किंचतँ-सत्याभ्यां जय्यꣳ सर्वꣳ हैव तज्जयति ॥ ९ ॥

त्विषिरेव प्रथमः प्रयाजः । अपचितिर्द्वितीयो यशस्तृतीयो ब्रह्मवर्चसं चतुर्थो-ऽन्नाद्यं पञ्चमः ॥ १० ॥

स प्रथमं प्रयाजमनुमन्त्रयेत । त्विषिमान्भूयासमित्यपचितिमान्भूयासमिति द्वितीयं यशस्वी भूयासमिति तृतीयं ब्रह्मवर्चसी भूयासमिति चतुर्थमन्नादो भूया-समिति पञ्चमं त्विषिमान्ह वाऽअपचितिमान्यशस्वी ब्रह्मवर्चस्यन्नादो भवति य ऽएवमेतद्वेद ॥ ११ ॥

एतद्ध स्म वै तद्विद्वानाह । श्वेतकेतुरारुणेयः कꣳस्विदेवापरीषु महाना-गमिवाभिसꣳसारं दिदृक्षितारो यऽएवमेतत्प्रयाजानां यशो वेदितेति ॥१२॥

भूतमेव पूर्वऽआज्यभागः । भविष्यदुत्तरोऽव ह वै भूतं च भविष्यच्च रुन्द्धेऽथो यत्किंच भूतेन च भविष्यता च जय्यꣳ सर्वꣳ हैव तज्जयति ॥ १३ ॥

ब्रह्माऽऽग्नेयः पुरोडाशः । स यो ह वै ब्रह्माऽऽग्नेयः पुरोडाशऽइति वेदाव ह ब्रह्म रुन्द्धेऽथो यत्किंच ब्रह्मणा जय्यꣳ सर्वꣳ हैव तज्जयति ॥ १४ ॥

जीतता है । इस प्रकार इनसे इन लोकों, इन दिशाओं को जीतता है ॥८॥

पहली आधार ऋत है । पिछली सत्य । इस प्रकार ऋत और सत्य दोनों निर्विघ्न हो जाते हैं और वह सब कुछ जीत लेता है जो ऋत तथा सत्य से जीतने योग्य है ॥९॥

पहला प्रयाज प्रकाश है, दूसरा अपचिति (कीर्ति), तीसरा यश, चौथा ब्रह्म-वर्चस पांचवां अन्न ॥१०॥

पहले प्रयाज के साथ वह कहे कि 'मैं संतोषी हो जाऊं', दूसरे के साथ 'मैं अपचिति वाला हो जाऊं, तीसरे से "मैं यशस्वी हो जाऊं" चौथे से मैं 'ब्रह्मवर्चसी' हो जाऊं, पांचवें से 'मैं' 'अन्न का खाने वाला हो जाऊं' । जो इस रहस्य को समझता है वह त्विषिमान् अपचितिमान् यशस्वी ब्रह्मवर्चसी तथा अन्नाद हो जाता है ॥११॥

श्वेतकेतु अरुणि ने यही समझ कर कहा था, कि जो कोई इन प्रयाजों के यश को समझेगा, लोग उसको देखने के लिये महासर्प की भांति चारों ओर से घिर आवेंगे ॥१२॥

पहला आज्यभाग भूत है पिछला भविष्यत् । भूत और भविष्यत् दोनों उनके निर्विघ्न हो जाते हैं । और वह सब कुछ जीत लेता है जो भूत या भविष्यत् के द्वारा जीतने के योग्य है ॥१३॥

अग्नि का पुरोडाश ब्रह्म है । जो यह जानता है कि आग्नेय पुरोडाश ब्रह्म है, वह ब्रह्म को पा लेता है और जो कुछ ब्रह्म से जीता जा सकता है उस सबको जीत लेता है ॥१४॥

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क्षत्रमुपाꣳशुयाजः। स यो ह वै क्षत्रमुपाꣳशुयाज ऽइति वेदाव ह क्षत्रꣳ रुन्द्धेऽथो यत्किच क्षत्रेण जय्यꣳ सर्वꣳ हैव तज्जयति तद्यदुपाꣳशुयाजं कुर्वन्त्येके नैके तस्मादुच्चैश्चोपाꣳशु च क्षत्रायाचक्षते ॥ १५ ॥

विडुत्तरः पुरोडाशः। स यो ह वै विडुत्तरः पुरोडाशऽइतिवेदाव ह विशꣳ रुन्द्धेऽथो यत्किच विशा जय्यꣳ सर्वꣳ हैव तज्जयति तद्यदाग्नेयश्च पुरोडाशऽउपाꣳशुयाजश्च पूर्वौ भवतस्तस्मादुभे ब्रह्म च क्षत्रं च विशि प्रतिष्ठिते ॥ १६ ॥

राष्ट्रꣳ सांनाय्यꣳ। स यो ह वै राष्ट्रेꣳ सांनाय्यमिति वेदाव ह राष्ट्रꣳ रुन्द्धेऽथो यत्किच राष्ट्रेण जय्यꣳ सर्वꣳ हैव तज्जयति तद्यत्संनयन्त्येके नैके तस्माद्राष्ट्रꣳ सं चैति विच ॥ १७ ॥

तपः स्विष्टकृत्। स यो ह वै तपः स्विष्टकृदिति वेदाव ह तपो रुन्द्धेऽथो यत्किच तपसा जय्यꣳ सर्वꣳ हैव तज्जयति ॥ १८ ॥

लोकः प्राशित्रꣳ। स यो ह वै लोकः प्राशित्रमिति वेदाव ह लोकꣳ रुन्द्धेऽथो यत्किच लोकेन जय्यꣳ सर्वꣳ हैव तज्जयति नो ह लवेन लोकाद्व्यथते लवेन ह वाऽअमुष्मिल्लोके लोकाद्व्यथन्तेऽथ यऽएवं वेद न ह बहु चन पापं कृत्वा लोकाद्व्यथते ॥ १९ ॥

श्रद्धेडा। स यो ह वै श्रद्धेडेति वेदाव ह श्रद्धाꣳ रुन्द्धेऽथो यत्किच

उपांशुयाज क्षत्र है। जो यह जानता है कि उपांशुयाज क्षत्र है, वह क्षत्र को प्राप्त कर लेता है और उस सबको जीत लेता है जो क्षत्र के द्वारा जीतने के योग्य है ॥१५॥

अगला पुरोडाश वैश्य है। जो जानता है कि अगला पुरोडाश वैश्य है, उसको वैश्य की प्राप्ति होती है और वैश्य द्वारा जो कुछ जीता जा सकता है उसको वह जीत लेता है। आग्नेय पुरोडाश और उपांशुयाज पहले होते हैं, इसलिये ब्रह्म और क्षत्र दोनों वैश्य में प्रतिष्ठित हैं ॥१६॥

सांनाय्य राष्ट्र है। जो जानता है कि सांनाय्य राष्ट्र है, वह राष्ट्र को पा लेता है। और जो कुछ राष्ट्र द्वारा विजित हो सकता है उस सबको जीत लेता है। कुछ लोग सांनाय्य (दही तथा दूध) को एक साथ डालते हैं कुछ नहीं। इसी प्रकार कभी तो राष्ट्र मिल जाते हैं कभी अलग-अलग रहते हैं ॥१७॥

तप स्विष्टकृत् है। जो जानता है कि तप स्विष्टकृत् है वह तप को पाता है और उस सब कुछ को जीत लेता है, जो तप के द्वारा पाने योग्य है ॥१८॥

प्राशित्र (अगला भाग) स्वर्गलोक है। जो यह जानता है कि प्राशित्र स्वर्गलोक है, वह स्वर्गलोक प्राप्त कर लेता है और जो कुछ इस लोक के द्वारा जीतने योग्य है उसको जीत लेता है। वह अपने स्थान से थोड़ा भी नहीं डिगता क्योंकि स्वर्गलोक में लोग अपने स्थान से किंचित् भी डिगते नहीं। जो इसको जानता है, वह बहुत पाप करके भी स्वर्गलोक से डिगता नहीं ॥१९॥

इडा श्रद्धा है। जो जानता है कि इडा श्रद्धा है वह श्रद्धा को पा लेता है और उस

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श्रद्धया जय्यꣳ सर्वꣳ हैव तज्जयति ॥ २० ॥

अशनिरेव प्रथमोऽनुयाजः । ह्रादुनिर्द्वितीयऽउल्कुषी तृतीयः ॥ २१ ॥

स प्रथममनुयाजमनुमन्त्रयेत । अशन्यमुं जहीति यं द्विष्याद्ध्रादुन्यमुं जहीति द्वितीयमुल्कुष्यमुं जहीति तृतीयम् ॥ २२ ॥

स यऽएष क्षिप्रं म्रियते । अशनिर्हं तमनुयाजो हन्त्यथ यो विस्रवन्मिश्रऽइव ह्रादुनिर्हं तमनुयाजो हन्त्यथ योऽभ्युष्टमिश्रऽइवोल्कुषी ह तमनुयाजो हन्ति ॥ १३ ॥

सैषा यज्ञमेनिः । एतया वै मेन्या देवाऽअसुरान्पराभावयांचक्रुस्तथोऽएवैवविद्यजमानः पाप्मानं द्विषन्तं भ्रातृव्यं पराभावयति ॥ २४ ॥

स यदनुयाजान्तो यज्ञः स्यात् । अशन्यन्तः स्याद्ध्रादुन्यन्तऽउल्कुष्यन्तस्तस्मद्वै देवानां यज्ञऽइडान्तो वैव शम्यन्तो वा ॥ २५ ॥

प्रयाजैर्वै देवाः । स्वर्गं लोकमायंस्तानसुराऽअन्वाजिगाꣳसंस्ताननुयाजैः प्रत्यौहंस्तद्यदनुयाजाऽइज्यन्ते पाप्मानमेव तद्द्विषन्तं भ्रातृव्यं यजमानः प्रत्यूहति ॥ २६ ॥

प्राणा वै प्रयाजाः । अपानाऽअनुयाजास्तस्मात्प्रयाजाः प्राञ्चो हूयन्ते तद्धि प्राणरूपं प्रत्यञ्चोऽनुयाजास्तदपानरूपमेता ह वै दर्शपूर्णमासयोरुपसदो यदनु-

सबको जीत लेता है जो श्रद्धा से जीता जा सकता है ॥२०॥

पहला अनुयाज बिजली है, दूसरा ओला, तीसरा उल्कषी या उल्कापात ॥२१॥

पहले अनुयाज पर कहना चाहिए "बिजली ! अमुक (शत्रु) को मार डाल", दूसरे पर, "हे ओला, अमुक को मार", तीसरे पर "हे उल्का ! अमुक को मार।" ॥२२॥

यदि ऐसा पुरुष शीघ्र मर जाय तो समझना चाहिए कि बिजली अनुयाज ने उसे मार डाला। यदि रुधिर से लदा हुआ हो तो ओले ने और यदि शरीर झुलसा हो तो उल्कापात ने ॥२३॥

यज्ञ का 'मेनि' या बज्र यह है। इसी मेनि द्वारा देवों ने असुरों को हराया था और इसी प्रकार इस रहस्य को समझने वाला यजमान अपने दुष्ट शत्रु का नाश कर देता है ॥२४॥

यदि यज्ञ अनुयाज से समाप्त हो तो वह बिजली, ओला या उल्कापात से समाप्त होगा। इसलिए यज्ञ को इडा तथा शाम्यो: से समाप्त किया जाये ॥२५॥

देवों ने प्रयाजों के द्वारा स्वर्ग लोक प्राप्त किया। असुर उनके पीछे जाने लगे तो अनुयाजों द्वारा उन्होंने उनको वापिस भगाया। इसलिये जब अनुयाज करते हैं तो यजमान अपने दुष्ट पापी शत्रु को मार भगाता है ॥२६॥

प्राण प्रयाज हैं और अपान 'अनुयाज'। इसलिये प्रयाज आगे की ओर बोले जाते हैं, क्योंकि यही प्राणों का रूप है। अनुयाज पीछे को क्योंकि यह अपान का रूप है। ये

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याजास्तस्मात्तऽउपसद्भ्यः प्रत्यञ्चो हूयन्ते ।। २७ ।।

सꣳस्था सूक्तवाकः । स यो ह वै सꣳस्था सूक्तवाकऽइति वेदाव ह सꣳस्थाꣳ रुन्द्धेऽथो यत्किं च सꣳस्थया जय्यꣳ सर्वꣳ हैव तज्जयति गच्छति वयसः सꣳस्थाम् ।। २८ ।।

प्रतिष्ठा शम्योर्वाकः । स यो ह वै प्रतिष्ठा शम्योर्वाकऽइति वेदाव ह प्रतिष्ठाꣳ रुन्द्धेऽथो यत्किच प्रतिष्ठया जय्यꣳ सर्वꣳ हैव तज्जयति गच्छति प्रतिष्ठाम् ।। २९ ।।

ते देवाः । एतान्पत्नीसंयाजान्पश्चात्पर्योहन्त मिथुनमेवैतदुपरिष्टाददधत प्रजात्यै तद्यत्पत्नीसंयाजाऽइज्यन्ते मिथुनमेवैतदुपरिष्टाद्धत्ते प्रजात्यै देवानाꣳ ह वै प्रजातिमनु प्रजायते मिथुनेन-मिथुनेन ह प्रजायते यऽएवमेतद्वेद ।। ३० ।।

अन्नꣳ समिष्टयजुः । स यो ह वाऽअन्नꣳ समिष्टयजुरिति वेदाव हान्नꣳ रुन्द्धेऽथो यत्किचान्नेन जय्यꣳ सर्वꣳ हैव तज्जयति ।। ३१ ।।

संवत्सरो यजमानः । तमृतवो याजयन्ति वसन्तऽआग्नीध्रस्तस्माद्वसन्ते दावाश्चरन्ति तद्धयग्निरूपं ग्रीष्मोऽध्वर्युस्तप्त—ऽइव वै ग्रीष्मस्तप्तमिवाध्वर्युर्निष्क्रामति वर्षाऽउद्गाता तस्माद्यदा बलवद्वर्षति साम्नऽइवोपब्दिः

जो अनुयाज हैं वे दर्श पूर्णमास के उपसद हैं। इसीलिये उपसद की भांति आगे को बोले जाते हैं ।।२७।।

सूक्तवाक संस्था या पूर्ति हैं। जो यह जानता है कि सूक्तवाक पूर्ति हैं वह पूर्ति को प्राप्त करता है और जो कुछ पूर्ति के द्वारा जीता जा सकता है वह सब उसको मिल जाता है। और आयु की पूर्ति को प्राप्त करता है ।।२८।।

शम्योर्वाक् प्रतिष्ठा है। जो जानता है कि शम्योर्वाक् प्रतिष्ठा है वह प्रतिष्ठा को पाता है, और सब कुछ जीत लेता है जो प्रतिष्ठा से जीता जा सकता है। वह प्रतिष्ठा को पा लेता है ।।२९।।

देवों ने पत्नीसंयाजों के पीछे बांध लगा दिया। और उनके ऊपर एक जोड़े को संतानोत्पत्ति के लिये रख दिया। जो पत्नीसंयाज किये जाते हैं तो जोड़े को उन पर रख देते हैं, संतानोत्पत्ति के लिये। देवों की उत्पत्ति के पश्चात् सतानोत्पत्ति होती है जोड़े से। जो इस बात को जानता है उसके जोड़े से संतान होती है ।।३०।।

समिष्ट यजु अन्न है। जो जानता है, कि समिष्ट यजु अन्न है, वह अन्न को प्राप्त करता है, और जो कुछ अन्न द्वारा जीतने योग्य है उसको जीत लेता है ।।३१।।

संवत्सर यजमान है। उसका ऋतु यज्ञ करती हैं। वसन्त आग्नीध्र है। इसलिये वसन्त में दावानल होते हैं, क्योंकि यह अग्नि का रूप है। ग्रीष्म अध्वर्यु है। ग्रीष्म तपता है। अध्वर्यु भी तप्त सा मालूम होता है। वर्षा उद्गाता है। जब बहुत बरसता है तो सामगान की सी आवाज़ सुनाई देती है। शरद ब्रह्मा है। जब धान पकते हैं तो कहते हैं कि लोग "ब्रह्मण्वत् हैं"। हेमन्त होता है। इसलिये हेमन्त में पशु क्षीण हो जाते हैं, और उन पर

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क्रियते शरद्ब्रह्मा तस्माद्यदा सस्यं पच्यते ब्रह्मण्वत्यः प्रजाऽइत्याहुर्ब्रह्मन्तो होता तस्माद्ब्रह्मन्वषट्कृताः पशवः सीदन्त्येता ह वाऽएनं देवता याजयन्ति स यद्येनमैषावीरा याजयेयुरेताऽएव देवता मनसा ध्यायेदेता हेवैनं देवता याजयंन्ति ॥ ३२ ॥

अथ हैषैव तुला। यद्दक्षिणो वेद्यन्तः स यत्साधु करोति तदन्तर्वेद्यथ यदसाधु तद्बहिर्वेदि तस्माद्दक्षिणं वेद्यन्तमधिस्पृश्येवासीत तुलायाꣳ ह वाऽअमुष्मिल्लोकऽआदधाति यतरद्यꣳस्यति तदन्वेष्यति यदि साधु वाऽसाधु वेत्यथ यऽएवं वेदास्मिन्नैव लोके तुलामारोहत्यमुष्मिल्लोके तुलाधानं मुच्यते साधुकृत्या हैवास्य यच्छति न पापकृत्या ॥ ३३ ॥

ब्राह्मणम् ॥ ३ ॥ [२. ७] इति द्वितीयोऽध्यायः समाप्तः

वषट् पढ़ा जता है। ये देवता उसके लिये यज्ञ करते हैं। यदि ऐषावीर भी यज्ञ करते हों (ऐषावीर शायद कोई निन्दित ब्राह्मण वंश है) तो भी समझना चाहिये कि देव ही यज्ञ कर रहे हैं। क्योंकि ये देवता यज्ञ कराते ही हैं ॥३२॥

अब वेदी के दक्षिण भाग की तुला। मनुष्य जो कुछ शुभ करता है, वेदी के भीतर करता है। जो अशुभ करता है वह वेदी के बाहर। इसलिये वेदी का दक्षिण भाग छू कर बैठ जाय। क्योंकि वे उस को उस लोक में तराजू पर रखते हैं, और जो पल्ला भारी होगा उसी को प्राप्त होगा, साधु का या असाधु का। जो इस रहस्य को समझता है, वह इस लोक में भी उठ जाता है, और उस लोक में तुला से बच जाता है। क्योंकि इस का पुण्य प्रबल होता है पाप नहीं ॥३३॥

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अध्याय ३—ब्राह्मण १

वाग्घ वाऽएतस्याग्निहोत्रस्याग्निहोत्री । मनऽएव वत्सस्तदिदं मनश्च वाक्च समानमेव सन्नानेव तस्मात्समान्या रज्ज्वा वत्सं च मातरं चाभिदधति तेज-ऽएव श्रद्धा सत्यमाज्यम् ॥ १ ॥

तद्धैतज्जनको वैदेहः । याज्ञवल्क्यं पप्रच्छ वेत्थाग्निहोत्रं याज्ञवल्क्या ३ ऽइति वेद सम्राडिति किमिति पयऽएवेति ॥ २ ॥

यत्पयो न स्यात् । केन जुहुयाऽइति व्रीहियवाभ्यामिति यद्व्रीहियवौ न स्यातां केन जुहुयाऽइति याऽअन्याऽओषधयऽइति यदन्याऽओषधयो न स्युः केन जुहुयाऽइति याऽआरण्याऽओषधयऽइति यदारण्याऽओषधयो न स्युः केन जुहुयाऽइति वानस्पत्येनेति यद्वानस्पत्यं न स्यात्केन जुहुयाऽइत्यद्भिरिति यदापो न स्युः केन जुहुयाऽइति ॥ ३ ॥

स होवाच । न वाऽइह तर्हि किंचनासीदयैतदहूयतैव सत्यꣳ श्रद्धायामिति वेत्थाग्निहोत्रं याज्ञवल्क्य धेनुशतं ददामीति होवाच ॥ ४ ॥

तदप्येते श्लोकाः । किꣳ स्विद्विद्वान्प्रवसत्यग्निहोत्री गृहेभ्यः । कथꣳ स्वि-

वाक् इस अग्निहोत्र की अग्निहोत्री गौ है । मन बछड़ा है । मन और वाक् समान होते हुये भी नाना हैं । इसलिये बछड़े को और माँ को एक ही रस्सी से बांधते हैं । श्रद्धा तेज या अग्नि है । सत्य आज्य या घी है ॥१॥

जनक वैदेह ने याज्ञवल्क्य से पूछा "हे याज्ञवल्क्य ! क्या तुम अग्निहोत्र को जानते हो ?" "हाँ सम्राट्, जानता हूं" "क्या है ?" दूध ही है ?" ॥२॥

"यदि दूध न हो तो किस की आहुति दोगे ?" "चावल या जौ की" । "अगर चावल या जौ हों तो किस की आहुति दोगे ?" । "अन्य ओषधियों की" । "यदि अन्य ओषधियां न हों तो किस की आहुति दोगे ?" । "जंगली ओषधियों की" । "यदि जंगल की ओषधियां न हों तो किस की आहुति दोगे ?" "वनस्पति की" । "यदि वनस्पति न हों तो किस की अहुति दोगे ?" 'जल की' । "यदि जल न हो तो किस की आहुति दोगे ?" ॥३॥

उसने कहा "अगर कुछ न होगा तो सत्य की श्रद्धा में" । तब राजा ने कहा "याज्ञ-वल्क्य ! तुम अग्निहोत्र को जानते हो । मैं तुम को सौ गायें दान देता हूं" ॥४॥

इसी विषय में यह श्लोक है :—

किं स्विद् विद्वान् प्रवसति अग्निहोत्री गृहेभ्यः ।

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दस्य काव्यं कथꣳ संततोऽग्निभिरिति कथꣳस्विदस्यानप ोषितं भवतीत्येवैत-दाह ॥ ५ ॥

यो जविष्ठो भुवनेषु । स विद्वान्प्रवसन्विदे तथा तदस्य काव्यं तथा संततो-ऽग्निभिरिति मनऽएवैतदाह मनसेवास्यानपप्रोषितं भवतीति ॥ ६ ॥

यत्स दूरं परेत्य । अथ तत्र प्रमाद्यति कस्मिन्त्साऽस्य हुताहुतिर्गृ हे यामस्य जुह्वतीति यत्स दूरं परेत्याथ तत्र प्रमाद्यति कस्मिन्नस्य साऽऽहुतिर्हु ता भवतीत्येवै-तदाह ॥ ७ ॥

यो जागार भुवनेषु । विश्वा जातानि योऽबिभः तस्मिन्त्साऽस्य हुताहुति-र्गृ हे यामस्य जुह्वतीति प्राणमेवैदाह तस्मादाहुः प्राणऽएवाग्निहोत्रमिति ॥ ८ ॥

ब्राह्मणम् ॥ ४ ॥ [३. १.]

कथं स्विदस्य काव्यं कथꣳ संततो ऽग्निभिः ॥

"अग्निहोत्री क्या जान कर घर से परदेश जाता है ?

उसकी बुद्धि कैसी है ? उसका अग्निहोत्र का सिलसिला कैसे रहता है।"

इसका तात्पर्य यह है कि यदि कोई परदेश में जावे और उसका गृहस्थ दैनिक कर्म अग्निहोत्र छूट जाय तो उसको किस प्रकार इस दोष से बचना चाहिये ॥५॥

(इसका उत्तर देते हैं)।

यो जविष्ठो भुवनेषु स विद्वान् प्रवसन् विदे । तथा

तदस्य काव्यं तथा संततो अग्निभिः ॥

जो भुवनों में सब से तेज़ है वही विद्वान् परदेश में रह सकता है। इसी प्रकार उसकी बुद्धि प्रकट् हो सकती है। अग्निहोत्र का सिलसिला इसी प्रकार रह सकता है।

इसका तात्पर्य है कि मन ही ऐसी चीज है। मन से ही अग्निहोत्र हो सकता है ॥६॥

यत्स दूरं परेत्य अथ तत्र प्र प्रमाद्यति

कस्मिन्त्सास्य हुताहुतिर्गृ हे यामस्य जुह्वति ।

अर्थात् यदि परदेश जाकर प्रमाद करे। अग्नि होत्र न करे। तो उसका अग्निहोत्र कैसे पूरा होगा ? ॥७॥

यो जागार भुवनेषु विश्वा जातानि योऽबिभः

तस्मिन्त्सास्य हुताहुतिर्गृ हे यामस्य जुह्वति ।

जो संसार में सदा जागता है, और जो सब प्राणियों का पालन करता है उसमें वह आहुति देता है। घर में उसी को आहुति दी जाती है।

प्राण के विषय में यह कहा गया है। इसलिये कहते हैं कि प्राण ही अग्नि-होत्र है ॥८॥

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अध्याय ३—ब्राह्मण २

यो ह वाऽअग्निहोत्रे। षण्मिथुनानि वेद मिथुनेन–मिथुनेन ह प्रजायते सर्वाभिः प्रजातिभिर्यजमानश्च पत्नी च तदेकं मिथुनं तस्मादस्य पत्नीवदग्निहोत्रꣳस्यादेतन्मिथुनमुपाप्नवानीति वत्सश्चाग्निहोत्री च तदेकं मिथुनं तस्मादस्य पुंवत्साऽग्निहोत्री स्यादेतन्मिथुनमुपाप्नवानीति स्थाली चाङ्गाराश्च तदेकं मिथुनꣳ स्रुक्च स्रुवश्च तदेकं मिथुनमाहवनीयश्च समिच्च तदेकं मिथुनमाहुतिश्च स्वाहाकारश्च तदेकं मिथुनमेतानि ह वाऽअग्निहोत्रे षण्मिथुनानि तानि यऽएवं वेद मिथुनेन–मिथुनेन ह प्रजायते सर्वाभिः प्रजातिभिः ॥ १ ॥

ब्राह्मणम् ॥ ५ ॥ (३. २.)

जो अग्निहोत्र के छः जोड़ों को जानता है उसको जोड़ा-जोड़ा करके संतान होती है, पीढ़ी दर पीढ़ी। यजमान और पत्नी एक जोड़ा है। इससे इसका अग्निहोत्र पत्नी वाला हो जाता है। वह समझता है कि मुझे जोड़ा मिल जाय। अग्निहोत्री गाय और उसका बछड़ा दूसरा जोड़ा है। इस से वह अग्निहोत्री गाय बछड़े वाली हो जाती है। वह समझती है कि मुझे मेरा जोड़ा मिल जाय। स्थाली और अंगार एक जोड़ा है। स्रुक् और स्रुवा दूसरा जोड़ा है। आहवनीय और समिधा एक और जोड़ा है। आहुति और स्वाहाकार एक और जोड़ा है। अग्नि होत्र में ये छः जोड़े हैं। जो इनको जानता है, उसके जोड़ा-जोड़ा करके सन्तान होती है पीढ़ी दर पीढ़ी ॥१॥

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अध्याय ३—ब्राह्मण ३

ब्रह्म वै मृत्यवे प्रजाः प्रायच्छत्। तस्मै ब्रह्मचारिणमेव न प्रायच्छत्सोऽब्रवीदस्तु मह्यमप्येतस्मिन्भागऽइति यामेव रात्रिꣳ समिधं नाहराताऽइति तस्मा-

ब्रह्म ने प्रजाओं को मृत्यु को अर्पण कर दिया। ब्रह्मचारी को उसके हवाले न किया। वह (मृत्यु) बोला "इस ब्रह्मचारी में भी मेरा भाग होना चाहिये।" ब्रह्म ने कहा, "जिस रात्रि को ब्रह्मचारी समिधा न लावे अर्थात् अग्निहोत्र न करे उस रात को उसमें तुम्हारा भाग होगा।" जिस रात को ब्रह्मचारी समिधा नहीं लाता, उस रात को उसका

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ꣳ रात्रि ब्रह्मचारी समिधं नाहरत्यायुषऽएव तामवदाय वसति तस्माद्ब्रह्मचारी समिधमाहरेन्नेदायुषोऽवदाय वसानीति ॥ १ ॥

दीर्घसत्त्रं वाऽएष ऽउपैति । यो ब्रह्मचर्यमुपैति स यामुपयन्त्समिधमादधाति सा प्रायणीया याꣳ स्नास्यन्त्सोदयनीयाथ याऽअन्तरेण सत्र्याऽएवास्य ता ब्राह्मणो ब्रह्मचयर्मुपयन् ॥ २ ॥

चतुर्धा भूतानि प्रविशति । अग्निं पदा मृत्युं पदाऽऽचार्यं पदाऽऽत्मन्येवास्य चतुर्थः पादः परिशिष्यते ॥ ३ ॥

स यदग्नये समिधमाहरति । यऽएवास्याग्नौ पादस्तमेव तेन परिक्रीणाति तꣳ संस्कृत्यात्मन्धत्ते सऽएनमाविशति ॥ ४ ॥

अथ यदात्मानं दरिद्रीकृत्येव । अह्रीर्भूत्वा भिक्षते यऽएवास्य मृत्यौ पादस्तमेव तेन परिक्रीणाति तꣳ संस्कृत्यात्मन्धत्ते संऽएनमाविशति ॥ ५ ॥

अथ यदाचार्यवचसं करोति । यदाचार्याय कर्म करोति य ऽएवास्याचार्ये पादस्तमेव तेन परिक्रीणाति तꣳ संस्कृत्यात्मन्धत्ते सऽएनमाविशति ॥ ६ ॥

न ह वै स्नात्वा भिक्षेत । अप ह वै स्नात्वा भिक्षां जयत्यप ज्ञातीनामशनायामप पितॄणाꣳ सऽएवं विद्वान्यस्याऽएव भूयिष्ठꣳ श्लाघेत तां भिक्षेतेत्या-

उतना ही भाग उसकी आयु से कट जाता है । इसलिये ब्रह्मचारी को समिधा अवश्य लानी चाहिये, जिससे उसके जीवन से उतना भाग न कट सके ॥१॥

जो ब्रह्मचर्य धारण करता है, वह दीर्घसूत्र (बड़ा भारी यज्ञ) रचता है । जो समिधा पहले दिन रखता है वह प्रायणीय है, जो समिधा स्नातक होने के दिन रखता है, वह उदयनीया है । जो इन के बीच में वह सत्र है । जब ब्रह्मचारी ब्रह्मचर्य का व्रत करे ॥२॥

वह चार प्रकार से भूतों में प्रवेश करता है । एक पद से अग्नि में, एक से मृत्यु में, एक से आचार्य में और चौथा भाग उसका उस में ही रह जाता है ॥३॥

जब अग्नि के लिये समिधा लाता है तो उसका जो पाद अग्नि में था उसको वापिस लेता है, उसका संस्कार करके आत्मा में धारण करता है । वह उस में प्रवेश करता है ॥४॥

अपने को दरिद्री करके लज्जा छोड़ कर जो भिक्षा मांगता है, उससे जो पाद कि मृत्यु को दिया था उसे वापिस लेता है, उसका संस्कार करके उसे आत्मा में धारण करता है, उसमें प्रवेश करता है ॥५॥

जब आचार्य के वचन का पालन करता है, या उसके लिये करता है तो जो पाद आचार्य को दिया था वह वापिस लेता है । उसका संस्कार करता है उसे आत्मा में धारण करता है । उसमें प्रवेश करता है ॥६॥

स्नातक होकर भिक्षा न मांगे । स्नातक होकर भिक्षा को पराजित कर देता है । अपने वंश वालों और पितरों से भूख को दूर भगा देता है । कहते हैं कि ब्रह्मचारी को

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हुस्तल्लोक्यमिति स यद्यन्यां भिक्षितव्यां न विन्देदपि स्वामेवाचार्यजायां भिक्षेताथो स्वां मातरं नैनꣳ सप्तम्यभिक्षिताऽतीयात्तमेवं विद्वाꣳसमेवं चरन्तꣳ सर्वे वेदाऽआविशन्ति यथा ह वाऽअग्निः समिद्धो रोचतऽएवꣳ ह वै स स्नात्वा रोचते यऽएवं विद्वान्ब्रह्मचर्यं चरति ॥ ७ ॥

ब्राह्मणम् ॥ ७ ॥ [३. ३.] ॥ इति तृतीयोऽध्यायः समाप्तः [१९.] ॥

उसी से भिक्षा मांगनी चाहिये जिससे मिलने की पूरी आशा है। यदि ऐसी कोई स्त्री न मिले तो आचार्य की पत्नी से मांगे या अपनी मां से ही। सात रातें बिना भिक्षा के न जानी चाहियें। जो इस बात को जानता है और इस पर कार्य करता है, सब वेद उसी में प्रवेश होते हैं। जो इस रहस्य को समझ कर ब्रह्मचारी का जीवन व्यतीत करता है वह स्नातक हो कर ऐसा चमकता है जैसे प्रज्वलित अग्नि ॥७॥

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अध्याय ४—ब्राह्मण १

उद्दालको हारुणिः। उदीच्यान्वृतो धावयांचकार तस्य निष्कऽउपाहित-ऽआसैतद्ध स्म वै तत्पूर्वेषां वृतानां धावयतामेकधनमुपाहितं भवत्युपवल्हाय बिभ्यतां तान्होदीच्यानां ब्राह्मणान्भीर्विवेद ॥ १ ॥

कौरुपाञ्चालो वाऽग्रयं ब्रह्मा ब्रह्मपुत्रः। यद्वै नोऽयमर्धं न पर्याददीत हन्तैनं ब्रह्मोद्यमाह्वयामहाऽइति केनं वीरेणेति स्वैदायनेनेति शौनको ह स्वैदायन ऽआस ॥ २ ॥

ते होचुः। स्वैदायन त्वया वीरेणेमं प्रतिसंयतामहाऽइति स होवाचोपात्र खलु रमताहं न्वेनं वेदानीति तꣳ हाभिप्रपदे तꣳ हाभिप्रपन्नमभ्युवाद स्वैदायना३ ऽइति हो३ गौतमस्य पुत्रेतीतरः प्रतिशुश्राव तꣳ ह तन ऽएव प्रष्टुं दध्रे ॥ ३ ॥

स वै गौतमस्य पुत्र वृतो जन धावयेत्। यो दर्शपूर्णमासयोरष्टौ पुरस्ता-

आरुणि उद्दालक उत्तर के लोगों में प्रतिष्ठित होकर विचर रहा था। उसने एक निष्क उपहार की विज्ञप्ति कर दी। उस समय पूर्व यात्रियों में यह प्रथा थी कि नियत धन का उपहार विज्ञप्त कर देते थे (कि यदि कोई विद्वान् हम को अमुक बात में हरा देगा तो हम उसको इतना धन देंगे) जिससे डरपोक लोगों को साहस हो और वह शास्त्रार्थ के लिये आवें। उत्तरदेशीय ब्राह्मण डर गये ॥१॥

"यह कुरु पंचाल देश का ब्राह्मण और ब्राह्मण का पुत्र है। कहीं ऐसा न हो कि यह हमारा आधिपत्य छीन ले। इसलिये ब्रह्मविद्या सम्बन्धी शास्त्रार्थ के लिये इसे बुलावें।" "किस वीर के द्वारा ?" "स्वैदायन के द्वारा"। स्वैदायन शौनक एक पुरुष था ॥२॥

वे बोले "हे स्वैदायनह ! म तुझ वीर के द्वारा इसका सामना करना चाहते हैं"। उसने कहा, "ठहरो। मैं जान लूं।" वह उसके पास गया। जब वह वहां गया तो उद्दालक ने उससे कहा, "स्वैदायन"। उसने कहा, "हां, गौतम के पुत्र"। और सीधी प्रश्नों की झड़ी लगा दी ॥३॥

"हे गौतम के पुत्र ! वही प्रतिष्ठित होकर विचर सकता है जो दर्श पूर्ण मास इष्टियों में पहले आठ आज्य भागों को जानता है, पांच बीच के हविर्भागों को, छः प्राजा-

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दाज्यभागान्विद्यात्पञ्च मध्यतो हविर्भागान्षट् प्राजापत्यानष्टाऽउपरिष्टादाज्य-भागान् ॥ ४ ॥

स वै गौतमस्य पुत्र वृतो जनं धावयेत् । यस्तद्दर्शपूर्णमासयोर्विद्याद्यस्मादिमाः प्रजा ऽअदन्तका जायन्ते यस्मादासां जायन्ते यस्मादासां प्रभिद्यन्ते यस्मादासाꣳ संतिष्ठन्ते यस्मादासां पुनरुत्तमे वयसि सर्वऽएव प्रभिद्यन्ते यस्मादधरऽएवाग्रे जायन्तेऽथोत्तरे यस्मादणीयाꣳसऽएवाधरे प्रथीयाꣳसऽउत्तरे यस्माद्ꣳष्ट्रा वर्षीयाꣳसो यस्मात्समाऽएव जम्भ्याः ॥ ५ ॥

स वै गौतमस्य पुत्र वृतो जनं धावयेत् । यस्तद्दर्शपूर्णमासयोर्विद्याद्यस्मादिमाः प्रजा लोमशा जायन्ते यस्मादासां पुनरिव श्मश्रूण्यौपपक्ष्याणि दुर्बीरिणानि जायन्ते यस्माच्छीर्षण्येवाग्रे पलितो भवत्यथ पनरुत्तमे वयसि सर्व ऽएव पलितो भवति ॥ ६ ॥

स वै गौतमस्य पुत्र वृतो जनं धावयेत् । यस्तद्दर्शपूर्णमासयोर्विद्याद्यस्मात्कुमारस्य रेतः सिक्तं न सम्भवति यस्मादस्य मध्यमे वयसि सम्भवति यस्मादस्य पुनरुत्तमे वयसि न सम्भवति ॥ ७ ॥

यो गायत्रीꣳ हरिणीम् । ज्योतिष्पक्षां यजमानꣳ स्वर्गं लोकमभिवहन्तीं विद्यादिति तस्मै ह निष्क प्रददावनूचानः स्वैदायनासि सुवर्णं वाव सुवर्णविदे

पत्यों को और पिछले आठ आज्य भागों को" ॥४॥

हे गौतम के पुत्र । वही श्रेष्ठता पा सकता है जो दर्शपूर्णमास इष्टियों में जानता है कि किस से यह प्राणी विना दांत के उत्पन्न होते हैं । किस से दांत के । किस से वे नष्ट हो जाते हैं और किससे वे बराबर बने रहते हैं । किससे अन्त आयु में वे उनके साथ नष्ट हो जाते हैं ! किससे नीचे के दांत पहले निकलते हैं फिर ऊपर के । किससे नीचे के छोटे होते हैं ऊपर के बड़े । किससे दंष्ट बड़े होते हैं और जम्भ्य बराबर ॥५॥

हे गौतम के पुत्र ! वही पुरुष श्रेष्ठता प्राप्त कर सकता है जो दर्शपूर्णमास इष्टियों में यह बात जानता है कि किससे प्राणी बालों के बिना उत्पन्न होते हैं किससे बालों वाले । किससे फिर दुबारा दाढ़ी मूंछ के बाल, कांख के बाल और अन्य स्थान के बाल उत्पन्न होते हैं । पहले सिर के बाल क्यों सफेद होते हैं और इसके पश्चात् समस्त शरीर के ॥६॥

हे गौतम के पुत्र । वही पुरुष श्रेष्ठता प्राप्त कर सकता है जो दर्शपूर्णमास इष्टियों में जानता है कि किससे बालक का वीर्य सींचने के योग्य नहीं होता, युवा का होता है, वृद्ध का नहीं होता । तथा ॥७॥

"जो चमकदार परों वाली गायत्री को जानता है जो यजमान को स्वर्ग लोक को ले जाती है" । उद्दालक ने उसको निष्क दे दिया और कहा "हे स्वैदायन, तू विद्वान् है" । वस्तुतः जो सोने को जानता है उसी को सोना मिलता है, वह सोने को छिपा कर चला

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ददतीति तꣳ होपगुह्य निश्चक्राम तꣳ ह पप्रच्छुः किमिवैष गौतमस्य पुत्रोऽभूदिति ॥ ८ ॥

स होवाच। यथा ब्रह्मा ब्रह्मपुत्रो मूर्धाऽस्य विपतेद्यऽएनमुपवल्हेतेति स ह ततऽएव विप्रेयुस्तꣳ ह ततऽएव समित्पाणिः प्रतिचक्रमऽउप त्वाऽयानीति किमध्येष्यमाणऽइति यानेव मा प्रश्नानप्राक्षीस्तानेव मे विब्रूहीति स होवाचानुपेतायैव तऽएनान्ब्रवाणीति ॥ ९ ॥

तस्माऽउ हैतदुवाच। द्वावाधारौ पञ्च प्रयाजाऽअग्नेयऽआज्यभागोऽष्टमऽएतेऽष्टौ पुरस्तदाज्यभागाः सौम्यऽआज्यभागो हविर्भागाणां प्रथमो हविर्हि सोमऽआग्नेयः पुरोडाशोऽग्नीषोमीयऽउपाꣳशुयाजोऽग्नीषोमीयः पुरोडाशोऽग्निः स्विष्टकृदेते पञ्च मध्यतो हविर्भागाः ॥ १० ॥

प्राशित्रं चेडा च। यच्चाग्नीधऽआदधाति ब्रह्मभागो यजमानभागोऽन्वाहार्यऽएते षट् प्राजापत्यास्त्रयोऽनुयाजाश्चत्वारः पत्नीसंयाजाः समिष्टयजुरष्टममेतेऽष्टाऽउपरिष्टादाज्यभागाः ॥ ११ ॥

अथ यदपुरोऽनुवाक्यकाः प्रयाजा भवन्ति। तस्मादिमाः प्रजाऽअदन्तका जायन्तेऽथ यत्पुरोऽनुवाक्यवन्ति हवीꣳषि भवन्ति तस्मादासां जायन्तेऽथ यदपुरोऽनुवाक्यकाऽअनुयाजा भवन्ति तस्मादासां प्रभिद्यन्तेऽथ यत्पुरोऽनुवाक्यवन्तः पत्नीसंयाजा भवन्ति तस्मादासाꣳ संतिष्ठन्तेऽथ यदपुरोऽनुवाक्यकꣳ

गया। लोगों ने पूछा, "गौतम के पुत्र ने कैसा व्यवहार किया ?" ॥८॥

उसने कहा, "जैसे ब्राह्मण, ब्राह्मण का पुत्र करता है। जो कोई उससे झगड़ा करेगा उसका सिर गिर जायगा", वे लोग इधर-उधर हो गये, तब उद्दालक हाथ में समिधा लेकर उसके पास आया, "महाराज ! मुझे अपना शिष्य बना लीजिये"। उसने कहा, "क्या सीखना चाहते हो ?" उसने कहा "जो आपने प्रश्न पूछे थे उनका उत्तर बताइये"। उसने कहा, "बिना शिष्य हुये ही मैं तुम को बताता हूं" ॥९॥

उसने उसको कहा, "दो आधार, पांच प्रयाज, आठवां अग्नि का आज्य भाग। ये आठ पहले आज्य भाग हैं। सोम हवि है। हवियों में पहला सोम का आज्य भाग है। अग्नि का पुरोडाश, अग्नि-सोम का उपांशु याज, अग्नि-सोम का पुरोडाश, और अग्नि स्विष्ट कृत की आहुति, ये पांच बीच के हविर्भाग हुये ॥१०॥

प्राशित्र और इडा, जो अग्नीध्र को देता है, ब्रह्मभाग, यजमानभाग, अन्वाहार्य ये छः प्राजापत्य आहुतियाँ हुईं। तीन अनुयाज, चार पत्नीसंयाज, आठवां समिष्टयजु, ये आठ पिछले आज्य भाग हुये ॥११॥

प्रयाजों के पहले अनुवाक्य नहीं होते। इसलिये प्राणी बिना दांत के उत्पन्न होते हैं। प्रधान हवियों में अनुवाक्य होते हैं इसलिये प्राणियों के भी दांत निकल आते हैं। अनुयाजों के पहले अनुवाक्य नहीं होते। इसलिये प्राणियों के (दूध के) दांत गिर जाते हैं। पत्नीसंयाजों में अनुवाक्य होते हैं। इसलिये दुबारा निकले दांत बने रहते हैं। समिष्ट-यजु

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समिष्टयजुर्भवति तस्मादासां पुनरुत्तमे वयसि सर्वऽएव प्रभिद्यन्ते ॥ १२ ॥

शतम् ॥ ५८०० ॥ अथ यदनुवाक्यामनूच्य । याज्यया यजति तस्मादधरऽएवाग्रे जायन्तेऽथोत्तरेऽथ यद्गायत्रीमनूच्य त्रिष्टुभा यजति तस्मादणीयाँऽस ऽएवाधरे प्रथीयाँऽसऽउत्तरेऽथ यत्प्राञ्चावाघारावाघारयति तस्माद्दँष्ट्रा वर्षीयाँऽसोऽथ यत्सच्छन्दसावेव संयाज्ये भवतस्तस्मात्समाऽएव जम्भ्याः ॥ १३ ॥

अथ यद्बर्हिस्तृणाति । तस्मादिमाः प्रजा लोमशा जायन्तेऽथ यत्पुनरिव प्रस्तरँ स्तृणाति तस्मादासां पुनरिव श्मश्रूण्यौपपक्ष्याणि दुर्बीरिणानि जायन्तेऽथ यत्केवलमेवाग्रे प्रस्तरमनुप्रहरति तस्माच्छीर्षण्येवाग्रे पलितो भवत्यथ यत्सर्वमेव बर्हिरनुप्रहरति तस्मात्पुनरुत्तमे वयसि सर्वऽएव पलितो भवति ॥ १४ ॥

अथ यदाज्यहविषः प्रयाजा भवन्ति । तस्मात्कुमारस्य रेतः सिक्तं न सम्भवत्युदकमिवैव भवत्युदकमिव ह्याज्यमथ यन्मध्ये यज्ञस्य दध्ना पुरोडाशेनेति चरन्ति तस्मादस्य मध्यमे वयसि सम्भवति द्रप्सीवैव भवति द्रप्सीव हि रेतोऽथ यदाज्यहविषऽएवानुयाजा भवन्ति तस्मादस्य पुनरुत्तमे वयसि न सम्भवत्युदकमिवैव भवत्युदकमिव ह्याज्यम् ॥ १५ ॥

वेदिरेव गायत्री । तस्यै येऽष्टौ पुरस्तादाज्यभागाः स दक्षिणः पक्षो येऽष्टा-

में अनुवाक्य नहीं होते, इसलिये दांत वृद्धावस्था में गिर जाते हैं ॥१२॥

अनुवाक्य कह कर तब याज्यों से आहुति देता है, इसलिये नीचे के दांत पहले निकलते हैं। फिर ऊपर के। गायत्री पढ़ कर फिर त्रिष्टुप् से आहुति देता है इसलिये नीचे के दांत छोटें होते हैं ऊपर के बड़े। दो आधार आहुतियां आगे को देता है, इसलिये दंष्ट्र बड़े होते हैं। दो संयाज एक ही छन्द में होते हैं, इसलिये जम्भ्य-दांत बराबर होते हैं ॥१३॥

चूंकि कुश बिछाता है। इसलिये ये प्राणी बाल वाले होते हैं। फिर भी कुश बिछाता है, इसलिये प्राणियों के दाढ़ी, कांख, तथा अन्य स्थान के बाल फिर निकल आते हैं। प्रस्तर को पहले आग में डालता है, इसलिये सिर के बाल पहले सफेद होते हैं, पीछे से अन्य। कुशों को डालता है इसलिये बुढ़ापे में सब बाल सफेद हो जाते हैं ॥१४॥

प्रयाज घी के होते हैं। इसलिये कुमार का वीर्य सींचने के योग्य नहीं होता। केवल पानी सा होता है। घी भी तो पानी सा होता है। यज्ञ के मध्य में दही और पुरोडाश की आहुति देते हैं। इसलिये युवावस्था में वीर्य सींचने के योग्य होता है। वीर्य गाढ़ा हो जाता है। अनुयाज घी के होते हैं, इसलिये अन्तिम अवस्था में वीर्य सींचने के योग्य नहीं रहता। पानी सा हो जाता है। घी भी तो पानी सा होता है ॥१५॥

वेदी गायत्री है। आठ पहले आज्य भाग इसका दाहिना बाजू है। आठ ऊपर के

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ऽउपरिष्टादाज्यभागाः सऽउत्तरः पक्षः सैषा गायत्री हरिणी ज्योतिष्पक्षा यजमानꣳ स्वर्गं लोकमभिवहति यऽएवमेतद्वेद ॥ १६ ॥

ब्राह्मणम् ॥ ७ ॥ [४. १.]

आज्य भाग बायां बाजू। जो इस रहस्य को समझता है उस यजमान को यह चमकीले पंख वाली गायत्री स्वर्ग लोक को ले जाती है ॥१६॥

स्रुगादानप्रकारः

अध्याय ४—ब्राह्मण २

अथातः स्रुचोरादानस्य। तद्धैतदेके कुशला मन्यमाना दक्षिणेनैव जुहूमाददते सव्येनोपभृतं न तथा कुर्याद्यो हैनं तत्र ब्रूयात्प्रतिप्रतिं न्वाऽअयमध्वर्युर्यजमानस्य द्विषन्तं भ्रातृव्यमकत्प्रत्युद्यामिनमितीश्वरो ह तथैव स्यात् ॥ १ ॥

इत्थमेव कुर्यात्। उभाभ्यामेव पाणिभ्यां जुहूं परिगृह्योपभृत्यधिनिदध्यात्तस्य नोपमीमाꣳसाऽस्ति तत्पशव्यमायुष्यं तेऽग्रमꣳशिञ्जयन्नाददीत ते यत्सꣳशिञ्जयेदयोगक्षेमो यजमानमृच्छेत्तस्मादसꣳशिञ्जयन्नाददीत ॥ २ ॥

अथातोऽतिक्रमणस्य। वज्रेण ह वाऽअन्योऽध्वर्युर्यजमानस्य पशून्विधमति वज्रेण हास्माऽअन्य ऽउपसमूहत्येष ह वाऽअध्वर्युर्वज्रेण यजमानस्य पशू-

दोनों स्रुचों को लेने के विषय में। कुछ लोग अपने को चतुर समझ कर दायें हाथ में जुहू लेते हैं और बायें में उपभृत। परन्तु ऐसा न करना चाहिये। यदि कोई कहने लगे कि अध्वर्यु ने यजमान के दुष्ट शत्रु को उसके बराबर और उसका सामना करने के योग्य बना दिया तो ऐसा ही हो जाएगा ॥१॥

ऐसा करे। दोनों हाथों से जुहू को पकड़े और उसको उपभृत के ऊपर रख दे। इसमें कोई अनुचित बात नहीं है। यह पशु और आयु के लिये अच्छा है। उनको ऐसा उठावे कि टकरा कर शब्द न करें। यदि टकरा जावें तो यजमान के लिये अशुभ हो जाय। इस लिये इस प्रकार उठावे कि टकरावें नहीं ॥२॥

अतिक्रमण के विषय में यह बात है कि एक अध्वर्यु तो वज्र से यजमान के पशुओं को तितर-बितर कर देता है और एक अध्वर्यु वज्र से ही यजमान के पशुओं को इकट्ठा

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न्विधमति यऽआश्रावयिष्यन्दक्षिणेनातिक्रामति सव्येनाश्राव्याथ हास्माऽएष-ऽउपसमूहति यऽआश्रावयिष्यन्त्सव्येनातिक्रामति दक्षिणेनाश्रव्यैष हास्माऽउपसमूहति ॥ ३ ॥

अथातो धारणस्य। तद्धैतदेके कुशला मन्यमानाः प्रगृह्य बाहू स्रुचौ धारयन्ति न तथा कुर्याद्यो हैनं तत्र ब्रूयाच्छ्लक्ष्णौ न्वाऽअयमध्वर्युर्बाहूऽअकृत शूलबाहुर्भविष्यतीतीश्वरो ह तथैव स्यादथ हैष मध्यमः प्राणस्तस्मादु तमुपन्यच्येवैव धारयेत् ॥ ४ ॥

अथात ऽआश्रावणस्य। षड्ढ वाऽआश्रावितानि न्यक्तिर्यगूर्ध्वं कृपणं बहिः श्रचन्तः श्रि ॥ ५ ॥

एतद्ध वै न्यक्। योऽयमुच्चैरादाय शनैर्निदधाति स यमिच्छेत्पापीयान्त्स्यादिति तस्योच्चैरादाय शनैर्निदध्यात्तेन स पापीयान्भवति ॥ १६ ॥

अथ हैतत्तिर्यक्। योऽयं यावतैवाददीत तावता निदधाति स यमिच्छेन्नैव श्रेयान्त्स्यान्न पापीयानिति तस्य यावतैवाददीत तावता निदध्यात्तेन स नैव श्रेयान्न पापीयान्भवति ॥ ७ ॥

अथ हैतदूर्ध्वम्। योऽयꣳ शनैरादायोच्चैर्निदधाति यमिच्छेच्छ्रेयान्त्स्या-

कर देता है। जो अध्वर्यु श्रौषट् के लिये अग्नीध्र को कहने के पहले दायां पैर बाहर रखता है और श्रौषट् कहने पर बायां, वह यजमान के पशुओं को वज्र से तितर-बितर कर देता है, परन्तु जो श्रौषट् कहलवाने के पहले बायां पैर आगे रखता है और श्रौषट् के पीछे दायां, वह वज्र से यजमान के पशुओं को इकट्ठा करता है ॥३॥

अब इनको पकड़ने के विषय में। कुछ लोग अपने को चतुर समझ कर हाथों को आगे फैला कर स्रुचों को पकड़ते हैं। ऐसा न करना चाहिये। यदि कोई कहने लगे कि इस अध्वर्यु ने तो अपने बाहुओं को शूलों (बर्छी ?) के समान बना दिया तो वह शूल-बाहु ही हो जाएगा।" तो ऐसा ही हो भी जायगा। नाभि मध्यम प्राण का स्थान है। उसी से लग कर स्रुचों को पकड़ना चाहिये ॥४॥

आश्रावणा या श्रौषट् की छः रीतियां हैं।

(१) न्यक् (उतार) (२) तिर्यक् (तिरछा) (३) ऊर्ध्व (चढ़ाव) (४) कृपण (धीरे-धीरे) (५) बहिश्रि (६) अन्तःश्रि ॥५॥

ऊंचे स्वर से आरम्भ करके नीचे स्वर से अन्त करना न्यक् है। जो कोई पापी होना चाहे वह ऊंचे स्वर से आरम्भ करके धीरे से समाप्त करे। वह पापी हो जायगा ॥६॥

तिर्यक् यह है अर्थात् जैसा आरम्भ करे वैसा ही अन्त करे। जो चाहे कि न श्रेय वाला होऊं न पापी। वह जैसा आरम्भ करे वैसा ही अन्त करे। वह न श्रेय वाला होगा न पापी ॥७॥

ऊर्ध्व यह है :—जो धीरे से आरम्भ करके उच्च स्वर से अन्त करता है वह ऊर्ध्व

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दिति तस्य शनैरादायोच्चैर्निदध्यात्तेन स श्रेयान्भवति ॥ ८ ॥

अथ हैतत्कृपणम् । योऽयमणु दीर्घमस्वरमाश्रवयति यो हैनं तत्र ब्रूयात्कृपणं न्वाऽअयमध्वर्युर्यजमानमकद्द्विषतो भ्रातृव्यस्योपावसायिनमितीश्वरो ह तथैव स्यात् ॥ ९ ॥

अथ हैतद्बहिः – श्रि । योऽयमपव्यादायौष्ठाऽउच्चैरस्वरमाश्रावयति श्रीव स्वरो बाह्यतऽएव तच्छ्रियं धत्तेऽशनायुको भवति ॥ १० ॥

अथ हैतदन्तः श्रि । योऽयꣳ संधायौष्ठाऽउच्चैः स्वरवदाश्रावयति श्रीव स्वरोऽन्तरतऽएव तच्छ्रियं धत्तेऽन्नादो भवति ॥ ११ ॥

स वै मन्द्रमिवोरसि । परास्तभ्योभयतो बार्हतमुच्चैरन्ततो निदध्यात्तस्य नोपमीमाꣳसाऽस्ति तत्पशव्यमायुष्यम् ॥ १२ ॥

अथातो होमस्य । तद्धैतदेके कुशला मन्यमानाः प्राचीꣳ स्रुचमुपावहृत्य हुत्वा पर्याहृत्योपभृत्यधिनिदधति न तथा कुर्याद्यो हैनं तत्र ब्रूयादनुयुवं न्वाऽअयमध्वर्युर्यजमानमकद्द्विषतो भ्रातृव्यस्यान्ववसायिनमितीश्वरो ह तथैव स्यात् ॥ १३ ॥

पार्श्वतऽइ हैके । स्रुचमुपावहृत्य हुत्वा पर्याहृत्योपभृत्यधिनिदधति न

है । जो श्रेय वाला होना चाहे वह धीरे से आरम्भ करके उच्च स्वर से अन्त करे । वह श्रेय वाला हो जायगा ॥८॥

कृपण यह है । पतली लम्बी और बेसुरी आवाज में श्रौषट् कहना कृपण कहलाता है । यदि कोई कहे कि "इस अध्वर्यु ने यजमान को कृपण और शत्रु के अधीन कर दिया" तो ऐसा ही हो भी जायगा ॥९॥

बहिश्रि यह है । जो मुंह फाड़कर बेसुरी आवाज में चीखता है, वह बहिश्रि है; क्योंकि वह श्री को अपने में से बाहर निकाल देता है और भूखा रहता है ॥१०॥

अन्तःश्रि यह है कि जब होंठों को जोड़ कर स्वर-सहित उच्च ध्वनि से श्रौषट् कहता है । श्री स्वर है । वह अपने भीतर श्री रखता है और अन्न से भरपूर होता है ॥११॥

छाती में सांस को गहरा रोक कर दोनों शब्दों ('ओ३म् श्रावय') पर बृहत् साम का सा बल देकर उच्च स्वर में समाप्त करे । यह अनुचित नहीं है । यह पशु और आयु दोनों के लिये शुभ है ॥१२॥

अब होम के विषय में । कुछ लोग अपने को चतुर समझकर स्रुच को पूर्व की ओर मोड़ कर आहुति देने के पश्चात् घुमा कर उसको उपभृत् पर रख देते हैं । ऐसा न करना चाहिये । यदि कोई कहने लगे कि इस अध्वर्यु ने यजमान को इसके दुष्ट शत्रु के अधीन कर दिया तो वैसा ही हो जायगा ॥१३॥

कुछ लोग स्रुच को बगल से ले जाकर आहुति देते हैं उसके पश्चात् घुमाकर उसको उपभृत् के पास रख देते हैं । ऐसा न करे । यदि कोई कहने लगे कि इस अध्वर्यु ने अनुचित

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तथा कुर्याद्यो हैनं तत्र ब्रूयादतीर्थेन न्वाऽअयमध्वर्यु राहुतीः प्रारौत्सीत्सं वा शरिष्यते घुणिर्वा भविष्यतीतीश्वरो ह तथैव स्यात् ॥ १४ ॥

इत्थमेव कुर्यात् । प्राचीमेव स्रुचमुपावहृत्य हुत्वा तेनैवाधिहृत्योपभृत्यधिनिदध्यात्तस्य नोपमीमाꣳसाऽस्ति तत्पशव्यमायुष्यम् ॥ १५ ॥

प्रदग्धाहुतिर्ह वाऽअन्योऽध्वर्युः । आहुतीर्हान्यः संतर्पयत्येष ह वै प्रदग्धाहुतिरध्वर्युर्योऽयमाज्यꣳ हुत्वाऽवदानानि जुहोत्येतꣳ ह वै तदृश्यमाना वागभ्युवाद प्रदग्धाहुतिर्न्वाऽअयमध्वर्युरित्यथ हैनाऽएष संतर्पयति योऽयमाज्यं हुत्वाऽवदानानि जुहोत्यथ पुनरन्ततऽआज्येनाभिजुहोत्येष हैनाः संतर्पयति तासाꣳ संतृप्तानां देवा हिरण्मयांश्चमसान्पूरयन्ते ॥ १६ ॥

तदु होवाच याज्ञवल्क्यः । यद्वाऽउपस्तीर्यावदायाभिघारयति तदेवैनाः संतर्पयति तासाꣳ संतृप्तानां देवा हिरण्मयांश्चमसान्पूरयन्तेऽयस्थूणगृहपतीनां वै शौल्बायनोऽध्वर्युरास ॥ १७ ॥

स होवाच । इदमहेदꣳ सत्रं कृशपश्वल्पज्यमथायं गृहपतिरस्मीति मन्यतऽइति ॥ १८ ॥

स होवाच । अध्वर्यवा वै नोऽक्रुक्षऽएते वै ते स्रुचौ ये त्वꣳ संवत्सरं नाशक-

रीति का अवलम्बन करके आहुतियों को नष्ट कर दिया, तो यजमान नष्ट हो जायगा या उसे कीड़े खाजायंगे तो ऐसा ही होगा ॥१४॥

ऐसा करना चाहिये —पूर्व की ओर स्रुच को ले जाकर आहुति देवे । वहाँ से उसी प्रकार लाकर उपभृत् पर रख देवे । इसमें कोई अनुचित काम नहीं है । यह पशु और आयु के लिये शुभ है ॥१५॥

कोई अध्वर्यु तो ऐसा है जो आहुति को जला देता है (प्रदग्धाहुतिः) और कोई आहुतियों को तृप्त करता है । प्रदग्धाहुति अध्वर्यु वह है जो आज्य की आहुति देकर अवदान (काटे हुये टुकड़ों) की आहुति देता है । ऐसे के लिये ही लोग चुपके से कहते हैं कि यह अध्वर्यु प्रदग्धाहुति है । परन्तु जो घी की आहुति देकर फिर अवदानों की आहुति देता है और फिर उस पर घी की आहुति देता है वह आहुतियों को तृप्त करता है । इन आहुतियों के तृप्त होने पर देवता चमसों को सोने से भर देते हैं ॥१६॥

इस पर याज्ञवल्क्य का कथन है कि पहले घी की तह लगा कर उस पर अवदान रख कर फिर आधार डालते हैं, तो आहुतियाँ तृप्त हो जाती हैं और देवता चमसों को सोने से भर देते हैं

जिन लोगों का गृहपति अयस्थूण था उनका अध्वर्यु शौल्बायन था ॥१७॥

उस ने कहा "यह सत्र (यज्ञ) दुबले पशुओं वाला (कृश पशु) और थोड़े घी वाला (अल्पाज्य) है । और फिर भी यह पुरुष अपने को गृहपति मानता है ॥१८॥

उसने उत्तर दिया "अध्वर्यु ! तूने हमारा अपमान किया । ये दो स्रुच हैं जिनको

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ऽआदातुं यद्वै त्वाऽहमेतयोरनुशिष्यां प्र प्रजया पशुभिर्जायेथाऽअभि स्वर्गं लोकं वहेरिति ॥ १९ ॥

स होवाच । उप त्वाऽऽयानीति स होवाचात्र वाव खल्वर्हसि यो नः संवत्सरेऽध्वर्युरभूरनुपेतायैव तऽएतद्ब्रवाणीति तस्माऽउ हैतदेव स्रुचोरादानमुवाच यदेतद्वाख्याम तस्मादेवंविदमेवाध्वर्युं कुर्वीन नानेवंविदम् ॥ २० ॥

ब्राह्मणम् ॥ ८ ॥ [४ २.] द्वितीयः प्रपाठकः ॥ कण्डिकासंख्या ॥ १०४ ॥

तू साल भर तक पकड़ना भी नहीं सीखा । यदि मैं तुझे इनका प्रयोग सिखाता तो तू प्रजा और पशु वाला हो जाता । और यजमान को स्वर्ग में ले जाता ॥१९॥

उस (अध्वर्यु) ने उत्तर दिया—"मैं तेरा शिष्य हो जाऊं" । उसने उत्तर दिया, "तू हमारा साल भर तक अध्वर्यु रह । इसलिये अब भी सीख सकता है । तू मेरा शिष्य न भी होवे तो भी मैं तुझे यह सिखला दूंगा । उसने उसको इस प्रकार चमचा पकड़ना सिखाया, जैसे हमने ऊपर वर्णन किया । इसलिये ऐसे को अध्वर्यु बनाना चाहिये जो इस सब को समझता है । और ऐसे को न बनाना चाहिये जो समझता न हो ॥२०॥

मित्रविन्देष्टिः

अध्याय ४—ब्राह्मण ३

प्रजापतिर्वै प्रजाः सृजमानोऽतप्यत । तस्माच्छ्रान्तात्तेपानाच्छ्रीरुदक्रामत्सा दीप्यमाना भ्राजमाना लेलायन्त्यतिष्टत्तां दीप्यमानां भ्राजमानां लेलायन्तीं देवाऽअभ्यध्यायन् ॥ १ ॥

ते प्रजापतिमब्रुवन् । हनामेमामेदमस्या ददामहाऽइति स होवाच स्त्री वाऽएषा यच्छ्रीर्न वै स्त्रियं घ्नन्त्युत त्वाऽअस्या जीवन्त्याऽएवाददतऽइति ॥ २ ॥

प्रजापति ने प्रजाओं को सृजने के उद्देश्य से तप किया । उस थके हुये और तपे हुये से श्री निकली । वह ज्योतिर्मयी चमकती हुई और कांपती हुई खड़ी हुई । उस ज्योतिर्मयी, चमकती हुई तथा कांपती हुई पर देवों का ध्यान गया ॥१॥

उन्होंने प्रजापति से कहा, "इसको मार डालें और इसका सब कुछ छीन लें ।" उसने कहा, "यह श्री स्त्री है । स्त्री को मारते नहीं । उसको जीवित छोड़ देते हैं और माल छीन लेते हैं" ॥२॥

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तस्याऽग्निरन्नाद्यमादत्त । सोमो राज्यं वरुणः साम्राज्यं मित्रः क्षत्रमिन्द्रो बलं बृहस्पतिर्ब्रह्मवर्चसꣳ सविता राष्ट्रं पूषा भगꣳ सरस्वती पुष्टिं त्वष्टा रूपाणि ॥ ३ ॥

सा प्रजापतिमब्रवीत् । आ वै मऽइदमदिषतेति स होवाच यज्ञे नैनान्पुनर्याचस्वेति ॥ ४ ॥

सैतां दशहविषमिष्टिमपश्यत् । आग्नेयमष्टाकपालं पुरोडाशꣳ सौम्यं चरुं वारुणं दशकपालं पुरोडाशं मैत्रं चरुमैन्द्रमैन्द्रमेकादशकपालं पुरोडाशं बार्हस्पत्यं चरुꣳ सावित्रं द्वादशकपालं वाऽष्टाकपालं वा पुरोडाशं पौष्णं चरुꣳ सारस्वतं चरुं त्वाष्ट्रं दशकपालं पुरोडाशम् ॥ ५ ॥

तानेतयानुवाक्ययाऽन्ववदत् । अग्निः सोमो वरुणो मित्रऽइन्द्रो बृहस्पतिः सविता यः सहस्री । पूषा नो गोभिरवसा सरस्वती त्वष्टा रूपाणि समनक्तु यज्ञैरिति ते प्रत्यृपातिष्ठन्त ॥ ६ ॥

तानेतया याज्यया । परस्तात्प्रतिलोमं प्रत्यैत्त्वष्टा रूपाणि ददती सरस्वती पूषा भगꣳ सविता मे ददातु । बृहस्पतिर्ददिन्द्रो बलं मे मित्रः क्षत्रं वरुणः सोमोऽग्निरिति ते पुनर्दानायाध्रियन्त ॥ ७ ॥

सैतानुपहोमानपश्यत् । अग्निरन्नादोऽन्नपतिरन्नाद्यमस्मिन्यज्ञे मयि दधातु

अग्नि ने इसका अन्न ले लिया । सोम ने राज्य, वरुण ने साम्राज्य – मित्र ने क्षत्र, इन्द्र ने बल, बृहस्पति ने ब्रह्मवर्चस, सविता ने राष्ट्र, पूषा ने धन, सरस्वती ने पुष्टि, त्वष्टा ने रूप ॥३॥

वह प्रजापति से बोली "इन्होंने मेरा सब कुछ ले लिया ।" प्रजापति ने कहा, "यज्ञ के द्वारा फिर इनसे यही चीज़ें मांग ले" ॥४॥

उसने इस दस हवियों वाली इष्टि को देखा । अग्नि का आठ कपालों का पुरोडाश, सोम का चरु, वरुण का दस कपाल का पुरोडाश, मित्र का चरु, इन्द्र का ग्यारह कपालों का पुरोडाश, बृहस्पति का चरु, सविता का बारह कपालों का या आठ कपालों का पुरोडाश, पूषा का चरु, सरस्वती का चरु, त्वष्टा का दस कपाल का पुरोडाश ॥५॥

उसने इन को इन अनुवाक्यों द्वारा बुलाया-अग्नि, सोम, वरुण, मित्र, इन्द्र, बृहस्पति, सहस्री सविता, पूषा, (पूषा हम को पशुओं से मिलावे), सरस्वती त्वष्टा रूपों से संयुक्त करे । वे उसके पास फिर आये ॥६॥

उसने अब इनको उल्टे क्रम से याज्यों के द्वारा बुलाया "त्वष्टा रूप दे, सरस्वती और पूषा श्री दे, सविता धन दे, इन्द्र बल दे, मित्र क्षत्र दे, वरुण, सोम और अग्नि ।" उन्होंने उसको ये चीजें देनी चाहीं ॥७॥

उसने इन "उपहोमों" को देखा ।

अग्निरन्नादोऽन्नपतिरन्नाद्यमस्मिन्यज्ञे मयि दधातु स्वाहा ।

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स्वाहेत्याहुतिमेवाऽऽदायाग्निरुदक्रामत्पुनरस्याऽअन्नाद्यमददात् ॥ ८ ॥

सोमो राजा राजपतिः । राज्यमस्मिन्यज्ञे मयि दधातु स्वाहेत्याहुतिमेवादाय सोमऽउदक्रामत्पुनरस्यै राज्यमददात् ॥ ९ ॥

वरुणः सम्राट् सम्राट्पतिः । साम्राज्यमस्मिन्यज्ञे मयि दधातु स्वाहेत्याहुतिमेवादाय वरुणऽउदक्रामत्पुनरस्यै साम्राज्यमददात् ॥ १० ॥

मित्रः क्षत्रं क्षत्रपतिः । क्षत्रमस्मिन्यज्ञे मयि दधातु स्वाहेत्याहुतिमेवादाय मित्रऽउदक्रामत्पुनरस्यै क्षत्रमददात् ॥ ११ ॥

इन्द्रो बलं बलपतिः । बलमस्मिन्यज्ञे मयि दधातु स्वाहेत्याहुतिमेवादायेन्द्रऽउदक्रामत्पुनरस्य बलमददात् ॥ १२ ॥

बृहस्पतिर्ब्रह्म ब्रह्मपतिः । ब्रह्मवर्चसमस्मिन्यज्ञे मयि दधातु स्वाहेत्याहुतिमेवादाय बृहस्पतिरुदक्रामत्पुनरस्यै ब्रह्मवर्चसमददात् ॥ १३ ॥

सविता राष्ट्रꣳ राष्ट्रपतिः । राष्ट्रमस्मिन्यज्ञे मयि दधातु स्वाहेत्याहुतिमेवादाय सवितोदक्रामत्पुनरस्यै राष्ट्रमददात् ॥ १४ ॥

पूषा भगं भगपतिः । भगमस्मिन्यज्ञे मयि दधातु स्वाहेत्याहुतिमेवादाय पूषोदक्रामत्पुनरस्यै भगमददात् ॥ १५ ॥

सरस्वती पुष्टिं पुष्टिपतिः । पुष्टिमस्मिन्यज्ञे मयि दधातु स्वाहेत्याहुतिमेवादाय सरस्वत्युदक्रामत्पुनरस्यै पुष्टिमददात् ॥ १६ ॥

अग्नि यह आहुति लेकर चला गया और अन्न दे गया ॥८॥

सोमो राजा राजपतिः राज्यमस्मिन् यज्ञे मयि दधातु स्वाहा,

सोम आहुति लेकर चला गया और राज्य दे गया ॥९॥

वरुणः सम्राट् सम्राट् पतिः साम्राज्यमस्मिन् यज्ञे मयि दधातु स्वाहा ।

वरुण आहुति लेकर चला गया और उसको साम्राज्य दे गया ॥१०॥

मित्रः क्षत्रं क्षत्रपतिः क्षत्रमस्मिन्यज्ञे मयि दधातु स्वाहा ।

मित्र, आहुति लेकर चला गया और उसको क्षत्र दे गया ॥११॥

इन्द्रो बलं बलपतिः बलमस्मिन्यज्ञे मयि दधातु स्वाहा ।

इन्द्र आहुति लेकर चला गया और उसको उसका बल लौटा गया ॥१२॥

बृहस्पतिर्ब्रह्म ब्रह्मपतिः ब्रह्मवर्चसमस्मिन् यज्ञे मयि दधातु स्वाहा ।

बृहस्पति आहुति लेकर चला गया और उसको उसका ब्रह्मवर्चस लौटा गया ॥१३॥

सविता राष्ट्रꣳ राष्ट्रपतिः राष्ट्रमस्मिन्यज्ञे मयि दधातु स्वाहा

सविता आहुति लेकर चला गया और उसका राष्ट्र उसको लौटा गया ॥१४॥

पूषा भागं भगपतिः भगमस्मिन्यज्ञे मयि दधातु स्वाहा ।

पूषा आहुति लेकर चला गया और उसका उसका धन लौटा गया ॥१५॥

सरस्वती पुष्टिं पुष्टिपतिः पुष्टिमस्मिन् यज्ञे मयि दधातु स्वाहा ।

सरस्वती आहुति लेकर चली गई और उसको उसकी पुष्टि लौटा गई ॥१६॥

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त्वष्टा रूपाणां रूपकृद्रूपपतिः। रूपेण पशूनस्मिन्यज्ञे मयि दधातु स्वाहेत्याहुतिमेवादायत्वष्टोदक्रामत्पुनरस्यै रूपेण पशूनददात् ॥ १७ ॥

ता वाऽएताः। दश देवता दश हवीꣳषि दशाहुतयो दश दक्षिणा दर्शदशिनी विराट् श्रीर्विराट् श्रियाꣳ हैतद्विराज्यन्नाद्ये प्रतितिष्ठति ॥ १८ ॥

तस्यै पञ्चदश सामिधेन्यो भवन्ति। उपाꣳशु देवता यजति पञ्च प्रयाजा भवन्ति त्रयोऽनुयाजाऽएकꣳ समिष्टयजुः पुष्टिमन्तावाज्यभागावग्निना रयिमश्नवत्पोषमेव दिवे-दिवे। यशसं वीरवत्तमम् ॥ गयस्फानोऽमीवहा वसुवित्पुष्टिवर्धनः सुमित्रः सोम नो भवेति सहस्रवत्यौ संयाज्ये नूनो रास्व सहस्रवत्तोकवत्पुष्टिमद्वसु। द्युमदग्ने सुवीर्यं वर्षिष्ठमनुपक्षितम्। उत नो ब्रह्मन्नविषऽउक्थेषु देवहूतमः। शं नः शोचा मरुद्वृधोऽग्ने सहस्रसातमऽइति ॥ १९ ॥

ताꣳ हैतां गोतमो राहूगणः। विदांचकार सा ह जनकं वैदेहं प्रत्युत्ससाद

त्वष्टा रूपाणां रूपकृद् रूपपतिः रूपेण पशूनस्मिन् यज्ञे मयि दधातु स्वाहा।
त्वष्टा आहुति लेकर चला गया और रूप के द्वारा पशुओं को लौटा गया ॥१७॥

ये दस देवता हैं। दस हवियां। दस आहुतियाँ। दस दक्षिण, दस दस अक्षर का विराट् होता है। विराट् श्री है। इस विराट् श्री में अन्न ठहरता है ॥१८॥

ये पद्रंह सामिधेनियां होती हैं। चुपके से देवताओं के लिये यज्ञ करता है। पांच प्रयाज होते हैं। तीन अनुयाज, एक समिष्ट यजु। पीछे के आज्य-भागों में पुष्टि शब्द आता है।

अग्निना रयिमश्वत् पोषमेव दिवे दिवे।
यशसं वीरवत्तमम्। (ऋ० १।१।३)
अग्नि के द्वारा हम दिन प्रति दिन पुष्टि, यश, और वीरयुक्त धन पावें।
गयस्फानो अमीवहा वसुवित् पुष्टिवर्धनः
सुमित्रः सोम नो भव। (ऋ० १।९१।१२)
"हे सोम! तू हमारे घर का बढ़ाने वाला, रोग का मारने वाला, वसु का दिलाने वाला, पुष्टि का वर्धक, सुमित्र हो"।

दो संयाजों में सहस्र शब्द आता है।
नूनो रास्व सहस्रवत् तोकवत् पुष्टिमत्, वसु। द्युमदग्ने
सुवीर्यं वर्षिष्ठमनुपक्षितम्। (ऋ० ३।१३।७)
"हे अग्नि। तू हमको बहुतायत से धन, पुष्टि, वसु, बहुल और अक्षय वीर्य दे।
उत नो ब्रह्मन्नविष उक्थेषु देवहूतमः। शं नः
शोचा मरुद् वृधोऽग्ने सहस्रसातमः ॥ (ऋ० ३।१३।६)
"हे हजारों चीजों के देने वाले अग्नि! प्रार्थनाओं में देवों से बुलाया तू हमारी प्रार्थना सुन। हे वायु से बढ़ने वाले तेज! तू हमारे लिये कल्याणकारी हो" ॥१९॥

इस इष्टि को गोतम राहूगण ने देखा था। वह जनक वैदेह के पास चली गई।

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ताꣳ ह ाङ्गजिद्ब्राह्मणेष्वन्वियेष तामु ह याज्ञवल्क्ये विवेद स होवाच सहस्रं भो याज्ञवल्क्य ददमो यस्मिन्वयं त्वयि मित्रविन्दामन्वविदामेति विन्दते मित्रꣳ राष्ट्रमस्य भवत्यप पुनर्मृत्युं जयति सर्वमायुरेति यऽएवं विद्वानेतयेष्टया यजते यो वै तदेवं वेद ।। २० ।।

ब्राह्मणम् ।। १ ।। [४. ३] ।।

उसने इसे अङ्ग (वेदांग) जानने वाले ब्राह्मणों में तलाश किया । वह याज्ञवल्क्य में मिली । उसने कहा, "हे याज्ञवल्क्य ! तुझ में हम को यह मित्र विन्दा मिली है । हम तुझको हजार दान करते हैं । जो इस रहस्य को समझ कर यह इष्टि करता है या इतना जानता है वह मित्र का लाभ करता है, इसका राष्ट्र इसका होता है, मृत्यु के चक्र को जीत लेता है, पूर्ण आयु को पाता है ।।२०।।

हविषः संवृद्धिः

अध्याय ४—ब्राह्मण ४

अथातो हविषः समृद्धिः ।षड्ढ वै ब्रह्मणो द्वारोऽग्निर्वायुरापश्चन्द्रमा विद्युदादित्यः ।। १ ।।

स यऽउपदग्धेन हविषा यजते । अग्निना ह स ब्रह्मणो द्वारेण प्रतिपद्यते सोऽग्निना ब्रह्मणो द्वारेण प्रतिपद्य ब्रह्मणः सायुज्यꣳ सलोकतां जयति ।। २ ।।

अथ यो विपतितेन हविषा यजते । वायुना ह स ब्रह्मणो द्वारेण प्रति-

अब हवि की समृद्धि के विषय में कहते हैं। ब्रह्म के छः द्वार हैं :—अग्नि, वायु, जल, चन्द्रमा, विद्युत् और आदित्य ।।१।।

जो उपदग्ध (थोड़ी जली हुई) हवि से यज्ञ करता है वह ब्रह्म के अग्नि द्वार से प्रवेश करता है । और ब्रह्म के अग्नि द्वार से प्रविष्ट होकर ब्रह्म के सायुज्य और सालोक्य को जीतता है ।।२।।

जो गिरी हुई हवि से यज्ञ करता है वह ब्रह्म के वायु द्वार से प्रविष्ट होता है ।

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पद्यते स वायुना ब्रह्मणो द्वारेण प्रतिपद्य ब्रह्मणः सायुज्यꣳ सलोकतां जयति ॥ ३ ॥

अथ योऽशृतेन हविषा यजते । अद्भिर्ह स ब्रह्मणो द्वारेण प्रतिपद्यते सोऽद्भिर्ब्रह्मणो द्वारेण प्रतिप० ॥ ४ ॥

अथ य ऽउपरक्तेन हविषा यजते । चन्द्रमसा ह स ब्रह्मणो द्वारेण प्रतिपद्यते स चन्द्रमसा ब्रह्मणो द्वारेण प्रतिप० ॥ ५ ॥

अथ यो लोहितेन हविषा यजते । विद्युता ह स ब्रह्मणो द्वारेण प्रतिपद्यते स विद्युता ब्रह्मणो द्वारेण प्रतिप० ॥ ६ ॥

अथ यः सुशृतेन हविषा यजते । आदित्येन ह स ब्रह्मणो द्वारेण प्रतिपद्यते सऽआदित्येन ब्रह्मणो द्वारेण प्रतिपद्य ब्रह्मणः सायुज्यꣳ सलोकतां जयति सैषा हविषः समृद्धिः स यो हैवमेताꣳ हविषः समृद्धिं वेद सर्वसमृद्धेन हैवास्य हविषेष्टं भवति ॥ ७ ॥

अथातो यज्ञस्य समृद्धिः । यद्वै यज्ञस्य न्यूनं प्रजननमस्य तदथ यदतिरिक्तं पशव्यमस्य तदथ यत्संकसुकꣳ श्रियाऽअस्य तदथ यत्सम्पन्नꣳ स्वर्ग्यमस्य तत् ॥ ८ ॥

स यदि मन्येत । न्यूनं मे यज्ञेऽभूदिति प्रजननं मऽएतत्प्रजनिष्यऽइत्येव

वह ब्रह्म के वायु द्वार से प्रवेश करके ब्रह्म के सायुज्य और सालोक्य को प्राप्त करता है ॥३॥

जो बिना पकी हवि से यज्ञ करता है वह ब्रह्म के जल द्वार से प्रविष्ट होता है और जल द्वार से प्रविष्ट··· ·· ॥४॥

जो कुछ कुछ रक्त हवि से यज्ञ करता है, वह ब्रह्म के चन्द्र द्वार से प्रविष्ठ होता है और चन्द्र द्वार से प्रविष्ट होकर····· ॥५॥

जो लाल (लोहित) हवि से यज्ञ करता है वह ब्रह्म के विद्युत् द्वार से घुसता है और विद्युत् द्वार से घुस कर—॥६॥

जो भली भांति पकी हुई हवि से यज्ञ करता है वह ब्रह्म के आदित्य द्वार से घुसता है और ब्रह्म के आदित्य द्वार से घुसकर ब्रह्म के सायुज्य और सालोक्य को प्राप्त करता है। जो हवि की इस समृद्धि या सफलता को जानता है उसकी इष्टि पूर्णतया सफल हो जाती है ॥७॥

अब यज्ञ की समृद्धि के विषय में कहते हैं । यज्ञ में जो कुछ न्यून रह जाता है, वह प्रजनन या संतानोत्पत्ति का दाता है। जो अतिरिक्त है वह पशु का दाता है। जो संकसुक अर्थात् बीच में गड़बड़ हो जाती है वह श्री का दाता है और जो सब प्रकार से पूर्ण हो जाता है वह स्वर्ग का दाता है ॥८॥

यदि उसे जान पड़े कि कुछ कमी रह गई तो समझ ले कि यह प्रजनन का दाता

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तदुपासीत ॥ ९ ॥

अथ यदि मन्येत । अतिरिक्तं मे यज्ञेऽभूदिति पशव्यं मऽएतत्पशुमान्भविष्यामीत्येव तदुपासीत ॥ १० ॥

अथ यदि मन्येत । संकसुकं मे योऽभूदिति श्रियै मऽएतदा मा श्रीस्तेजसा यशसा ब्रह्मवर्चसेन परिवृता गमिष्यतीत्येव तदुपासीत ॥ ११ ॥

अथ यदि मन्येत । सम्पन्नं मे यज्ञेऽभूदिति स्वर्ग्यं मऽएतत्स्वर्गलोको भविष्यामीत्येव तदुपासीत सैषा यज्ञस्य समृद्धिः स यो हैवमेतां यज्ञस्य समृद्धिं वेद सर्वसमृद्धेन हैवास्य यज्ञेनेष्टं भवति ॥ १२ ॥

ब्राह्मणम् ॥ ४ ॥ (४. ४.) इति चतुर्थोऽध्यायः समाप्तः ॥

है मेरे सन्तान होगी ॥९॥

यदि उसे जान पड़े कि कुछ अतिरिक्त (आधिक्य) हो गया है तो समझ लेना चाहिये कि यह पशुओं का दाता है। मैं पशु वाला हो जाऊंगा ॥१०॥

यदि उसे जान पड़े कि बीच में कुछ गड़बड़ हो गई है तो समझ लेना चाहिये कि यह श्री का दाता है। श्री तेज, यश और ब्रह्मवर्चस से युक्त होगी ॥११॥

यदि जान पड़े कि यज्ञ सब प्रकार से ठीक हुआ तो समझ ले कि यह स्वर्ग का दाता है। मुझे स्वर्ग मिलेगा। यह है यज्ञ की समृद्धि जो यज्ञ की इस समृद्धि को समझता है उसका यज्ञ सफल हो जाता है ॥१२॥

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अध्याय ५—ब्राह्मण १

उर्वशी हाप्सराः । पुरुरवसमैडं चकमे तꣳ ह विन्दमानोवाच त्रिः स्म माऽह्नो वैतसेन दण्डेन हतावकामाꣳ स्म मा निपद्यासै मो स्म त्वा नग्नं दर्शमेष वै न स्त्रीणामुपचार ऽइति ॥ १ ॥

सा हास्मिञ्ज्योगुवास । अपि हास्माद्गर्भिण्यास तावज्ज्योग्घास्मिन्नुवास ततो ह गन्धर्वाः समूदिरे ज्योग्वाऽइयमुर्वशी मनुष्येष्ववात्सीदुपजानीत यथेयं पुनरागच्छेदिति तस्यै हाविद्वर्ꣳरणा शयनऽउपवद्धाऽऽस ततो ह गन्धर्वा ऽअन्यतरमुरणं प्रमेथुः ॥ २ ॥

सा होवाच । अवीरऽइव वत मेऽजनऽइवपुत्रꣳ हरन्तीति द्वितीयं प्रमेथुः साह तथैवोवाच ॥ ३ ॥

अथ हायमीक्षांचक्रे । कथं नु तदवीरं कथमजनꣳ स्याद्यत्राहꣳ स्यामिति स नग्न ऽएवानूत्पपात चिरं तन्मेने यद्वासः पर्यधास्यत ततो ह गन्धर्वा विद्युतं

अप्सरा उर्वशी इडा के पुत्र पुरुरवा से प्रेम करने लगी। और उसको विवाहने पर कहा कि तीन बार से अधिक मेरा आलिंगन न करना, मेरी इच्छा के विरुद्ध न करना और मैं तुम को नंगा न देखूं। यही स्त्रियों का उपचार है ॥१॥

वह बहुत दिनों उसके साथ रही। उससे उसको गर्भ भी रह गया जब वह उसके पास थी। तब गन्धर्वों ने कहा कि यह उर्वशी बहुत दिनों तक मनुष्यों में रही है। कोई ऐसा उपाय करो कि यह फिर हमारे बीच में वापिस आ जाय। उसकी चारपाई से एक भेड़ दो बच्चों सहित बंधी रहा करती थी। गन्धर्व उन में से एक मैमने को चुरा ले गये ॥२॥

उसने कहा ये मेरे पुत्र को लिये जा रहे हैं, मानो यह स्थान अवीर या अजन है अर्थात् यहां कोई वीर या मनुष्य है ही नहीं। वे दूसरे मैमने को भी ले गये। उसने तब भी यही कहा ॥३॥

तब उस (पुरुरवा) ने सोचा कि जहाँ मैं हूं वह स्थान वीररहित और जनरहित कैसे हो सकता है। यद्यपि वह नंगा था वह उनके पीछे दौड़ा। बहुत देर तक सोचता रहा कि कपड़े पहन लूं। उस समय गन्धर्वों ने बिजली उत्पन्न कर दी और उर्वशी ने उसको

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जनयांचक्रुस्तं यथा दिवैवं नग्नं ददर्श ततो हैवेयं तिरोबभूव पुनरैमीत्येत्तिरोभूताꣳ सऽआध्या जल्पन्कुरुक्षेत्रꣳ समया चचारान्यतः प्लक्षेति बिसवती तस्यै हाध्यन्तेन वव्राज तद्ध ताऽअप्सरसऽआतयो भूत्वा परिप्लुविरे ॥ ४ ॥

तꣳ हेयं ज्ञात्वोवाच । अयं वै स मनुष्यो यस्मिन्नहमवात्समिति ता होचुस्तस्मै वाऽआविरसामेति तथेति तस्मै हाविरासुः ॥ ५ ॥

ताꣳ हायं ज्ञात्वाऽभिपरोवाद । हये जाये मनसा तिष्ठघोरे वचाꣳसि मिश्रा कृणवावहै नु । न नौ मन्त्राऽअनुदितासऽएते मयस्करन्परतरे च नाहन्नित्युप नु ग्म सं नु वदावहाऽइति हैवैनां तदुवाच ॥ ६ ॥

तꣳ हेतरा प्रत्युवाच । किमेता वाचा कृणवा तवाहं प्राक्रमिषमुषसामग्रियेव पुरूरवः पुनरस्तं परेहि दुरापना वातऽइवाहमस्मीति न वै त्वं तदकरोर्यदहमब्रव दुरापा वाऽअहं त्वयेतर्ह्यस्मि पुनर्गृहानिहीति हैवैनं तदुवाच ॥ ७ ॥

अथ हायं परिप्लूनऽउवाच । सुदेवोऽअद्य प्रपतेदनावृत्परावतं परमां गन्त-

दिन समान नंगा देख लिया। वह उर्वशी झट लुप्त हो गई। वह यही कहने पाया था कि मैं आ रहा हूं कि वह तिरोभूत हो गई। वह विलाप करता हुआ कुरुक्षेत्र में फिरता रहा। वहाँ एक झील है "अन्यतः प्लक्षा"। वह इसके किनारे पर टहलता रहा। वहां अप्सरायें हंस के रूप में तैर रही थीं ॥४॥

उर्वशी उसको पहचान कर बोली, "यह वही मनुष्य है जिसके साथ मैं रही थी"। वे कहने लगीं, "अच्छा। हम इसके सामने प्रकट हो जायें"। उसने कहा "अच्छा," और वे प्रकट हो गईं ॥५॥

पुरूरवा ने उसको पहचान लिया और प्रार्थना की।

द्वये जाये मनसा तिष्ठ घोरे वचांसि मिश्रा कृणवावहै नु। न
नौ मंत्रा अनुदितास एते मयस्करन् परतरे च नाहन् ॥ (ऋ० १०।९५।१)

"हे क्रूर मन वाली पत्नी तू ठहर। हम कुछ बातें करलें। यह हमारी गुप्त बातें जब तक कहीं न जायंगी उस समय तक भविष्य में सुखकर न होंगी"।

अर्थात् ठहर हम बातें करलें ॥६॥

उर्वशी ने उत्तर दिया।

किमेता वाचा कृणवा तवाहं प्राक्रमिषमुषसामग्नियेव पुरूरवः।
पुनरस्तं परेहि दुरापना वात इवाहमस्मि ॥ (ऋ० १०।९५।२)

"तुझ से ऐसी बातें करने से क्या? मैं पहली उषा के समान चली आई। हे पुरूरव! अब घर जा। मैं उस हवा के समान हूं जो पकड़ी नहीं जा सकती"। उसका तात्पर्य यह था कि जो कुछ मैंने तुझ से कहा था वह तूने नहीं किया। अब मैं दुष्प्राप्य हवा के समान हूं, तू घर जा ॥७॥

उसने खेद से कहा।

सुदेवो अद्य प्रपतेदनावृत् परावतं परमां गन्तवा उ ।

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वाऽउ अधा शयीत निर्ऋतेरुपस्थेऽधेनं वृका रभसासोऽअद्युरिति सुदेवोऽद्योद्वा बध्नीत प्र वा पतेत्तदेनं वृका वा श्वानो वाऽद्युरिति हैव तदुवाच ॥ ८ ॥

तꣳ हेतरा प्रत्युवाच । पुरूरवो मा मृथा प्रपप्तो मा त्वा वृकासोऽअशिवास-ऽउ क्षन् । न वै स्त्रैणानि सख्यानि सन्ति सालावृकाणाꣳ हृदयान्येतेति मैतदादृथा न वै स्त्रैणꣳ सख्यमस्ति पुनर्गृहानिहीति हैवैनं तदुवाच ॥ ९ ॥

यद्विरूपाऽचरम् । मर्त्येष्ववसꣳ रात्रीः शरदश्चतस्रः । घृतस्य स्तोकꣳ सकृ-दन्ह ऽआश्नां ता देवेदं तातृपाणा चरामीनि तदेतदुक्तप्रत्युक्तं पञ्चदशर्चं बह्वृचाः प्राहुस्तस्यै ह हृदयमाव्ययाञ्चकार ॥ १० ॥

सा होवाच । संवत्सरतमीꣳ रात्रिमागच्छतात्तन्मऽएकाꣳ रात्रिमन्ते शयितासे जातऽउ तेऽयं तर्हि पुत्रो भवितेति स ह संवत्सरतमीꣳ रात्रिमाज-गामेद्धिरण्यविमितानि ततो हैनमेकमूचुरेतत्प्रपद्यस्वेति तद्धास्मै तामुपप्रजिघ्युः ॥ ११ ॥

अधा शयीत निर्ऋतेरुपस्थेऽधेनं वृका रभसा सोऽ अद्युः । (ऋ० १०।९५।१४)

"तेरा मित्र (अर्थात् मैं) बिना लौटे हुये चला जायेगा । दूरस्थ स्थान में । या निर्ऋति (मृत्यु) की गोद में बैठूंगा या भेड़िये मुझे खा लगे" ।

अर्थात् मैं आत्मघात कर लूंगा, मुझे भेड़िये या कुत्ते खा लेंगे ॥८॥

उर्वशी ने उसको प्रत्युत्तर दिया," ।

पुरूरवो मा मृथा मा प्रपप्तो मा त्वा वृकासोऽ अशिवास उक्षन् ।

न वै स्त्रैणानि सख्यानि सन्ति सालावृकाणाꣳ हृदयान्येत ॥

(ऋ० १०।९५।१५)

"हे पुरूरव ! मरो मत, मत भागो । तुमको भेड़िये न खावें । स्त्रियों की मैत्री ठीक नहीं होती । उनके हृदय भेड़ियों के से होते हैं" । अर्थात् तू इसकी परवाह न कर । स्त्रियों की मित्रता ठीक नहीं है, तू घर लौट जा ॥९॥

यद् विरूपाचरम्, मर्त्येष्ववसꣳ रात्रीः शरदश्चतस्रः ।

घृतस्य स्तोकं सकृद् अह्न आश्नां ता देवेदं तातृपाणा चरामि ॥ (ऋ० १०।९५।१६)

"जब रूप बदल कर मैं चार शरद ऋतुओं की रातों में मनुष्यों में रही, तो रोज थोड़ा सा घी खाती थी । उसी से मैं संतुष्ट रही हूं" ।

यह पंद्रह मंत्रों वाला वार्तालाप 'बह्वृचाः' लोग कहते आये हैं । उसका हृदय पिगल गया ॥१०॥

उस उर्वशी ने कहा,

आज से साल भर पीछे अन्तिम रात्रि में मेरे पास आना और मेरे साथ सोना । तो तेरा पुत्र होगा । वह साल पीछे अन्तिम रात्रि को आया । देखा तो एक सोने का महल है । वहां लोगों ने केवल इतना कहा, "चला आ" । फिर उर्वशी को उसके पास जाने दिया ॥११॥

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सा होवाच । गन्धर्वा वै ते प्रातर्वरं दातारस्तं वृणासाऽइति तं वै मे त्वमेव वृणीष्वेति युष्माकमेवैकोऽसानीति ब्रूतादिति तस्मै ह प्रातर्गन्धर्वा वरं ददुः स होवाच युष्माकमेवैकोऽसानीति ॥ १२ ॥

ते होचुः । न वै सा मनुष्येष्वग्नेर्यज्ञिया तनूरस्ति ययेष्ट्वास्माकमेकः स्यादिति तस्मै ह स्थाल्यामोप्याग्निं प्रददुरनेनेष्ट्वाऽस्माकमेको भविष्यसीति तं च ह कुमारं चादायावव्राज सोऽरण्यऽएवाग्निं निधाय कुमारेणैव ग्राममेयाय पुनरेमीत्येत्तिरोभूतं योऽग्निरश्वत्थं तं या स्थाली शमीं ताꣳ स ह पुनर्गन्धर्वानेयाय ॥१३॥

ते होचुः । संवत्सरं चातुष्प्राश्यमोदनं पच सऽएतस्यैवाश्वत्थस्य तिस्रस्तिस्रः समिधो घृतेनान्वज्य समिद्वतीभिर्घृतवतीभिऽऋग्भिरभ्याधत्तात्स यस्ततोऽग्निर्जनिता सऽएव स भवितेति ॥ १४ ॥

ते होचुः । परोऽक्षमिव वाऽएतदाश्वत्थीमेवोत्तरारणिं कुरुष्व शमीमयीमधरारणिꣳ स यस्ततोऽग्निर्जनिता सऽएव स भवितेति ॥ १५ ॥

ते होचुः । परोऽक्षमिव वाऽएतदाश्वत्थीमेवोत्तरारणिं कुरुष्वाश्वत्थीमधरारणिꣳ स यस्ततोऽग्निजनिता सऽएव स भवितेति ॥ १६ ॥

उर्वशी बोली, "कल प्रातः' गन्धर्व तुझको वर देंगे । सो तू मांग लेना । पुरुरवा ने कहा, "तूही बता कि क्या मांगूं" । उसने कहा, "यह वर मांग कि मैं तुम में से एक हो जाऊं" । गन्धर्वों ने दूसरे दिन उसको वर देने को कहा । उसने मांगा "कि मैं आप जैसा हो जाऊं" ॥१२॥

वे बोले "मनुष्यों में अग्नि का वह यज्ञ के योग्य तनू (रूप) नहीं है, जिसमें यज्ञ करके हममें से एक हो सके" । उन्होंने थाली में अग्नि रख कर दी और कहा कि इसमें यज्ञ कर, हम सा हो जायगा" । उसने वह आग और अपना पुत्र ले लिया और चला आया । उसने वन में अग्नि को रख दिया और केवल पुत्र को लेकर गांव में आ गया । उसने कहा ही था कि 'मैं अभी आया' । इतने में ही वह अग्नि लुप्त हो गई, जो अग्नि थी, उसका अश्वत्थ वृक्ष बन गया । जो थाली (कढ़ाई) थी वह शमी बन गई । वह फिर उन गन्धर्वों के पास आया ॥१३॥

वे बोले "साल भर तक चार आदमियों के योग्य भात पका । इस अश्वत्थ की तीन तीन समिधायें घृत में डबो, और उन मन्त्रों को पढ़ कर जिनमें 'समिद्' शब्द और घृत शब्द आवे समिधा रख दो । जब वह अग्नि जलेगी, तो यह वही अग्नि होगी, जिसकी तुझ को आवश्यकता है ॥१४॥

वे बोले, "परन्तु यह तो परोक्ष कृत्य है । अश्वत्थ की उत्तरारणि बना और शमी की अरणि । मथने से जो अग्नि उत्पन्न होगी वह वही अग्नि होगी ॥१५॥

वे बोले, "यह भी परोक्ष ही है । अश्वत्थ की ही अरणि बना और अश्वत्थ की ही उत्तरारणि । इनके मथने से जो अग्नि उत्पन्न होगी वह वही अग्नि होगी ॥१६॥

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सऽआश्वत्थीमेवोत्तरारणिं चक्रे । आश्वत्थीमधरारणिꣳ स यस्ततोऽग्निर्जज्ञे सऽएव सऽआस तेनेष्ट्वा गन्धर्वाणामेकऽआस तस्मादाश्वत्थीमेवोत्तरारणिं कुर्वीताश्वत्थीमधरारणिꣳ स यस्ततोऽग्निर्जायते सऽएव स भवति तेनेष्ट्वा गन्धर्वाणामेको भवति ॥ १७ ॥

ब्राह्मणम् ॥ ३ ॥ [५, १.] ॥

उसने अश्वत्थ की ही उत्तरारणि बनाई, अश्वत्थ की ही अधरारणि । जो अग्नि उत्पन्न हुई वह वही अग्नि थी । वह यज्ञ करके गंधर्वों में से एक हो गया । इसलिये अश्वत्थ की ही उत्तरारणि बनावे, अश्वत्थ की ही अधरारणि । इनसे जो अग्नि उत्पन्न होती है वह वही अग्नि है । इसमें यज्ञ करके गंधर्व बन जाता है ॥१७॥

चातुर्मास्ययाजिनो द्वैविध्यं दर्शयितुं तत्रत्यैर्यागैः शरीरावयवकल्पनम्

अध्याय ५—ब्राह्मण २

प्रजापतिर्हं चातुर्मास्यैरात्मानं विदधे । सऽइममेव दक्षिणं बाहुं वैश्वदेवꣳ हविरकुरुत तस्यायमेवाङ्गुष्ठऽआग्नेयꣳ हविरिदꣳ सौम्यमिदꣳ सावित्रम् ॥ १ ॥

स वै वर्षिष्ठः पुरोडाशो भवति । तस्मादियमासां वर्षिष्ठेदꣳ सारस्वतमिदं पौष्णमथ यऽएषऽउपरिष्टाद्धस्तस्य संधिस्तन्मारुतमिदं वैश्वदेवं दोर्द्यावापृथिवीयं तद्बाऽअनिरुक्तं भवति तस्मात्तदनिरुक्तम् ॥ २ ॥

अयमेव दक्षिणऽऊरुर्वरुणप्रघासाः । तस्य यानि पञ्च हवीꣳषि समायोनि ताऽइमा पञ्चाङ्गुलयः कुल्फावेवैन्द्राग्नꣳ हविस्तद्वै द्विदेवत्यं भवति तस्मा-

प्रजापति ने चातुर्मास्य यज्ञ करके अपने लिये एक शरीर बनाया । वैश्वदेव हवि को दाहिनी बाहु बनाया, अग्नि की हवि को यह अंगूठा, सोम की हवि को बड़ी उंगली सविता की हवि को बीच की उंगली ॥१॥

सविता का पुरोडाश बड़ा होता है इसलिये यह बीच की उंगली भी बड़ी होती है । सरस्वती की हवि चौथी उंगली है और पूषा की हवि सबसे छोटी उंगली । मरुत् की हवि हाथ के ऊपर का जोड़ (कलाई) है और विश्वेदेवों की हवि कुंहनी । द्यावापृथिवी की हवि यह भुजा है । यह हवि अनिरुक्त है, इसलिये यह अंग भी अनिरुक्त है ॥२॥

वरुणप्रघास दाहिनी जंघा है । पांच वे आहुतियां जो औरों के समान हैं, पैर की

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दिमौ द्वौ कुल्फाविदं वारुणमिदं मारुतमनूकं कायं तद्वाऽग्निरुक्तं भवति तस्मात्तदनिरुक्तम् ॥ ३ ॥

मुखमेवास्यानीकवतीष्टिः । मुखꣳ हि प्राणानामनीकमुरः सांतपनीयोरसा हि समिव तप्यतऽउदरं गृहमेधीया प्रतिष्ठा वाऽउदरं प्रतिष्ठित्याऽएव शिश्नान्येवास्य क्रैडिनꣳ हविः शिश्नैꣳहि क्रीडितीवायमेवाङ् प्राणऽअदित्येष्टिः ॥ ४ ॥

अयमेवोत्तरऊरुर्महाहविः । तस्य यानि पञ्च हवीꣳषि समायोनि ताऽइमाः पञ्चाङ्गुलयः कुल्फावेवैन्द्राग्नꣳ हविस्तद्वै द्विदेवत्यं भवति तस्मादिमौ द्वौ कुल्फाविदं माहेन्द्रमिदं वैश्वकर्मणं तद्वाऽअनिरुक्तं भवति तस्मात्तदनिरुक्तमथ यदिदमन्तरुदरे तत्पितृयज्ञस्तद्वाऽअनिरुक्तं भवति तस्मात्तदनिरुक्तम् ॥ ५ ॥

अयमेवोत्तरो बाहुः शुनासीरीयम् । तस्य यानि पञ्च हवीꣳषि समायीनि ताऽइमाः पञ्चाङ्गुलयोऽथ यऽएषऽउपरिष्टाद्धस्तस्य संधिस्तच्छुनासीरीयमीदं वायव्यं दोः सौर्यं तद्वाऽअनिरुक्तं भवति तस्मात्तदनिरुक्तम् ॥ ६ ॥

तानि वाऽएतानि । चातुर्मास्यानि त्रिषन्धीनि द्विसमस्तानि तस्मादिमानि पुरुषस्याङ्गानि त्रिषंधीनि द्विसमस्तानि तेषां वै चतुर्णां द्वयोस्त्रीणि त्रीणि हवीꣳष्यनिरुक्तानि भवन्ति द्वे—द्वे द्वयोः ॥ ७ ॥

उंगलियां हैं । इन्द्र और अग्नि की हवियां कुल्फ (उंगलियों के बीच के जोड़ ?) हैं । यह हवि दो देवताओं की होती है इसलिये कुल्फ भी दो होते हैं । वरुण की हवि पिंडली है । मरुत की जांघ । 'का' की हवि रीढ़ है । यह आहुति अनिरुक्त है । इसलिये रीढ़ भी अनिरुक्त होती है ॥३॥

अग्नि अनीकवत् की इष्टि प्रजापति का मुख है । मुख प्राणों का अनीक या सिरा है । सांतपनीय हवि उर (छाती) है । क्योंकि छाती से ही मनुष्य घिरा हुआ है । गृहमेधीया हवि उदर है । प्रतिष्ठा के लिये, क्योंकि उदर प्रतिष्ठा है । कैडिन हवि शिश्न है । क्योंकि मनुष्य शिश्न से ही खेलता है । अदिति की हवि नीचे का प्राण है ॥४॥

महा हवि बांई जांघ है । जो पांच एक सी हवियां हैं वे पैर की उंगलियां हैं । इन्द्र और अग्नि की हवि कुल्फ है । यह दो देवताओं की है इसलिये कुल्फ दो होते हैं । माहेन्द्र हवि यह पिंडली है । विश्वकर्मा की हवि जांघ है । यह हवि अनिरुक्त है अतः यह जांघ भी अनिरुक्त है ॥५॥

शुनासीरीय बायां बाहु है । उसकी जो पांच समान हवियां हैं वे पांच उंगलियां हैं । हाथ के ऊपर का जोड़ शुनासीरीय है । वायु की हवि कुहनी है । सूर्य की यह बाहु । यह हवि अनिरुक्त है अतः यह अंग भी अनिरुक्त है ॥६॥

ये चातुर्मास्य हवियां तिहरी (तीन सन्धियों वाली) हैं और उनमें दो-दो जोड़ हैं । इसलिये पुरुष के यह अंग तीन संधि वाले हैं और उनमें दो दो जोड़ हैं । इन चार में से दो हवियों की फिर तीन-तीन अनिरुक्त हवियां होती हैं और दो की दो दो ॥७॥

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तेषां वै चतुर्ष्वग्नि मन्थन्ति । तस्माच्चतुर्भिरङ्गैरायुते द्वयो. प्रणयन्ति तस्माद्द्वाभ्यामेत्येवमु ह प्रजापतिश्चातुर्मास्यैरात्मानं विदधे तथोऽएवैवविद्यज-मानश्चातुर्मास्यैरात्मानं विधत्ते ॥ ८ ॥

तदाहुः सर्वगायत्रं वैश्वदेवꣳ हविः स्यात्सर्वत्रैष्टुभं वरुणप्रघासाः सर्वजा-गतं महाहविः सर्वानुष्टभꣳ शुनासीरीयं चतुष्टोमस्याप्त्याऽइति तदु तथा न कुर्या-द्यत्त्वाऽएतान्यभिसम्पद्यन्ते तेनैवास्य स कामऽउपाप्तो भवति ॥ ९ ॥

तानि वाऽएतानि । चातुर्मास्यानि द्वाषष्टानि त्रीणि शतानि बृहत्यः सम्प-द्यन्ते तदेभिः संवत्सरं च महाव्रत चाप्नोत्यथो द्विप्रतिष्ठो वाऽअयं यजमानो यजमा नमेवैतत्स्वर्गे लोकऽआयातयति प्रतिष्ठापयति ॥ १० ॥

ब्राह्मणम् ॥ ४ ॥ [५ २.] ॥

इन चारों में अग्नि-मन्थन करते हैं। इसीलिये बैल चारों अंगों (चारों पैरों) से ढोते हैं। दो से अग्नि का प्रणयन (आगे को ले जाना) करते हैं। इसलिये बैल दो पैर एक साथ रख कर चलता है। प्रजापति ने चातुर्मास्य हवियों द्वारा इस प्रकार अपना शरीर बनाया था। इसी प्रकार इस रहस्य का समझने वाला यजमान चातुर्मास्य हवियों द्वारा अपना शरीर बनाता है ॥८॥

इस पर लोग कहते हैं कि वैश्वदेव हवि बिल्कुल गायत्री में ही होनी चाहिये। वरुणप्रघास त्रिष्टुप् मे महाहवि जगती में, शुनासीरीय अनुष्टुभ में, जिससे चतुष्टोम की पूर्ति हो सके। परन्तु ऐसा न करे। क्योंकि ये हवियां भी इन छन्दों के बराबर हैं, इस प्रकार पूर्ति हो जाती है ॥९॥

ये चतुर्मास्य हवियां तीन सौ बासठ बृहती हैं। इन से संवत्सर और महाव्रत दोनों की पूर्ति हो जाती है। इस प्रकार यजमान के लिये भी दो प्रतिष्ठायें हो जाती हैं। वह इस प्रकार यजमान को स्वर्ग लोक को ले जाता है और उसे वहां प्रतिष्ठित कर देता है ॥१०॥

(२)

यज्ञ सम्बन्धी सारांश

चातुर्मास्य हवियों का विधान

(३)

उपदेश तथा भाषा सम्बन्धी टिप्पणियां कुछ विशेष नहीं।

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अध्याय ५—ब्राह्मण ३

शौचेयो ह प्राचीनयोग्यः। उद्दालकमारुणिमाजगाम ब्रह्मोद्यमग्निहोत्र विविदिषिष्यामीति ॥ १ ॥

स होवाच। गौतम का तेऽग्निहोत्री को वत्सः किमुपसृष्टा किꣳ संयोजनं किं दुह्यमानं किं दुग्धं किमाह्रियमाणं किमधिश्रितं किमवज्योत्यमानं किमद्भिः प्रत्यानीतं किमुद्वास्यमानं किमुद्वासितं किमन्नीयमानं किमुन्नीतं किमुद्यतं किꣳ ह्रियमाणं किं निगृहीतम् ॥ २ ॥

काꣳ समिधमादधासि का पूर्वाऽऽहुतिः किमुपासोषदः किमुपंक्षिष्ठाः कोत्तराऽऽहुतिः ॥ ३ ॥

किꣳ हुत्वा प्रकम्पयसि। किꣳ स्रुचं परिमृज्य कूच न्यमार्जीः किं द्वितीयं परिमृज्य दक्षिणतो हस्तमुपासोषदः किं पूर्वं प्राशीः किं द्वितीयं किमुत्सृप्यापाः किꣳ स्रुच्यपऽग्रानीय निरौक्षीः किं द्वितीयं किं तृतीयमेतां दिशमुदौक्षीः किं जघ-

'शौचेय प्राचीनयोग्य' उद्दालक आरुणि के पास ब्रह्मविद्या सीखने आया कि "मैं अग्निहोत्र सीखना चाहता हूं ॥१॥

वह बोला, हे गौतम, अग्निहोत्री गाय क्या है, बछड़ा क्या है ? उपसृष्टा (गाय का बछड़े से मिलाना) क्या है। संयोजन (बछड़े का गाय के दूध को मुंह में लेना) क्या है ? दूहना क्या है ? दूध क्या है ? दूध का लाना क्या है ? पकाना क्या है ? उसको प्रकाश की सहायता से देखना क्या है ? पानी डालना क्या है ? आग पर से उठा कर ले चलना क्या है ? ले जाचुकना क्या है ? पात्र में निकालना क्या है ? निकाल चुकना क्या है ? (आहवनीय में ले जाने के लिये) उठाना क्या है ? ले चलना क्या है ? रख देना क्या है ? ॥२॥

किस समिधा को रखता है ? पूर्व आहुति क्या है ? इसको तुमने क्यों रख दिया ? क्यों गार्हपत्य की ओर देखा ? दूसरी आहुति क्या है ? ॥३॥

आहुति देकर चम्मच को हिलाते क्यों हो ? स्रुच को साफ़ करके कूची से क्यों मांजते हो ? इसको दुबारा मांज कर वेदी के दक्षिण भाग में हाथ क्यों रखते हो ? पहली बार दूध क्यों पिया ? दूसरी बार क्यों ? वेदी से हट कर जल क्यों पिया ? स्रुच में पानी डाल कर क्यों छिड़का ? क्यों दुबारा ? क्यों (उत्तर) दिशा में तिबारा ? आहवनीय के पीछे जल क्यों छिड़का ? समाप्ति क्यों की ? यदि तुम ने अग्निहोत्र समझ कर किया है

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नेनाहवनीयमपो न्यनैषीः किꣳ समतिष्ठिपो यदि वाऽएतद्विद्वानग्निहोत्रमहौषीरथ ते हुतं यद्यु वाऽअविद्वानहुतमेव तऽइति ॥ ४॥

स होवाच । इडैव मे मानव्यग्निहोत्री वायव्यो वत्सः सजूरुपसृष्टा विराट् संयोजनमाश्विनं दुह्यमानं वैश्वदेवं दुग्धं वायव्यमाह्रियमाणमाग्नेयमधिश्रितमैन्द्राग्नमवज्योत्यमानं वारुणमद्भिः प्रत्यानीतं वायव्यमुद्वास्यमानं द्यावापृथिव्यमुद्वासितमाश्विनमुन्नीयमानं वैश्वदेवमुन्नीतं महादेवायोद्यतं वायव्यꣳ ह्रियमाणं वैष्णवं निगृहीतम् ॥ ५॥

अथ याꣳ समिधमादधामि । आहुतीनाꣳ सा प्रतिष्ठा या पूर्वाऽऽहुतिर्देवांस्तयाऽप्रैषं यदुपासीषदं बार्हस्पत्यं तद्यदपैक्षिषीमं चामुं च लोकौ तेन समिधां योत्तराऽऽहुतिर्मा तया स्वर्गे लोकेऽधाम् ॥ ६॥

अथ यद्धुत्वा प्रकम्पयामि । वायव्यं तद्यत्स्रुचं परिमृज्य कूर्चे न्यमार्ज्जिषमोषधिवनस्पतींस्तेनाप्रैषं यद्द्वितीयं परिमृज्य दक्षिणतो हस्तमुपासीषदं पितॄंस्तेनाप्रैषं यत्पूर्वं प्राशिषं मां तेनाप्रैषं यद्द्वतीयं प्रजां तेनाथ यदुत्सृप्यापां पशूंस्तेनाप्रैषं यत्स्रुच्यपऽआनीय निरौक्षिषꣳ सर्पदेवजनांस्तेनाप्रैषं यद्द्विनीयं गन्धर्वाप्सरसस्तेनाथ यत्तृतीयमेतां दिशमुदौक्षिषꣳ स्वर्गस्य लोकस्य तेन द्वारं

तब तो वस्तुतः अग्निहोत्र किया है । यदि बेजाने किया है तो न करने के तुल्य है ॥४॥

उसने उत्तर दिया । मेरी अग्निहोत्री गाय है इडा मानवी । बछड़ा वायव्य (वायु सम्बन्धी) है । वायु का मेल उपसृष्टा है । संयोजन विराट् है, दूध दूहना अश्विन का है और दूह चुकना विश्वे-देवों का । लाना वायु का है और आग पर रखना अग्नि का । उस पर प्रकाश डालना इन्द्र अग्नि का, जल छिड़कना वरुणका, आग से उठाना वायु का, ले चलना द्यौ और पृथिवी का, चमसे में निकालना अश्विनों का, निकाल चुकना विश्वे-देवों का, उठाना महादेव का, आहवनीय तक ले जाना वायु का । रख देना विष्णु का ॥५॥

जो समिधा मैंने रक्खी वह आहुतियों की प्रतिष्ठा है । पहली आहुति से मैंने देवों को प्रसन्न किया । जब रख दिया तो बृहस्पति को, जब मैंने उधर को देखा तो इस लोक और परलोक को मिला दिया । दूसरी आहुति से मैंने अपने को स्वर्ग में रख दिया ॥६॥

आहुति देकर हिलाता हूं यह वायु का है । स्रुच को मांज कर कूंची से साफ़ करता हूं, इससे वनस्पति ओषधियों को प्रसन्न करता हूं । जब दुबारा साफ़ करके वेदी के दक्षिण भाग में हाथ रक्खा तो पितरों को तृप्त किया । पहले दूध पिया तो अपने को तृप्त किया । दुबारा पिया तो सन्तान को तृप्त किया । जब वेदी से हट कर जल पिया तो पशुओं को तृप्त किया । जब स्रुच में जल डाल कर फैंका तो सर्पदेव जनों को तृप्त किया । दुबारा फैंका तो गन्धर्व अप्सराओं को, तीसरी बार जो फैंका तो स्वर्ग का द्वार खोल दिया । जब वेदी के पीछे पानी डाला तो इस लोक में वर्षा कराई । समाप्ति की

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व्यवारिषं यज्जघनेनाहवनीयमपौ न्यनैषमस्मै लोकाय तेन वृष्टिमदां यत्समतिष्ठिपं यत्पृथिव्याऽऊनं तत्ते नापूपुरमित्येतन्नौ भगवन्त्सहेति होवा च ॥ ७ ॥

शौचेयो ज्ञप्तः । प्रक्ष्यामि त्वेव भगवन्तमिति पृच्छैव प्राचीनयाग्येति स होवाच यस्मिन्कालऽउद्धतास्तेऽग्नयः स्युरुपावहृतानि पात्राणि होष्यन्त्स्याऽअथ तऽआहवनीयोऽनुगच्छेद्वेत्थ तद्भयं यदत्र जुह्वतो भवतीति वेदेति होवाच पुरा ऽचिरादस्या ज्येष्ठः पुत्रो म्रियेत यस्यैतदाविदितꣳ स्याद्विद्याभिस्त्वेवाहमतारिषमिति किं विदितं का प्रायश्चित्तिरिति प्राणऽउदानमप्यगादिति गार्हपत्यऽआहुतिं जुहुयाꣳ सैव प्रायश्चित्तिर्न तदाग कुर्वीयेत्येतन्नौ भगवन्त्सहेति होवाच ॥ ८ ॥

शौचेयो ज्ञप्तः । प्रक्ष्यामि त्वेव भगवन्तमिति पृच्छैव प्राचीनयोग्येति स होवाच यत्र तऽएतस्मिन्नेव काले गार्हपत्योऽनुगच्छेद्वेत्थ तद्भयं यदत्र जुह्वतो भवतीति वेदेति होवाच पुराऽचिरादस्य गृहपतिर्म्रियेत यस्यैतदविदितꣳ स्याद्विद्याभिस्त्वेवाहमतारिषमिति किं विदितं का प्रायश्चित्तिरित्युदानः प्राणमप्यगादित्याहवनीयऽआहुतिं जुहुयाꣳ सैव प्रायश्चित्तिर्न तदागः कुर्वीयेत्येतन्नौ भगवन्त्सहेति होवाच ॥ ९ ॥

शौचेयो ज्ञप्तः । प्रक्ष्यामि त्वेव भगवन्तमिति पृच्छैव प्राचीनयोग्येति स

तो पृथ्वी में जो कमी थी उसकी पूर्ति की ।" शौचेय बोला "इतना हम दोनों बराबर जानते हैं ?" ॥७॥

इतना सुन कर शौचेय बोला, "भगवान् मैं एक प्रश्न और करूंगा ।" उसने कहा "हे प्राचीन योग्य, करो" । वह बोला, "जब तुम्हारी अग्नियां निकाली गईं, और हवन के पात्र लाये गये, और तुम आहुति देने चले, उस समय यदि आहवनीय आग बुझ जाय तो जानते हो कि आहुति देने वाले का क्या होगा ?" उसने उत्तर दिया "हां जानता हूं । यदि उसको ज्ञान नहीं तो उसका ज्येष्ठ पुत्र मर जायगा । परन्तु मैं विद्याओं की सहायता से बच गया" "वह विद्या क्या है ? और प्रायश्चित्त क्या ?" "प्राण उदान में चला गया ।" यह है वह विद्या । मैं गार्हपत्य में आहुति दे दूंगा । यही प्रायश्चित्त होगा । हम कोई पाप न करेंगे ।" उसनेकहा इतना हम दोनों जानते हैं ॥८॥

शौचेय ने इतना जान कर कहा, "भगवन् मैं एक प्रश्न और करना चाहता हूं", "पूछो, प्राचीन योग्य", "जब आहुति देते समय गार्हपत्य बुझ जाय तो जानते हो कि आहुति देने वाले का क्या होगा ?" "हां जानता हूं । यदि उसे ज्ञान नहीं है तो गृहपति शीघ्र ही मर जायगा । मैं तो विद्याओं की सहायता से बच सका" । "वह क्या विद्या है और प्रायश्चित्त क्या है ?" "उदान प्राण में मिल गया यही विद्या है, आहवनीय में आहुति दूंगा यही प्रायश्चित्त है । मुझे पाप न लगेगा" । वह बोला "इतना तो हम दोनों जानते हैं ?" ॥९॥

शौचेय ने इतना जानकर कहा, "भगवन् ! मैं एक बात और पूछना चाहता हूं ।" "पूछो प्राचीनयोग्य !" "जब आहुति देते समय अन्वाहार्य पचन बुझ जाय तो आहुति

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होवाच यत्र तऽएतस्मिन्नेव कालेऽन्वाहार्यपचनोऽनुगच्छेद्वेत्थ तद्भयं यदत्र जुह्वतो भवतीति वेदेति होवाच पुरा ऽचिरादस्य सर्वे पशवो म्रियेरन्यस्यैतदविदितꣳ स्याद्विद्याभिस्त्वेवाहमतारिषमिति किं विदित का प्रायश्चित्तिरिति व्यानऽउदानमप्यगादिति गार्हपत्यऽआहुतिं जुहुयाꣳ सैव प्रायश्चित्तिर्न तदागः कुर्वीयेत्येतन्नो भवन्त्सहेति होवाच ॥ १० ॥

शौचेयो ज्ञप्तः। प्रक्ष्यामि त्वेव भगवन्तमिति पृच्छैव प्राचीनयोग्येति स होवाच यत्र तऽएतस्मिन्नेव काले सर्वेऽग्नयोऽनुगच्छेयुर्वेत्थ तद्भयं यदत्र जुह्वतो भवतीति वेदेति होवाच पुराऽचिरादस्यादायाद कुलꣳ स्याद्यस्यैतदविदितꣳ स्याद्विद्याभिस्त्वेवाहमतारिषमिति किं विदितं का प्रायश्चित्तिरिति पुराऽचिरादग्निं मथित्वा यां दिशं वातो वायात्तां दिशमाहवनीयमुद्धृत्य वायव्यामाहुतिं जुहुयाꣳ स विद्याꣳ समृद्धं मेऽग्निहोत्रꣳ सर्वदेवत्यं वायुꣳ ह्येव सर्वाणि भूतान्यपियन्ति वायोः पुनर्विसृज्यन्ते सैव प्रायश्चित्तिर्न तदागः कुर्वीयेत्येतन्नो भगवन्त्सहेति होवाच ॥ ११ ॥

शौचेयो ज्ञप्तः। प्रक्ष्यामि त्वेव भगवन्तमिति पृच्छैव प्राचीनयोग्येति स होवाच यत्र तऽएतस्मिन्नेव काले निवाते सर्वेऽग्नयोऽनुगच्छेयुर्वेत्थ तद्भयं यदत्र जुह्वतो भवतीति वेदेति होवाचाप्रियमेवास्मिल्लोके पश्येताप्रियममुष्मिन्यस्यैत-

देने वाले का क्या होगा ? क्या तुम जानते हो ?" "हां, जानता हूं। यदि उसे ज्ञान नहीं है तो उसके सब शीघ्र मर जायेंगे। परन्तु मैं तो विद्याओं के सहारे बच सका हूं।" "वह विद्या क्या है और प्रायश्चित्त क्या है ?" व्यान उदान में मिल गया, यही विद्या है। गार्हपत्य में आहुति दूंगा। वही प्रायश्चित है। इसमें पाप न होगा"। शौचेय बोला, "इतना तो हम दोनों जानते हैं" ॥१०॥

शौचेय ने इतना जान कर कहा, "भगवन् ! एक बात और पूछना चाहता हूं", "पूछो। प्राचीन-योग्य !" वह बोला, "क्या तुम जानते हो कि यदि उस समय सब अग्नियां बुझ जायं तो आहुति देने वाले का क्या होगा ?'। "हां जानता हूं। इसका कुल शीघ्र ही लावारिस (दायाद-रहित) हो जायगा, यदि उसको ज्ञान नहीं है तो। मैं तो विद्याओं की सहायता से बच सका हूं", "वह विद्या क्या है ? और प्रायश्चित क्या है ?", "शीघ्र अग्नि को मथ कर जिस दिशा में हवा बहती हो उसी दिशा में आवहनीय को ले जाकर वायु के लिये आहुति दूंगा। मैं समझ लूंगा कि मेरा अग्निहोत्र सम्पूर्ण हो गया, क्योंकि यह सब देवताओं के लिये हो गया। सब भूत वायु में ही मिल जाते हैं और वायु से ही फिर निकलते हैं। यही प्रायश्चित्त है इससे पाप नहीं लगता", शौचेय बोला "इतना हम दोनों जानते हैं" ॥११॥

शौचेय इतना जान कर बोला, "भगवन् ! एक बात और पूछूं ?" हां पूछो, प्राचीनयोग्य !', उसने पूछा, "उसी समय यदि वायु न चलता हो और सब अग्नियां बुझ जायें तो क्या जानते हो कि आहुति देने वाले का क्या होगा ?" यदि उसे ज्ञान नहीं है तो इस लोक में इसका अप्रिय होगा और उस लोक में भी। परन्तु मैं तो विद्याओं के

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दविदिनꣳ स्याद्विद्याभिस्त्वेवाहमनारिषमिति किं विदितं का प्रायश्चित्तिरिति पुरा ऽचिराद्दग्निं मथित्वा प्राञ्चमाहवनीयमुद्धृत्य जघनेनाहवनीयमुपविश्याहमेवैनत्पिबेयꣳ स विद्याꣳ समृद्धं मेऽग्निहोत्रꣳ सर्वदेवत्यं ब्राह्मणꣳ ह्येव सर्वाणि भूतान्यपियन्ति ब्राह्मणात्पुनर्विसृज्यन्ते सैव प्रायाश्चित्तिर्न तदागः कुर्वीयेत्यथ वाऽभ्रहमेतन्नावेदिषमिति होवाच ।। १२ ।।

शौचेयो ज्ञप्तः । इमानि समित्काष्ठान्युपायानि भगवन्तमिति स होवाच यदेवं नावक्ष्यो मूर्धा ते व्यपतिष्यदेह्युपेहीति तथेति तꣳ होपनिन्ये तस्मै हैताꣳ शोकतरां व्याहृतिमुवाच यत्सत्य तस्मादु सत्यमेव वदेत् ।। १३ ।।

ब्राह्मणम् ।। ५ ।। [५. ३.] ।।

सहारे बच सका हूँ।" "क्या विद्या है ? क्या प्रायश्चित्त ?", 'तुरन्त अग्नि को मथ कर, आहवनीय को पूर्व को ले जाकर, उसके पीछे बैठ कर मैं स्वयं हवि के दूध को पी लूंगा और समझ लूंगा कि मेरा अग्निहोत्र पूर्ण हो गया। यह सब देवों के लिये हैं। ब्राह्मण में ही सब भूत मिल जाते हैं और ब्राह्मण से ही निकलते हैं। यही प्रायश्चित्ति है। इससे पाप नहीं लगेगा"। शौचेय बोला, "यह बात मुझे ज्ञात न थी" ।।१२।।

इतना जान कर शौचेय बोला, "भगवन् ये हैं समिधा। मैं आप का शिष्य होता हूँ", "यदि ऐसा न कहते तो तुम्हारा सिर गिर जाता। आओ! शिष्य बनो"। उसने उसको शिष्य बना लिया और उसको यह शोक दूर करने वाला सत्य बताया। अतः सत्य ही बोलना चाहिये ।।१३।।

उपनयनधर्मनिरूपणम्

अध्याय ५—ब्राह्मण ४

ब्रह्मचर्यमागामित्याह । ब्रह्मणऽएवैतदात्मानं निवेदयति ब्रह्मचार्यसानीत्याह ब्रह्मणऽएवैतदात्मानं परिददात्यथैनमाह को नामाऽसीति प्रजापतिर्वै कः प्राजापत्यमेवैनं तत्कृत्वोपनयते ।। १ ।।

"ब्रह्मचर्यमागाम्" ('ब्रह्मचर्य को प्राप्त होऊं") अपने को ब्रह्म के सामने लाता है। "ब्रह्मचार्यसानि" (मैं ब्रह्मचारी बनूं)। अपने को ब्रह्म के अर्पण करता है"। 'को नामासि' 'क' है प्रजापति' इस प्रकार प्रजापति का बना कर उसको ब्रह्मचारी बनाता है ।।१।।

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अथास्य हस्तं गृह्णाति । इन्द्रस्य ब्रह्मचार्यस्यग्निराचार्यस्तवाहमाचार्यस्तवा सावित्येते वै श्रेष्ठे वलिष्ठे देवते ऽएताभ्यामेवैनꣳ श्रेष्ठाभ्यां बलिष्ठाभ्यां देवताभ्यां परिददाति तथा हास्य ब्रह्मचारी न कां चनार्तिमार्च्छति न स यऽएवं वेद ॥ २ ॥

अथैनं भूतेभ्यः परिददाति । प्रजापतये त्वा परिददामि देवाय त्वा सवित्रे परिददामीत्येते वै श्रेष्ठे वर्षिष्ठे देवतेऽएताभ्यामेवैनꣳ श्रेष्ठाभ्यां वर्षिष्ठाभ्यां देवाताभ्यां परिददाति तथा हास्य ब्रह्मचारी न कां चनार्तिमार्च्छति न स यऽएवं वेद ॥ ३ ॥

अद्भ्यस्त्वौषधीभ्यः परिददामीति । तदेनमद्भ्यश्चौषधिभ्यश्च परिददाति द्यावापृथिवीभ्यां त्वा परिददामीति तदेनमाभ्यां द्यावापृथिवीभ्यां परिददाति ययोरिदꣳ सर्वमधि विश्वेभ्यस्त्वा भूतेभ्यः परिददाम्यरिष्टयाऽइति तदेनꣳ

अब इसका हाथ पकड़ता है "इन्द्रस्य ब्रह्मचार्यस्यग्निराचार्यस्तवाहमाचार्यस्तवासौ" (इन्द्र का ब्रह्मचारी है तू । अग्नि तेरा आचार्य है । मैं तेरा आचार्य हूं । तू अमुक नाम वाला) । ये दो देवता सब से बली और सब से श्रेष्ठ हैं । इन्हीं वलिष्ठ और श्रेष्ठ देवताओं के लिये अपने को अर्पण करता है । और इसका ब्रह्मचारी किसी विपत्ति में नहीं फंसता । न वह जो इसको जानता है ॥२॥

'अद्भ्यस्त्वौषधीभ्यः परिददामि ।' इससे उसके जलों और ओषधियों के अर्पण करता है ।

'द्यावापृथिवीभ्यां त्वा परिददामि' इससे उसको द्यौ और पृथिवी के अर्पण करता है । क्योंकि संसार इन्हीं दो के मध्य में है ।

"विश्वेभ्यस्त्वा भूतेभ्यः परिददाम्यरिष्ट्यै ।"

इससे वह उसको कल्याण के लिये सब भूतों के अर्पण करता है, इस प्रकार उसका ब्रह्मचारी किसी विपत्ति में नहीं पड़ता, न वह जो इस रहस्य को समझता है ॥४॥

'ब्रह्मचार्यसि' (तू ब्रह्मचारी है) ऐसा कह कर वह उसको ब्रह्म के हवाले करता है ।

'अपो ऽशान'

'आपः' अर्थात् जल अमृत हैं । इसलिये उसका तात्पर्य है कि 'अमृत का पान कर' ।

'कर्म कुरु'

'कर्म' का अर्थ है वीर्य । तात्पर्य यह है कि वीर्य का उपार्जन कर ।

'समिधमाधेहि'

इससे तात्पर्य है कि अपने आत्मा के तेज और ब्रह्मवर्चस से प्रज्वलित कर ।

'मा सुषुप्था'

इससे तात्पर्य है कि मरे मत ।

'अपो ऽशान'

जल अमृत हैं । अर्थात् अमृत का पान कर ।

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सर्वेभ्य. भूतेभ्यः परिददात्यरिष्टचै तथा हास्य ब्रह्मचारी न कांचनार्तिमार्च्छति न स यऽएवं वेद ॥ ४ ॥ शतम् ॥ ५९०० ॥

ब्रह्मचार्यसीत्याह । ब्रह्मणऽएवैनं तत्परिददात्यपोऽशानेत्यमृतं वाऽआपोऽमृतमशानेत्येवैनं तदाह कर्म कुर्विति वीर्यं वै कर्म वीर्यं कुर्वित्येवैनं तदाह समिधमाधेहीति समिन्त्स्वात्मानं तेजसा ब्रह्मवर्चसेनेत्येवैनं तदाह मा सुषुप्था ऽइति मा मृथाऽइत्येवैनं तदाहापोऽशानेत्यमृतं वाऽआपोऽमृतमशानेत्येवैनं तदाह तदेनमुभयतोऽमृतेन परिगृह्णाति तथा हास्य ब्रह्मचारी न कांचनार्तिमार्च्छति न स यऽएवं वेद ॥ ५ ॥

अथास्मै सावित्रीमन्वाह । ताꣳ ह स्मैतां पुरा संवत्सरेऽन्वाहुः संवत्सरसंमिता वै गर्भाः प्रजायन्ते जातऽएवास्मिंस्तद्ब्राचं दध्मऽइति ॥ ६ ॥

अथ षट्सु मासेषु । षड्वाऽऋतवः संवत्सरस्य संवत्सरसंमिता वै गर्भाः प्रजायन्ते जायन्ते जातऽएवास्मिंस्तद्ब्राचं दध्मऽइति ॥ ७ ॥

अथ चतुर्विꣳशत्यहे । चतुर्विꣳशतिर्वै संवत्सरस्यार्धमासा संवत्सरसंमिता वै गर्भाःप्रजायन्ते जातऽएवास्मिंस्तद्ब्राच दध्मऽइति ॥ ८ ॥

अथ द्वादशाहे । द्वादश वै मासा संवत्सरस्य संवत्सरसं० ॥ ९ ॥

अथ षडहे । षड्वाऽऋतवः संवत्सरस्य संवत्सरसं० ॥ १० ॥

अथ त्र्यहे । त्रयो वाऽऋतवः संवत्सरसं० ॥ ११ ॥

तदपि श्लोकं गायन्ति । आचार्यो गर्भी भवति हस्तमाधाय दक्षिणम् । तृतीयस्याꣳ स जायते सावित्र्या सह ब्राह्मणऽइति सद्यो ह त्वाव ब्राह्मणायानुब्रूया-

इस प्रकार वह अमृत से उसको दोनों ओर से घेरता है । इससे इसका ब्रह्मचारी किसी बिपत्ति में नहीं फंसता । न वह जो इस रहस्य को जानता है ॥५॥

अब वह उसको सवित्री का उपदेश करता है । पहले सावित्री का उपदेश (उपनयन से) वर्ष भर पीछे किया करते थे । क्योंकि गर्भ एक साल में उत्पन्न होता है । उत्पन्न होने पर इसका उपदेश करें (तात्पर्य यह है कि (उपनयन) संस्कार द्वितीय गर्भस्थापना के समान है, इसलिये वर्ष भर पीछे उत्पत्ति होगी और तभी सावित्री सिखाई जायगी) ॥६॥

या छः मास पीछे । संवत्सर में छः ऋतुयें हैं । संवत्सर में ही गर्भ जन्म लेते हैं । जब जन्म ले ले तभी वाणी सिखाई जाय ॥७॥

या चौबीस दिन में । संवत्सर में चौबीस अर्द्ध-मास होते हैं । संवत्सर में ही गर्भ जन्म लेते हैं । जब जन्म लेले तब वाणी सिखाई जाय ॥८॥

या बारह दिन में । संवत्सर में बारह मास होते हैं—इत्यादि ॥९॥

या छः दिन में । संवत्सर में छः ऋतुयें होती हैं ··इत्यादि ॥१०॥

या तीन दिन में । संवत्सर में तीन ऋतुयें होती हैं इत्यादि ॥११॥

इस विषय में श्लोक गाते हैं :—

आचार्यो गर्भी भवति हस्तमाधाय दक्षिणम् ।

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दाग्नेयो वै ब्राह्मणः सद्यो वाऽअग्निर्जायते तस्मात्सद्यऽएव ब्राह्मणायानुब्रूयात् ॥ १२ ॥

ताꣳ हैतामेके । सावित्रीमनुष्टुभमन्वाहुर्वाग्वाऽअनुष्टुप्तदस्मिन्वाचं दधमऽइति न तथा कुर्याद्यो हैनं तत्र ब्रूयादन्वाऽअयमस्य वाचमदित मूको भविष्यतीतीश्वरो ह तथैव स्यात्तस्मादेनां गायत्रीमेव सावित्रीमनुब्रूयात् ॥ १३ ॥

अथ हैके दक्षिणतः । तिष्ठते वाऽऽसीनाय वाऽन्वाहुर्न तथा कुर्याद्यो हैनं तत्र ब्रूयाद्बुल्बन्वाऽअयमिममजीजनत बुल्बो भविष्यतीतीश्वरो ह तथैव स्यात्तस्मात्पुरस्तादेव प्रतोचे समीक्षमाणायानुब्रूयात् ॥ १४ ॥

तां वै पच्छोऽन्वाह । त्रयो वै प्राणाः प्राणऽउदानो व्यानस्तानेवास्मिंस्तद्दधात्यथार्धचंशो द्वौ वाऽइमौ प्राणौ प्राणोदानावेव प्राणोदानावेवास्मिंस्तद्दधात्यथ कृत्स्नामेको वाऽअयं प्राणः कृत्स्नऽएव प्राणमेवास्मिंस्तत्कृत्स्न दधाति ॥ १५ ॥

तदाहुः । न ब्राह्मणं ब्रह्मचर्यमुपनीय मिथुनं चरेद्गर्भो वाऽएष भवति यो

तृतीयस्याꣳ स जायते सावित्र्या सह ब्राह्मणः ।

"आचार्य दाहिना हाथ शिष्य के ऊपर रखने से गर्भी हो जाता है। वह ब्राह्मण सावित्री के साथ तीसरी रात को जन्म लेता है"।

ब्राह्मण को तभी उपदेश कर दे। क्योंकि ब्राह्मण अग्नि का है। अग्नि तो क्षण भर में उत्पन्न हो जाता है। इसलिये ब्राह्मण को (सावित्री का) उपदेश तभी कर दे ॥१२॥

कुछ लोग अनुष्टुभ सावित्री को सिखाते हैं। "वाणी अनुष्टुप् है। इसमें वाणी की स्थापना कर दे"। परन्तु ऐसा न करे। इस यदि कोई कहने लगे कि इसने आचार्य की वाणी ले ली। वह गूंगा हो जायगा।" तो अवश्य ही ऐसा ही हो जायगा। इसलिये गायत्री सावित्री का ही उपदेश करना चाहिये ॥१३॥

कुछ लोग उस समय उपदेश करते हैं जब यह (ब्रह्मचारी) गुरु के दक्षिण की ओर खड़ा या बैठा हो। परन्तु ऐसा न करे। यदि कोई कहे कि आचार्य ने इस ब्रह्मचारी को तिरछा जाना। वह उसके विरुद्ध हो जायगा" तो ऐसा ही होगा। इसलिये इस प्रकार उपदेश करना चाहिये कि आचार्य पूर्वाभिमुख हो और ब्रह्मचारी पश्चिमाभिमुख उसकी ओर देख रहा हो ॥१४॥

पहले वह पद पद करके उपदेश करे। प्राण तीन हैं प्राण उदान व्यान। इस प्रकार इन तीनों प्राणों को उस में रखता है। फिर आधा आधा मन्त्र। प्राण दो हैं प्राण और उदान। प्राण और उदान को इस प्रकार इस में रखता है। फिर पूरी सावित्री को। प्राण पूरा है। इस प्रकार पूरा प्राण इसमें रखता है ॥१५॥

इसके विषय में कहते हैं कि ब्राह्मण को ब्रह्मचारी बना कर स्त्री-प्रसंग न करे।

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ब्रह्मचर्यमुपैति नेदिमं ब्राह्मणं विषिक्ताद्रेतसो जनयानीति ।। १६ ।।

तदु वाऽआहुः । काममेव चरेद्दध्यो वाऽइमाः प्रजा दैव्यश्चैव मानुष्यश्च ता वाऽइमा मानुष्यः प्रजाः प्रजननात्प्रजायन्ते छन्दाꣳसि वै दैव्यः प्रजास्तानि मुखतो जनयते ततऽएतं जनयते तस्मादु काममेव चरेत् ।। १७ ।।

तदाहुः । न ब्रह्मचारी सन्मध्वश्नीयादोषधीनां वाऽएष परमो रसो यन्मधु नेदन्नाद्यस्यान्तं गच्छानीत्यथ ह स्माह श्वेतकेतुरारुणेयो ब्रह्मचारी सन्मध्वश्नंस्त्रय्यै वाऽएतद्विद्यायै शिष्टं यन्मधु स तु रसो यस्येदꣳशिष्टमिति यथा ह वाऽऋचं वा यजुर्वा साम वाऽभिव्याहरेत्तादृक्तद्यऽएवं विद्वान्ब्रह्मचारी सन्मध्वश्नाति तस्मादु काममेवाश्नीयात् ।। १८ ।।

ब्राह्मणम् ।। ६ ।।[५. ४.] ।।

जो ब्रह्मचर्य धारण करता है वह गर्भ ही होता है । "ऐसा न हो कि सिंचे हुये वीर्य से ब्रह्मचारी को उत्पन्न करूं ऐसा समझ कर" ।।१६।।

इस पर कहते हैं कि यदि चाहे वो कर सकता है । प्रजा दो प्रकार की होती है, एक दैवी दूसरी मानुषी । गर्भ से उत्पन्न होती है वह मानुषी प्रजा है । दैवी प्रजा छन्द हैं । ये मुख से उत्पन्न होते हैं । उसी से उस ब्रह्मचारी को उत्पन्न करता है । इसलिये यदि इच्छा हो तो स्त्री-प्रसंग करे ।।१७।।

इस पर कहते हैं । कि ब्रह्मचारी शहद (मधु) न खावे । मधु अन्न का रस या अन्त है । ऐसा न हो कि वह अन्न के अन्त तक पहुंच जाय । परन्तु श्वेतकेतु आरुणेय ने ब्रह्मचारी होते हुये भी मधु खाया था, वह कहता था कि मधु त्रयी विद्या का शिष्ट (बचा भाग) है । जिसके पास यह शिष्ट भाग है वह स्वयं रस है । यदि इस रहस्य को समझ कर ब्रह्मचारी होता हुआ मधु खाता है तो वह ऋक्, यजु या साम का पाठ करता है । इसलिये स्वच्छन्दता से खा सकता है ।।१८।।

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अध्याय ५—ब्राह्मण ५

देवान्वाऽऊर्ध्वान्त्स्वर्गं लोकं यतः। असुरास्तममाऽन्तरदधुस्ते होचुर्न वाऽअस्यान्येन सत्रादपघातोऽस्ति हन्त सत्रमासामहाऽइति ॥ १ ॥

ते शताग्निष्टोमꣳ सत्रमुपेयुः। ते यावदासीनः परापश्येत्तावतस्तमोऽपाघ्नंतैवमेव शतोक्थ्येन यावत्तिष्ठन्परापश्येत्तावतस्तमोऽपाघ्नत् ॥ २ ॥

ते होचुः। अप वाव तमो हन्महे न त्वेव सर्वमिव हन्त प्रजापतिं पितरं प्रत्ययामेति ते प्रजापतिं पितरं प्रतीत्योचुरसुरा वै नो भगवऽऊर्ध्वान्त्स्वर्गं लोकं यस्तमसाऽन्तरदधुः ॥ ३ ॥

ते शताग्निष्टोमꣳ सत्रमुपेम। ते यावदासीनः परापश्येत्तावतस्तमोऽपाहन्मह्येवमेव शतोक्थ्येन यावत्तिष्ठन्परापश्येत्तावतस्तमोऽपाहन्महि प्र नो भगवञ्छाधि यथाऽसुरांस्तमोऽपहत्य सर्वं पाप्मानमपहत्य स्वर्गं लोकं प्रज्ञास्यामऽइति ॥ ४ ॥

स होवाच। असर्वक्रतुभ्यां वै यज्ञानामगन्त यदग्निष्टोमेन [illegible]क्थ्येन च

ऊपर स्वर्ग लोक को जाते हुये देवों को असुरों ने अन्धकार से घेर लिया। देव कहने लगे कि सत्र से भिन्न इसका कोई इलाज नहीं है। इसलिये सत्र करें ॥१॥

उन्होंने सौ दिन के अग्निष्टोम का सत्र रचा। और जितना बैठा हुआ आदमी देख सके उतनी दूर तक का अंधेरा दूर कर दिया। इसी प्रकार सौ उक्थ्यों के द्वारा उतना अंधेरा दूर कर दिया जितना आदमी खड़ा हो कर देख सके ॥२॥

वे बोले "हम ने अन्धकार तो दूर कर दिया परन्तु सम्पूर्ण नहीं। चलो पिता प्रजापति के पास चलें। वे पिता प्रजापति के पास गये और कहा "भगवन् असुरों ने हम को ऊपर स्वर्ग जाते हुये अन्धकार से घेर लिया ॥३॥

हम ने सौ दिन के अग्निष्टोम का सत्र रचा। इस से उतनी दूर का अन्धकार दूर भगा दिया, जितनी दूर मनुष्य बैठा हुआ देख सकता है। इसी प्रकार सौ उक्थों द्वारा उतनी दूर का अन्धकार दूर कर दिया जितना खड़ा हुआ मनुष्य देख सकता है। श्रीमान्, कोई ऐसा उपाय बतावें कि असुरों और अंधकार तथा सब पाप को दूर करके हम स्वर्ग लोक जा सकें ॥४॥

प्रजापति ने कहा, "यह जो तुम ने अग्निष्टोम और उक्थ्य से दो यज्ञ रचाये थे

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शतातिरात्रꣳ सत्रमुपेत तेनासुरांस्तमोऽपहत्य सर्वं पाप्मानमपहत्य स्वर्गं लोकं प्रज्ञास्यथेति ॥ ५ ॥

ते शतातिरात्रꣳ सत्रमुपेयुः । तेनासुरांस्तमोऽपहत्य सर्वं पाप्मानमपहत्य स्वर्गं लोकं प्रजज्ञुस्तेषामर्वाक्पञ्चाशेष्वेवाहःस्वहरभि रात्रिसामानि परीयू रात्रिमभ्यहःसामानि ॥ ६ ॥

ते होचुः । अमुहाम वै न प्रजानीमो हन्त प्रजापतिमेव पितरं प्रत्ययामेति ते प्रजापतिमेव पितरं प्रतीत्योचुरहन्नो रात्रिसामानि रात्र्यामह्नो भवन्ति नः विपश्चिद्यज्ञान्मुग्धान्विद्वान्धीरोऽनुशाधि नऽइति ॥ ७ ॥

तान्हैतदुपजगौ । महाहिमिव वै ह्रदाद्वलीयानन्ववेत्य ऽअनुत्त स्वादास्थानात्ततः न सत्रं न तायतऽइति ॥ ८ ॥

आश्विनं वै वः शस्यमानम् । प्रातरनुवाकमास्थानादनुत्त यमास्थानादनुद्ध्वं धीराः सन्तोऽअधीरवत् । प्रशास्त्रा तमुपेत शनैरप्रतिशꣳसतेति ॥ ९ ॥

ते होचुः । कथं नु भगवः शस्तं कथमप्रतिशस्तमिति स होवाच यत्र होताऽऽश्विनꣳ शꣳसन्नाग्नेयस्य क्रतोर्गायत्रस्य च्छन्दसः पारं गच्छात्तत्प्रतिप्रस्थाता वसतीवरीः परिहृत्य मैत्रावरुणस्य हविर्धानयो प्रातरनुवाकमुपाकुरुतादुच्चै-

तो पूर्ण सोम यज्ञ थे नहीं । सौ अतिरात्र का सत्र करो उससे आसुरों को और पापयुक्त अन्धकार को दूर करके स्वर्ग लोक को जा सकोगे ॥५॥

उन्होंने सौ अतिरात्र का सत्र रचा । उस से आसुरों और पापयुक्त अन्धकार को दूर करके स्वर्ग लोक को चले गये । इन में से पहले पचास दिनों में रात के साम दिन में मिल गये और दिन के साम रात में ॥६॥

बोले, "हम से भूल हो गई । समझ में नहीं आता । चलो प्रजापति पिता के पास चलें ।" वे पिता प्रजापति के पास जाकर बोले, "हमारे रात के साम दिन में और दिन के साम रात में आ जाते हैं । आप विद्वान्, बुद्धिमान हैं । हम मूढ़ हैं । हम को यज्ञों की विधि बताइये" ॥७॥

प्रजापति ने उनके सामने यह गाया, "अपने स्थान अर्थात् तालाब से एक बड़ा सांप अत्यन्त पीछा करने के कारण चला गया है । इसलिये सत्र हो नहीं रहा ॥८॥

तुम्हारे अश्विन के लिये स्तोत्र पढ़ने के कारण प्रातः अनुवाक अपने स्थान से हट गये । धीर होते हुये तुमने अधीरों के समान जिसको अपने स्थान से हटा दिया । प्रशास्ता को चाहिये कि शनैः शनैः बिना होता के काम में विघ्न डाले इन को पढ़े ॥९॥

वे बोले "भगवन् ! शस्त्र कैसे पढ़ा जाय और बिना विघ्न डाले कैसे ?" । प्रजापति ने कहा, जब होता अश्विनों के लिये शस्त्र पढ़ता हुआ अग्नि के क्रतु या यज्ञ के गायत्र छन्द के अन्त तक पहुंचे तब प्रतिप्रस्थाता वसतीवरी को लेकर मित्र-वरुण के लिये हविर्धानों के बीच में प्रातः—अनुवाक को पढ़े । होता (अश्विन शस्त्र को) ऊंची आवाज़ में

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र्होता शꣳसति शनैरितरो जञ्जप्यमानऽइवान्बाह तन्न वाचा वाचं प्रत्येति न छन्दसा छन्दः ।। १० ।।

परिहिते प्रातरनुवाके । यथायतनमेवोपाꣳश्वन्तर्यामौ हुत्वा द्रोणकलशे पवित्रं प्रपीड्य निदधाति तिरोन्ह्यꣳश्चरित्वा प्रत्यञ्चः प्रतिपरेत्य तिरोऽन्ह्यानेव भक्षयाध्वाऽअथानुपूर्वं यज्ञपुच्छꣳ सꣳस्थाप्य यऽऊर्ध्वाऽअन्तर्यामाद्ग्रहास्तान्गृही-त्वा विप्रुषाꣳ होमꣳ हुत्वा संतनिं च वहिष्पवमानेन स्तुत्वाऽहरेव प्रतिपद्याध्वा-ऽइति ।। ११ ।।

तदेतेऽभि श्लोकाः । चतुर्भिः सैन्धवैर्युक्तैर्धीरा व्यजहुस्तमः । विद्वाꣳसो ये शतक्रतुदेवाः सत्रमतन्वतेति ।। १२ ।।

चत्वारो ह्यत्र युक्ता भवन्ति । द्वौ होतारौ द्वावध्वर्यू पवेर्नु शक्वेव हनूनि कल्पयन्नह्नोरन्तौ व्यतिषजन्त धीराः । न दानवा यज्ञियं तन्तुमेषां विजानीमो वि-ततं मोहयन्ति नः ।। पूर्वस्याह्नः परिशिꣳषन्ति कम तदुत्तरणाभिवितन्वतेऽह्ना । दुर्विज्ञानं काव्यं देवतानाꣳ सोमाः सोमैर्व्यतिषक्ताः प्लवन्ते ।। समानान्त्सदमुक्षन्ति हयान्काष्ठभृतो यथा । पूर्णान्हरिस्रुतः कुम्भाञ्जनमेजयसादनऽइत्यसुररक्षमान्यपेयुः ।। १३ ।। ब्राह्मणम् ।। ७ ।। [५. ५.]

पढ़ता है और मैत्रावरुण प्रातरनुवाक् को धीरे-धीरे मुंह में पढ़ता है । इस प्रकार वह होता की वाणी का वाणी से या छन्द का छन्द से विरोध नहीं करता ।।१०।।

प्रातरनुवाक पूरा होने पर प्रतिप्रस्थाता उपांशु और अनर्याम की यथा समय आहुति देकर पवित्रे को निचोड़ कर द्रोण कलश में रख देता है, पके हुये सोम की आहुति देकर, सदस को लौट कर, पके हुये सोम के बचे भाग को पीले । तब यज्ञ की पूंछ को नियमा-नुसार करके अन्तर्याम के पीछे के ग्रहों को लेकर बूंदों से होम करके संतनी और वहिष्प-वमान से स्तुति करके दिन का कृत्य करे ।।११।।

इस सम्बन्ध में ये श्लोक हैं :—

चतुर्भिः सैन्धवैर्युक्तैर्धीरा व्यजहुस्तमः । विद्वाꣳसो ये शतक्रतुदेवाः सत्रमतन्वत ।

जिन विद्वान देवों ने शतक्रतु यज्ञ कराया, उन्होंने चार जुते हुए घोड़ों के द्वारा अन्धकार को दूर भगा दिया ।।१२।।

इस सत्र में चार घोड़े जुते हुए हैं दो होता और दो अध्वर्यु ।

पवेर्नु शक्वेव हनूनिकल्पयन्नह्नोरन्तौ व्यतिषजन्त धीराः । न दानवा यज्ञिये तन्तुमेषां विजानीमो विततं मोहयन्ति नः ।

जैसे सिपाही बर्छी में भाला लगाता है, इसी प्रकार बुद्धिमानों ने दिनों के सिरों को मिला दिया है । अब हम जानते हैं कि हमारा रचाया हुआ यज्ञ का तन्तु दानव लोग बिगाड़ न सकेंगे । पहले दिन का काम छोड़ देते हैं और उसे दूसरे दिन पूरा करते हैं । देवों की बातें कठिनता से समझ में आती हैं । सोम सोम से मिल कर बहता है । जैसे काम करने वाले घोड़ों को पेट भर पिलाते हैं इसी प्रकार जनमे जय के महल में वे सोम के घड़ों को देते हैं । तब असुर राक्षस भाग गये ।।१३।।

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अध्याय ५--ब्राह्मण ६

पञ्चैव महायज्ञाः । तान्येव महासत्त्राणि भूतयज्ञो मनुष्ययज्ञः पितृयज्ञो देवयज्ञो ब्रह्मयज्ञऽइति ॥ १ ॥

अहरहर्भूतेभ्यो बलिꣳ हरेत् । तथैतं भूतयज्ञꣳ समाप्नोत्यहरहर्दद्या-दोदपात्रात्तथैतं मनुष्ययज्ञꣳ समाप्नोत्यहरहः स्वधा कुर्यादोदपात्रात्तथैतं पितृ-यज्ञꣳ समाप्नोत्यहरहः स्वाहा कुर्यादा काष्ठात्तथैतं देवयज्ञꣳ समाप्नोति ॥ २ ॥

अथ ब्रह्मयज्ञः । स्वाध्यायो वै ब्रह्मयज्ञस्तस्य वाऽएतस्य ब्रह्मयज्ञस्य वागेव जुहूर्मनऽउपभृच्चक्षुर्ध्रुवा मेधा स्रुवः सत्यमवभृथः स्वर्गो लोकऽउदयनं याव-न्तꣳ ह वाऽइमां पृथिवीं वित्तेन पूर्णां ददल्लोकं जयति त्रिस्तावन्तं जयति भूया-ꣳसं चाक्षय्यं यऽएवं विद्वानहरहः स्वाध्यायमधीते तस्मात्स्वाध्यायोऽध्येतव्यः ॥ ३ ॥

पयऽआहुतयो ह वाऽएता देवानाम् । यदृचः स यऽएवं विद्वानृचोऽहरहः स्वाध्यायमधीते पयऽआहुतिभिरेव तद्देवांस्तर्पयति तऽएनं तृप्तास्तर्पयन्ति योग-क्षेमेण प्राणेन रेतसा सर्वात्मना सर्वाभिः पुण्याभि सम्पद्भिर्घृतकुल्याः मधुकुल्याः पितृ॒न्त्स्वधा ऽभिवहन्ति ॥ ४ ॥

पांच महा यज्ञ ही महा सत्र हैं । भूतयज्ञ, मनुष्ययज्ञ, पितृयज्ञ, देवयज्ञ, ब्रह्म-यज्ञ ॥१॥

प्रति दिन प्राणियों को भोजन (बलि) दे। इस प्रकार भूत यज्ञ होना है । दिन प्रति दिन जलपात्र तक मनुष्यों को दे । यह मनुष्ययज्ञ हैं । दिन प्रति दिन स्वधा करे जल-पात्र तक । यह पितृयज्ञ है । दिन प्रतिदिन स्वाहा करे काष्ठ तक यह देवयज्ञ है ॥२॥

अब ब्रह्मयज्ञ । स्वाध्याय ही ब्रह्मयज्ञ है । इस ब्रह्मयज्ञ की जुहू वाणी है । मन उपभृत् है । चक्षु ध्रुवा है, मेधा स्रुवा, सत्य अवभृथ स्नान है । स्वर्ग लोक इसका अन्त है । इस पृथिवी को चाहे कितना ही धन से भर कर दक्षिणा में देकर इस लोक को जीते उतने से तिगुना या इससे भी अधिक अक्षय्यलोक को वह विद्वान् प्राप्त होता है जो स्वाध्याय करता है । इसलिये स्वाध्याय अवश्य करे ॥३॥

ऋचायें देवों की दूध की आहुतियाँ हैं । जो इस रहस्य को समझ कर प्रति दिन स्वाध्याय करता है, वह दूध की आहुतियों से देवों को तृप्त करता है । और वे तृप्त होकर इसको योगक्षेम, प्राण, वीर्य, सब आत्मा, सब पुण्यों, सम्पत्ति से तृप्त करते हैं । और पितरों को घी और मधु की नदियाँ बहती हैं सुधा के रूप में ॥४॥

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आज्याहुतयो ह वाऽएता देवानाम् । यद्यजूꣳषि स यऽएवं विद्वान्यजूꣳष्यहरहः स्वाध्यायमधीतऽआज्याहुतिभिरेव तद्देवांस्तर्पयति तऽएनं तृप्तास्तर्पयन्ति योगक्षेमेण प्राणेन रे० ॥ ५ ॥

सोमाहुतयो ह वाऽएता देवानाम् । यत्सामानि स यऽएवं विद्वान्त्सामान्यहरहः स्वाध्यायमधीते सोमाहुतिभिरेव तद्देवांस्तर्पयति तऽएनं तृप्तास्तर्पयन्ति योगक्षेमेण प्राणेन रे० ॥ ६ ॥

मेदऽआहुतयो ह वाऽएता देवानाम् । यदथर्वाङ्गिरस स यऽएवं विद्वानथर्वाङ्गिरसोऽहरहः स्वाध्यायमधीते मेदऽआहुतिभिरेव तद्देवांस्तर्पयति तऽएनं तृप्तास्तर्पयन्ति योगक्षेमेण प्राणेन रे० ॥ ७ ॥

मध्वाहुतयो ह वाऽएता देवानाम् । यदनुशासनानि विद्या वाकोवाक्यमितिहासपुराणं गाथा नाराशꣳस्यः स यऽएवं विद्वाननुशासनानि विद्या वाकोवाक्यमितिहासपुराणं गाथा नाराशꣳसीरित्यहरहः स्वाध्यायमधीते मध्वाहुतिभिरेव तद्देवाँस्तर्पयति तऽएनं तृप्तास्तर्पयन्ति योगक्षेमेण प्राणेन रे० ॥ ८ ॥

तस्य वाऽएतस्य ब्रह्मयज्ञस्य । चत्वारो वषट्कारा यद्वातो वाति यद्विद्योतते यत्स्तनयति यदवस्फूर्जति तस्मादेवंविद्वाते वाति विद्योतमाने स्तनयत्यवस्फूर्जत्यधीयीतैव वषट्काराणामच्छम्बट्कारायाति ह वै पुनर्मृत्युम्मुच्यते गच्छति ब्रह्मणः

ये जो यजु हैं वे देवों की आज्य आहुतियां हैं । जो इस रहस्य को जान कर प्रति दिन यजुर्वेद पढ़ता है वह देवों के आज्य की आहुतियों से तृप्त करता है और वे तृप्त हो कर उसको योगक्षेम···प्राण·····इत्यादि ॥५॥

जो साम हैं वे देवों की सोम आहुतियां हैं, जो इस रहस्य को समझ कर प्रतिदिन साम का स्वाध्याय करता है वह देवों को सोम आहुतियों से तृप्त करता है और देव तृप्त हो कर उसको योगक्षेम प्राण···इत्यादि ॥६॥

जो अथर्व वेद है वह देवों के लिये मेद की आहुतियाँ हैं । जो इस रहस्य को समझ कर प्रतिदिन अथर्व वेद का स्वाध्याय करता है वह मेद की आहुतियों से देवों को तृप्त करता है और वे तृप्त होकर उसको योगक्षेम प्राण···इत्यादि ॥७॥

अनुशासन, विद्या, वाकोवाक्य, इतिहास पुराण, गाथा नाराशंसी ये देवों के लिये शहद की आहुतियाँ हैं । जो इस रहस्य को समझ कर अनुशासन, विद्या, वाकोवाक्य । इतिहास, पुराण, गाथा नाराशंसी का प्रतिदिन स्वाध्याय करता है वह देवों को शहद की, आहुतियों से तृप्त करता है और ये तृप्त होकर उसको योगक्षेम प्राण···इत्यादि ॥८॥

इस ब्रह्मयज्ञ के चार वषट्कार हैं, जो वायु चलता है, जो विद्युत् चमकती है, जो गरजता है, जो ओले पड़ते हैं । इसलिये जब वायु चले, बिजली चमके, गरजे और या ओले पड़ें स्वाध्याय अवश्य करे जिससे वषट्कार पूरे हो जायें । वह पुनर्जन्म से छूट जाता है, ब्रह्म की समानता को प्राप्त करता है जो ऐसा करता है । यदि किसी प्रबल कारण से

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सात्मनाऽ म चेदपि प्रबलमिव न शक्नुयादप्येकं देवपदमधीयीतैव तथा भतेभ्यो न हीयते ॥ ९ ॥

ब्राह्मणम् ॥ ८ ॥ [५. ६.] तृतीयः प्रपाठकः ॥ कण्डिकासंख्या ॥१११॥

स्वाध्याय न कर सके तो एक देवपद (वेद-वाक्य) को तो अवश्य ही पढ़ लेवे तब वह प्राणियों में हीन नहीं समझा जाता ॥९॥

स्वाध्यायप्रशंसा

अध्याय ५—ब्राह्मण ७

अथातः स्वाध्यायप्रशऽसा । प्रिये स्वाध्यायप्रवचने भवतो युक्तमना भवत्यपराधीनोऽहरहरर्थान्त्साधयते सुखऽ स्वपिति परमचिकित्सकऽआत्मनो भवतीन्द्रियसंयमश्चैकारामता च प्रज्ञावृद्धिर्यशोलोकपक्तिः प्रज्ञा वर्धमाना चतुरो धर्मान्ब्राह्मणमभिनिष्पादयति ब्राह्मण्य प्रतिरूपचर्यां यशोलोकपक्ति लोकः पच्यमानश्चतुर्भिर्धर्मैं ब्राह्मणं भुनक्तचर्चया च दानेन चाज्येयतया चावध्यतया च ॥ १ ॥

ये ह वै के च श्रमाः । इमे द्यावापृथिवीऽअन्तरेण स्वाध्यायो हैव तेषां परमताकाष्ठा यऽएवं विद्वान्त्स्वाध्यायमधीते तस्मात्स्वध्ययोऽध्येतव्यः ॥ २ ॥

यद्यद्ध वाऽअयं च्छन्दसः । स्वाध्यायमधीते तेन—तेन हैवास्य यज्ञक्रतु-

स्वाध्याय की प्रशंसा—स्वाध्याय और प्रवचन (पढ़ाना) प्रिय होते हैं । वह मननशील, और स्वाधीन हो जाता है, प्रति दिन धन कमाता है, सुख से सोता है, अपना परम चिकित्सक है । उस की इन्द्रियां संयम में रहती हैं, एक रस रहता है, उसकी प्रज्ञा बढ़ती है, यश बढ़ता है, और उसके लोग उन्नति करते हैं । प्रज्ञा के बढ़ने से ब्राह्मण सम्बन्धी चार धर्मों को जानता है अर्थात् ब्रह्मकुल की नीति, अनुकूल आचरण, यश और स्वजनवृद्धि । स्वजनवृद्ध होकर ब्राह्मण को चार धर्मों से युक्त करते हैं अर्थात् सत्कार, दान, कोई उसको सताता नहीं । कोई उसको मारता नहीं ॥१॥

इस द्यौ और पृथिवी के बीच में जो कुछ श्रम हैं, स्वाध्याय ही उनका अन्त है । जो इस रहस्य को जान कर स्वाध्याय करता है उसका यही अन्त है । इसलिये स्वाध्याय करना चाहिये ॥२॥

छन्द के जिस जिस भाग का स्वाध्याय करता है, उस उस इष्टि का उसको फल

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नेष्टं भवति यऽएवं विद्वान्त्स्वाध्यायमधीते तस्मात्स्वाध्यायोऽध्येतव्यः ॥ ३ ॥

यदि ह वा ऽअप्यभ्यक्तः । अलंकृतः सुहितः सुहितः सुखे शयने शयानः स्वाध्यायधीतऽआ हैव स नखाग्रेभ्यस्तप्यते यऽएवं विद्वान्त्स्वाध्यायमधीते तस्मात्स्वाध्यायोऽध्येतव्यः ॥ ४ ॥

मधु ह वाऽऋचः । घृतꣳ ह सामान्यमृतं यजूꣳषि यद्ध वाऽअयं वाकोवाक्यमधीते क्षीरौदनमाꣳसौदनौ हैव तौ ॥ ५ ॥

मधुना ह वाऽएष देवांस्तर्पयति यऽएवं विद्वानृचोऽहरहः स्वाध्यायमधीते तऽएनं तृप्तास्तर्पयन्ति सर्वैर्भोगैः ॥ ६ ॥

घृतेन ह वाऽएष देवाँस्तर्पयति । यऽएवं विद्वान्त्सामान्यहरहः स्वाध्यायमधीते तऽएनं तृप्ता० ॥ ७ ॥

अमृतेन ह वाऽएष देवाँस्तर्पयति । यऽएवं विद्वान्यजूꣳष्यहरहः स्वाध्यायमधीते तऽएनं तृप्ता० ॥ ८ ॥

क्षीरौदनमाꣳसौदनाभ्याꣳ ह वाऽएष देवांस्तर्पयति । यऽएवं विद्वान्वाकोवाक्यमितिहासपुराणमित्यहरहः स्वाध्यायमधीते तऽएनं तृप्ता० ॥ ९ ॥

यन्ति वाऽआपः । एत्यादित्यऽएति चन्द्रमा यन्ति नक्षत्राणि यथा ह वाऽएता देवता नेयुर्न कुर्युरवेꣳ हैव तदहर्ब्राह्मणो रेवति यदहः स्वाध्यायं नाधीते

मिलता है जो इस रहस्य को जान कर यज्ञ करता है। इसलिये स्वाध्याय करना चाहिये ॥३॥

चाहे तेल लगा कर, अलंकृत होकर मुलायम शय्या पर लेटा हुआ भी स्वाध्याय करता है, वह नखों के अग्र भाग तक तप करता है, यदि वह यह रहस्य जान कर स्वाध्याय करता है । इसलिये स्वाध्याय करना चाहिये ॥४॥

ऋचायें मधु हैं साम घी, यजु अमृत । जो वाकोवाक्य को पढ़ता है वह क्षीरौदन और मांसौदन के तुल्य हैं ॥५॥

जो इसको जान कर ऋग्वेद पढ़ता है, वह देवों को मधु से तृप्त करता है । वे इस प्रकार तृप्त होकर उसको सब कामनाओं और सब सुखों से तृप्त करते हैं ॥६॥

जो इसको जान कर प्रति दिन साम वेद का स्वाध्याय करता है वह घृत से देवों को तृप्त करता है । इस प्रकार तृप्त हो कर देव·····इत्यादि ॥७॥

जो यह समझ कर प्रति दिन यजु का स्वाध्याय करता है, वह अमृत से देवों को तृप्त करता है और तृप्त हो कर देव·····इत्यादि ॥८॥

जो यह समझ कर वाकोवाक्य, इतिहास, पुराण का प्रतिदिन स्वाध्याय करता है, वह देवों को क्षीरौदन और मांसौदन से तृप्त करता है और तृप्त हो कर देव····· इत्यादि ॥९॥

जल चलते हैं, आदित्य चलता है, चन्द्रमा चलता है, नक्षत्र चलते हैं । यदि एक ब्राह्मण किसी दिन स्वाध्याय न करे तो वह दिन ऐसा है जैसे उस दिन ये चलने वाले

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तस्मात्स्वाध्यायोऽध्येतव्यस्तस्मादप्यृचं वा यजुर्वा साम वा गाथां वा कुंब्यां वाऽभिव्याहरेद्व्रतस्याव्यवच्छेदाय ॥ १० ॥

ब्राह्मणम् ॥ १ ॥ [५. ७.] ॥

पदार्थ अचल हो जायें । इसलिये स्वाध्याय करना चाहिये । व्रत को जारी रखने के लिये एक ऋचा, एक यजु, एक साम या एक गाथा, एक कुंब्या (ब्राह्मणवाक्य) ही पढ़ लेनी चाहिये ॥१०॥

आख्यायिकया व्याहृत्युत्पत्तिकथनम्

अध्याय ५—ब्राह्मण ८

प्रजापतिर्वाऽइदमग्रऽआसीत् । एकऽएव सोऽकामयत स्यां प्रजायेयेति सोऽश्राम्यत्स तपोऽतप्यत तस्माच्छ्रान्तात्तेपानात्त्रयो लोकाऽअसृज्यन्त पृथिव्यन्तरिक्षं द्यौः ॥ १ ॥

सऽइमाँस्त्रींल्लोकानभितताप । तेभ्यस्तप्तेभ्यस्त्रीणि ज्योतीँष्यजायन्ताग्निर्योऽयं पवते सूर्यः ॥ २ ॥

सऽइमानि त्रीणि ज्योतीँष्यभितताप । तेभ्यस्तप्तेभ्यस्त्रयो वेदाऽअजायन्ताग्नेर्ऋग्वेदो वायोर्यजुर्वेदः सूर्यात्सामवेदः ॥ ३ ॥

सऽइमांस्त्रीन्वेदानभितताप । तेभ्यस्तप्तेभ्यस्त्रीणि शुक्राण्यजायन्त भूरि-

पहले अकेला, प्रजापति ही था । उसने चाहा कि मैं सन्तान वाला हो जाऊं । उसने श्रम किया, तप किया । उसके श्रम और तप से तीन लोक उत्पन्न हुये पृथिवी, अन्तरिक्ष और द्यौ ॥१॥

उसने इन तीन लोकों को तपाया । उन तपे हुओं से तीन ज्योतियां उत्पन्न हुईं-पहली अग्नि, दूसरी वह जो बहती है अर्थात् वायु और तीसरी सूर्य ॥२॥

उसने इन तीन ज्योतियों को तपाया । उन तपी हुओं से तीन वेद उत्पन्न हुये—अग्नि से ऋग्वेद, वायु से यजुर्वेद, सूर्य से सामवेद ॥३॥

उसने इन तीन वेदों को तपाया । उन तपे हुओं से तीन शुक्र उत्पन्न हुये । ऋग्वेद

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त्यृग्वेदाद्भुवऽइति यजुर्वेदात्स्वरिति सामवेदात्तऽऋग्वेदेनैव होत्रमकुर्वत यजुर्वेदेनाध्वर्यवꣳ सामवेदेनोद्गीथं यदेव त्रय्यै विद्यायै शुक्रं तेन ब्रह्मत्वमथोच्चक्राम ॥ ४ ॥

ते देवाः प्रजापतिमब्रुवन् । यदि नऽऋक्तो वा यजुष्टो वा सामतो वा यज्ञो ह्व लेत्कैनैनं भिषज्येमेति ॥ ५ ॥

स होवाच । यद्यृक्तो भूरिति चतुर्गृहीतमाज्यं गृहीत्वा गार्हपत्ये जुहवथ यदि यजुष्टो भुवऽइति चतुर्गृहीतमाज्यं गृहीत्वाऽऽग्नीध्रीये जुहवथान्वाहार्यपचने वा हविर्यज्ञे यदि सामतः स्वरिति चतुर्गृहीतमाज्यं गृहीत्वाऽऽहवनीये जुहवथ यद्युऽअविज्ञातमसत्सर्वण्यनुद्रुत्याहवनीये जुहवथ तदृग्वेदेनैवऽऋग्वेदं भिषज्यति यजुर्वेदेन यजुर्वेदꣳ सामवेदेन सामवेदꣳ स यथा पर्वणा पर्व संदध्यादेवꣳ हैव स संदधाति यऽएताभिर्भिषज्यत्यथ यो हातोऽन्येन भिषज्यति यथा शीर्ण्णेन शीर्ण्णꣳ संधित्सेद्यथा वा शीर्णे गरमभिनिदध्यादेवं तत्तस्मादेवंविदमेव ब्रह्माणं कुर्वीत नानेवंविदम् ॥ ६ ॥

तदाहुः । यदृचा हौत्रं क्रियते यजुषाऽऽध्वर्यवꣳ साम्नोद्गीथोऽथ केन ब्रह्मत्वमित्यनया त्रय्या विद्ययेति ह ब्रूयात् । ७ ॥

ब्राह्मणम् ॥ २ ॥ [५. ८.] ॥

से भूः, यजुर्वेद से भुवः, सामवेद से स्वः । ऋग्वेद से होत्र को बनाया, यजुर्वेद से अध्वर्यव को, सामवेद से उद्गीथ को । त्रयी विद्या में जो शुक्र था उस से ब्रह्मत्व निकला ॥४॥

उन देवों ने प्रजापति को कहा, "यदि हमारा यज्ञ ऋक् से, यजु से, साम से विफल हो जाय तो इसका क्या इलाज करें", (अर्थात् यदि इन वेदों सम्बन्धी कृत्य छूट जाय तो क्या प्रायश्चित्त करना चाहिये ?) ॥५॥

वह बोला, यदि ऋक् से विफल हो तो चार चम्मच घी लेकर गार्हपत्य अग्नि में "भूः" से आहुति दे दो । अगर यजु से 'भुवः' से चार चम्मच घी लेकर आग्नीध्रीय में आहुति दे दो । या हविर्यज्ञ करते हुये अन्वाहार्य पचन में । यदि साम से, तो 'स्वः' से चार चम्मच घी लेकर आहवनीय में आहुति देवे । यदि यह न जान पड़े कि कहाँ भूल हुई तो तीनों शब्द (भूः, भुवः, स्वः) जल्दी-जल्दी कह कर आहवनीय में आहुति देवे । इस प्रकार ऋग्वेद का ऋग्वेद से, यजुर्वेद का यजुर्वेद से, सामवेद का सामवेद से इलाज हो जाता है । जैसे कोई जोड़ पर जोड़ रख दे, वैसे ही यज्ञ के टूटे हुये भागों को जोड़ देता है जो इस प्रकार इलाज करता है । यदि अन्यथा करेगा तो ऐसा होगा जैसे टूटे हुये भाग से जोड़ना या टूटे हुये भाग पर विष रख देना । इसलिये ऐसे को ब्राह्मण बनाना चाहिये जो यह जानता हो । न जानने वाले को नहीं ॥६॥

इस पर कहते हैं कि ऋग्वेद से होत्र (होता का काम) होता है, यजु से आध्वर्यव (अध्वर्यु का काम) और साम से उद्गीथ फिर ब्रह्मत्व किस से । इसका उत्तर देना चाहिये कि इस त्रयी विद्या से ब्रह्मत्व ॥७॥

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अध्याय ५—ब्राह्मण ६

प्रजापतिह वाऽएष यदँशुः। सोऽस्येषऽआत्मैवात्मा ह्ययं प्रजापतिर्वागेवादाभ्यः स यदँशुं गृहीत्वाऽदाभ्यं गृह्णात्यात्मानमेवास्यैतत्संस्कृत्य तस्मिन्नेतां वाचं प्रतिष्ठापयति ॥ १ ॥

अथ मनो ह वाऽअँशुः। वागदाभ्यः प्राणऽएवाँशुरुदानोऽदाभ्यश्चक्षुरेवाँशुः श्रोत्रमदाभ्यस्तद्यदेतौ ग्रहौ गृह्णन्ति सर्वत्वायैव कृत्स्नतायै ॥ २ ॥

अथ देवाश्च ह वाऽअसुराश्च। उभये प्राजापत्याऽअस्पर्धन्त तऽएतस्मिन्नेव यज्ञे प्रजापतावस्पर्धन्तास्माकमयँ स्यादस्माकमयँ स्यादिति ॥ ३ ॥

ततो देवाः। अर्चन्तः श्राम्यन्तश्चेरुस्तऽएतं ग्रहं ददृशुरेतमदाभ्यं तमगृह्णत ते सवनानि प्रावृहन्त ते सर्वं यज्ञँ समवृञ्जतान्तरायन्नसुरान्यज्ञात् ॥ ४ ॥

ते होचुः। अदभाम वाऽएनानिनि तस्माददाभ्यो न वै नोऽदभन्निति तस्माददाभ्यो वाग्वाऽअदाभ्यः मेयमदब्धावाक्तस्माद्वदादाभ्यऽएवँ ह वै द्विषतो भ्रातृव्यस्य सर्वं यज्ञँ संवृङ्क्तऽएव द्विषन्तं भ्रातृव्यँ सर्वस्माद्यज्ञान्निभंजति बहिर्धा करोति

यह जो अंशु ग्रह है वह प्रजापति ही है। वह इसका आत्मा (शरीर) है। यह प्रजापति ही आत्मा है। अदाभ्य ग्रह वाक् है। अंशु ग्रह को लेकर तब अदाभ्य ग्रह को लेते हैं अर्थात् शरीर का पहले संस्कार करके फिर उस में वाणी की स्थापना करते हैं ॥१॥

मन अंशु है, वाक् अदाभ्य। अंशु प्राण है अदाभ्य उदान। अंशु चक्षु है, अदाभ्य श्रोत्र। ये दोनों ग्रह सर्वत्व और पूर्णता के लिये ग्रहण किये जाते हैं ॥२॥

देव और असुर दोनों प्रजापति की संतान लड पड़े। वे यज्ञ या प्रजापति के विषय में लड़ पड़े. "यह हमारा होगा" "यह हमारा होगा" ॥३॥

तब देव पूजा और श्रम करते रहे। तब उन्होंने इस "अदभ्य ग्रह" को देखा। उन्होंने उसको ग्रहण कर लिया, उन्होंने (तीनों) सवनों पर स्वत्व कर लिया। वह सब यज्ञ उनका हो गया और यज्ञ से असुरों को निकाल दिया ॥४॥

उन्होंने कहा, "अदभाम "(हमने इन का नाश कर दिया)। इसलिये इसका 'अदाभ्य' नाम हुआ था। तो अदभन्' (इन्होंने हमारा नाम नहीं लिया) इसलिये नाम हुआ 'अदाभ्य'। वाक् 'अदाभ्य' है। यह वाक् अदब्धा अर्थात् अक्षय्य है इसलिये इसका नाम 'अदाभ्य' हुआ। जो इसका ज्ञान रखता है वह अपने शत्रु के समस्त यज्ञ पर स्वत्व कर लेता

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यऽउऽएवमेतद्वेद ॥ ५ ॥

स येनैव पात्रेणाँशुं गृह्णाति । तस्मिन्नेव पात्रे निग्राभ्याभ्योऽपऽआनीय तस्मिन्नेतानँशून्गृह्णाति ॥ ६ ॥

उपयामगृहीतोऽसि । अग्नये त्वा गायत्र च्छन्दसं गृह्णामीति गायत्रं प्रातः सवनं तत्प्रातः सवनं प्रवृहतीन्द्राय त्वा त्रिष्टुप्छन्दसं गृह्णामीति त्रैष्टुभं माध्यन्दिनँ सवनं तन्माध्यन्दि-ँ सवनं प्रवृहति विश्वेभ्यस्त्वा देवेभ्यो जगच्छन्दसं गृह्णामीति जागतं तृतीयसवनं तत्तृतीयसवनं प्रवृहत्यनुष्टुप्तेऽभिगरऽइति यद्वाऽऊर्ध्वँ सवनेभ्यस्तदानुष्टुभं तदेवैतत्प्रवृहति तन्नाभिषृणोति वज्रो वै ग्रावा वागदाम्यो नेद्वज्रेण वाचँ हिनसानीति ॥ ७ ॥

अँशूनेवाधूनोति । व्रेशीनां त्वा पत्मन्नाधूनोमि कुकूननानां त्वा पत्मन्नाधूनोमि भन्दनानां त्वा पत्मन्नाधूनोमि मदिन्तमानां त्वा पत्मन्नाधूनोमि मधुन्त-

है और उस शत्रु को यज्ञ से निकाल देता है ॥५॥

जिस पात्र से अंशु ग्रह को लेता है, उसी पात्र में निग्राभ्यों से जल डालता है और उसी में इन अंशुओं अर्थात् सोमलता के टुकडों को रखता है ॥६॥

इस मंत्र से :—

उपयाम गृहीतोऽसि । अग्नये त्वा गायत्रच्छन्दसं गृह्णामि । (यजु० ८।४७)

"तू उपयाम नामक पात्र में लिया गया है । अग्नि के लिये तुझ गायत्री छन्द वाले को लेता हूँ" ।

प्रातः सवन गायत्र है । इस प्रातः सवन पर स्वत्व करता है ।

इन्द्राय त्वा त्रिष्टुप्छन्दसं गृह्णामि । (यजु० ८।४७)

'इन्द्र के लिये तुझ त्रिष्टुप् छन्द वाले को लेता हूँ' ।

मध्यदिन का सवन त्रिष्टुप् वाला है । इस प्रकार मध्यदिन के सवन पर स्वत्व करता है ।

विश्वेभ्यस्त्वा देवेभ्यो जगच्छन्दसं गृह्णामि । (यजु० ८।४३)

"विश्वेदेवों के लिये तुझ जगतीछन्द वाले को ग्रहण करता हूँ" ।

तृतीय सवन जगतीछन्द का है । इस प्रकार तृतीय सवन पर स्वत्व करता हैं ।

अनुष्टुप्ते ऽभिगरः (यजु० ८।४७)

"अनुष्टुप् तेरी प्रशसा है" ।

जो सवनों से ऊपर है वह अनुष्टुप् का है । उस पर भी स्वत्व कर लेता है ।

इन सोम के अंशों को कुचलता नहीं, क्योंकि पत्थर वज्र है और अदाभ्य वाक् है, कहीं वज्र से वाक् को हानि न पहुंचे ॥७॥

केवल उन टुकड़ों को हिलाता है । इस मंत्र से—

व्रेशीनां त्वा पत्मन्नाधूनोमि कुकूननानां त्वा पत्मन्नाधूनोमि

भन्दनानां त्वा पत्मन्नाधूनोमि मदिन्तमानां

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मानां त्वा पत्मन्नाधूनोमीत्येता वै देवीरापस्तद्याश्चैव दैवीरापो याश्चेमा मानुष्यस्ताभिरेवास्मिन्नेतदुभयीभी रसं दधाति ॥ ८ ॥

शुक्रं त्वा शुक्रऽआधूनोमीति । शुक्रꣳ ह्येतच्छुक्रऽआधूनोत्यह्नो रूपे सूर्यस्य रश्मिष्विति तदह्नश्चैवैनमेतद्रूपे सूर्यस्य रश्मिष्वाधूनोति ॥ ९ ॥

ककुभꣳ रूपं वृषभस्य रोचते बृहदिति । एतद्वै ककुभꣳ रूप वृषभस्य रोचते बृहद्यऽएष तपति शुक्रः शुक्रस्य पुरोगाः सोमः सोमस्य पुरोगाऽ ति तच्छुक्रमेवैतच्छुक्रस्य पुरोगां करोति सोमꣳ सोमस्य पुरोगां यत्ते सोमादाभ्यं नाम जागृवि तस्मै त्वा गृह्णामीत्येतद्ध वाऽअस्यादाभ्यं नाम चागृवि यद्वाक्तद्वाचमेवैतद्वाचे गृह्णाति ॥ १० ॥

अथोपनिष्क्रम्य जुहोति । तस्मै ते सोम सोमाय स्वाहेति तत्सोममेवैतत्सो-

त्वा पत्मन्नाधूनोमि मधुन्तमानां त्वा पत्मन्नाधूनोमि । (यजु० ८।४८)

'बहते हुये जलों के प्रवाह में मैं तुझ को हिलाता हूँ" ।

शब्द करते हुये जलों के प्रवाह में मैं तुझ को हिलाता हूं ।

कल्याणकारी जलों के प्रवाह में मैं तुझ को हिलाता हूं ।

प्रसन्नता करने वाले जलों के प्रवाह में मैं तुझ को हिलाता हूं ।

मीठे जलों के प्रवाह में मैं तुझ को हिलाता हूं ।"

ये दैवी जल हैं, इस प्रकार जो दैवी जल हैं और जो मानुषी उन दोनों के द्वारा उस में रस स्थापित करता है ॥८॥

शुक्रं त्वा शुक्रं ऽआधूनोमि । (यजु० ८।४८)

"तुझ चमकीले को चमकीले में हिलाता हूं" ।

इस चमकीले को चमकीले में हिलाता है ।

अह्नो रूपे सूर्यस्य रश्मिषु । (यजु० ८।४८)

"दिन के रूप में सूर्य की किरणों में" ।

वह इसको दिन के रूप में भी और सूर्य की किरणों में भी हिलाता है ॥९॥

ककुभꣳ रूपं वृषभस्य रोचते बृहत् । (यजु० ८।४९)

यह जो तपता है अर्थात् सूर्य उसका बड़ा चमकीला रूप चमकता है ।

शुक्रः शुक्रस्य पुरोगाः सोमः सोमस्य पुरोगाः । (यजु० ८।४९)

इस प्रकार वह चमकने वाले सोम का चमकने वाले सूर्य को अगुआ बनाता है, सोम को सोम का ।

यत् ते सोमादाभ्यं नाम जागृवि तस्मै त्वा गृह्णामि । (यजु० ८।४९)

'यह जो तेरा अदाभ्य (अक्षय्य) और जागृवि (जागरूक) नाम है उसके लिये मैं तुझ को लेता हूं" । वस्तुतः यह वाक् इसका अक्षय्य और जागरूक नाम है । इस प्रकार वाक् को वाक् के लिये लेता है ॥१०॥

(हविर्धान से) (आहवनीय तक) जाकर आहुति देता है ।

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माय जुहोति तथो वाचमग्नौ न प्रवृणक्त्यथ हिरण्यमभिव्यनित्यसावेव बन्धुस्तस्य तावतीरेव दक्षिणा यावतीरंशोः ॥ ११ ॥

अथांशून्पुनरप्यर्जति । उशिक्त्वं देव सोमाग्नेः प्रियं पाथोऽपीहि वशी त्वं देव सोमेन्द्रस्य प्रियं पाथोऽपीह्यस्मत्सखा त्वं देव सोम विश्वेषां देवानां प्रियं पाथोऽपीहीति सवनानि वाऽग्रदः प्रवृहति तान्येवैतत्पुनरन्प्याययत्ययातयामानि करोति तैरयातयामैर्यज्ञं तन्वते ॥ १२ ॥

ब्राह्मणम् ॥ ३ ॥ [५. ६.[॥ इति पञ्चमोऽध्यायः समाप्तः ॥ [७१.] ॥

तस्मै ते सोम सोमाय स्वाहा (यजु० ८।४६)

इस प्रकार सोम के लिये सोम की आहुति देता है। और अग्नि में वाणी को नहीं फैंकता। स्वर्ण के ऊपर फूंकता है। इसका वही तात्पर्य है, उतनी ही दक्षिणा देता है जितनी अंशु पर दी थी ॥११॥

अब सोम के टुकड़ों को फिर (हविर्धान में. फैंक देता है।

इस मन्त्र से :—

उशिक् त्वं देव सोमाग्नेः प्रियं पाथो ऽपीहि वशी त्वं देव सोमेन्द्रस्य प्रियं पाथो ऽपीह्यस्मत् सखा त्वं देव सोम विश्वेषां देवानां प्रियं पाथो ऽपीहि। (यजु० ८।५०)

"हे देव सोम, तू प्रसन्नता से अग्नि के अन्न में प्रवेश कर। हे देव सोम तू इन्द्र के प्रिय अन्न में प्रवेश कर। हे देव सोम तू हमारा सखा होकर विश्वेदेवों के प्रिय अन्न में प्रवेश कर"।

पहले जो सवनों पर स्वत्व कर लिया था, उनको फिर वापिस देता है। उनको 'अयातयाम' (जारी रहते हुये, जिनका अभी अन्त नहीं हुआ ऐसे) बनाता है। इन्हीं से यज्ञ रचता है ॥१२॥

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अध्याय ६—ब्राह्मण १

भृगुर्ह वै वारुणिः। वरुणं पितरं विद्ययाऽतिमेने तद्ध वरुणो विदांचकारेति वै मा विद्यया मथ्नऽइति ॥ १ ॥

स होवाच। प्राङ् पुत्रक व्रजनात्तत्र यत्पश्येस्तद्दृष्ट्वा दक्षिणा व्रजतात्तत्र यत्पश्येस्तद्दृष्ट्वा प्रत्यग्व्रजतात्तत्र यत्पश्येस्तद् दृष्ट्वोदग्व्रजतात्तत्र यत्पश्येस्तद्दृष्ट्वैतयोः पूर्वयोरुत्तरमन्ववान्तरदेशं व्रजतात्तत्र यत्पश्येस्तन्मऽआचक्षीथाऽइति ॥ २ ॥

स ह ततऽएव प्राङ् प्रवव्राज। एदु पुरुषैः पुरुषान्पर्वण्येषां पर्वशः संव्रश्चं पर्वशो विभजमानानिदं तवेदं ममेति स होवाच भीष्मं बत भोः पुरुषान्वाऽएतत्पुरुषाः पर्वण्येषां पर्वशः सव्रश्च पर्वशोव्यभक्षतेति ते होचुरित्थं वाऽइमेऽस्मानमुष्मिल्लोकेऽसचन्त तान्वयमिदमिह प्रतिसचामहाऽइति स होवाचास्तीह प्रायश्चित्तीरित्यस्तीति काऽति पिता ते वेदेति ॥ ३ ॥

स ह ततऽएव दक्षिणा प्रवव्राज। एदु पुरुषः पुरुषान्पर्वण्येषां पर्वशः संकर्तं पर्वशो विभजमानानिदं तवेदं ममेति स होवाच भीष्मं बत भोः पुरुषान्वाऽएत-

वरुण का पुत्र भृगु अपने को विद्या में अपने बाप वरुण से अधिक मानता था। वरुण को मालूम हो गया कि यह अपने को विद्या में मुझ से अधिक मानता है ॥१॥

'उसने कहा' हे पुत्र तू पूर्व को जा। वहां जो देखे उसको देख कर दक्षिण को जाना, वहाँ जो देखे उसको देख कर पश्चिम को जाना। वहाँ जो देखे उसको देख कर उत्तर को जाना। वहाँ जो देखे उसको देख कर सामने इन दिशाओं के बीच के उत्तर को (उत्तर-पूर्व दिशा में ?) जाना। वहाँ जो देखे उसको देख कर मुझे बताना ॥२॥

वह वहां से पूर्व को गया। वहां उसने देखा कि पुरुष-पुरुषों के टुकड़े टुकड़े करके कह रहें हैं कि यह तेरा यह मेरा'। वह बोला, "यह तो बड़ी भयंकर बात है कि पुरुष-पुरुष के टुकड़े कर काटते हैं।" वे बोले, 'उन्होंने हमारे साथ उस जन्म में ऐसा ही किया था। हम भी उसके बदले में इनके साथ ऐसा ही कर रहे हैं'। उसने कहा, "कुछ इसका प्रायश्चित्त भी है ?" वे बोले, "तेरा बाप इसको जानता है" ॥३॥

वहां से वह दक्षिण को गया। वहां भी उसने देखा कि पुरुष-पुरुष के टुकड़े करके काट रहे हैं और कहते हैं कि यह तेरा यह मेरा। वह बोला "यह तो बड़ी भयंकर बात है

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त्पुरुषाः पर्वाण्येषां पर्वशः संकर्त पर्वशो व्यभक्षनेति ते होचुरित्थं वाऽइमेऽस्मानमुष्मिल्लोकेऽसचन्त तान्वयमिदमिह प्रतिसचामहाऽइति म होवाचास्तीह प्रायश्चित्ती३रित्यस्तीति काऽति पितैव ते वेदेति ॥ ४ ॥

स ह ततऽएव प्रत्यङ् प्रवव्राज। एदु पुरुषैः पुरुषांस्तूष्णीमासीनांस्तूष्णीमासीनैरद्यमानान्त्स होवाच भीष्मं बत भोः पुरुषान्वाऽएतत्पुरुषास्तूष्णीमासीनांस्तूष्णीमासीना ऽअदन्तीति ते होचुरित्थं वाऽइमेऽस्मानमुष्मिल्लोकेऽसचन्त तान्वयमिहोवाचामहाऽइति प्रतिसचामहाऽइति स होवाचास्तीह प्रायश्चित्ती३रित्यस्तीति काऽति पितैव ते वेदेति ॥ ५ ॥

स ह ततऽएवोदङ् प्रवव्राज। एदु पुरुषैः पुरुषानाक्रन्दयतऽआक्रन्दयद्भिरद्यमानान्त्स होवाच भीष्म बत भोः पुरुषान्वाऽएतत्पुरुषाऽआक्रन्दयत ऽआक्रन्दयन्तोऽदन्तीति ते होचुरित्थ वाइमेऽऽस्मानमु० ॥ ६ ॥

स ह ततऽएवैतयोः पूर्वयोः । उत्तरमन्ववान्तरदेशं प्रवव्राजैदुस्त्रियौ कल्याणीं चातिकल्याणीं च तेऽअन्तरेण पुरुषः कृष्णः पिङ्गाक्षो दण्डपाणिस्तस्थौ तꣳ हैनं दृष्ट्वा भीर्विवेद तꣳ ह पितोवाचाधीष्व स्वाध्यायं कस्मान्नु स्वाध्यायं नाधीषऽइति स होवाच किमध्येष्ये न किंचनास्तीति तद्ध वरुणो विदांचकाराद्रयग्वाऽइति ॥ ७ ॥

कि पुरुष पुरुषों के टुकड़े-टुकड़े करके इस प्रकार बांट रहे हैं"। वे बोले "इन लोगों ने उस जन्म में हमारे साथ ऐसा ही किया था। हम भी बदले में उनके साथ वैसा ही कर रहे है।" उसने पूछा, "क्या इसका कोई प्रायश्चित्त भी है ?"। उन्होंने कहा "है"। "क्या ?"। "तेरा बाप जानता है" ॥४॥

अब वह वहां से पश्चिम को चला। वहां चुप-चाप बैठे लोग चुप-चाप बैठे लोगों को खा रहे थे। उसने कहा, "कितनी भयंकर बात है ? चुप-चाप बैठे हुये लोग चुपचाप बैठे हुये लोगों को खा रहे हैं"। उन्होंने कहा, "इन्होंने उस जन्म में हमारे साथ ऐसा ही किया था। हम भी इनके साथ बदले में ऐसा ही करते हैं। उसने पूछा "क्या इसका कोई प्रायश्चित्त भी है ?" "है"। "क्या है ?" "तेरा पिता जानता है ?" ॥५॥

वहां से वह उत्तर को गया। वहां चिल्लाते हुये लोग चिल्लाते हुये लोगों को खा रहे थे। उसने कहा, "बड़ी भयंकर बात है कि चिल्लाते हुये लोग चिल्लाते हुये लोगों को खा रहे हैं"। वे बोले "इन्होंने हमारे·····इत्यादि ॥६॥

वहां से वह इन दो पूर्व की दिशाओं के उत्तर में गया। वहां दो स्त्रियां थी। एक सुन्दर और दूसरी अति सुन्दर। उनके बीच में एक काला, पीली आखों वाला, और हाथ में डंडा लिये आदमी था। उसको देख कर उसको डर लगा। वह घर गया और बैठ गया। पिता बोला, "स्वाध्याय कर। स्वाध्याय क्यों नहीं करता"। वह बोला, "क्या पढ़ूं। कुछ तो है नहीं"। तब वरुण ने जाना कि इसने देख लिया ॥७॥

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स होवाच । यान्वै तत्प्राच्यां दिश्यद्राक्षीः पुरुषैः पुरुषान्पर्वाण्येषां पर्वशः संव्रश्चं पवशो विभजमानानिदं तवेदं ममेति वनस्पतयो वै तेऽअभूवन्त्स यद्वनस्पतीनाꣳ समिधमादधाति तेन वनस्पतीनवरुन्द्धे तेन वनस्पतीना लोक जयति ॥ ८ ॥

अथ यानेनद्दक्षिणायां दिश्यद्राक्षीः । पुरुषैः पुरुषान्पर्वाण्येषां पर्वशः संकर्तं पर्वशो विभजमानानिद तवेदं ममेति पशवो वै तेऽप्रभूवन्त्स यत्पयसा जुहोति तेन पशूनवरुन्द्धे तेन पशूनां लोकं जयति ॥ ९ ॥

अथ यानेनत्प्रतीच्यां दिश्यद्राक्षीः । पुरुषैः पुरुषाँस्तूष्णीमासीनांस्तूष्णीमासीनैरद्यमानानोषधयो वै ता ऽअभूवन्त्स यत्तूष्णीनावज्योतयति तेनौषधीरवरुन्धे तेनौषधीनां लोकं जयति ॥ १० ॥

अथ यानेतदुदीच्यां दिश्यद्राक्षीः । पुरुषैः पुरुषानाक्रन्दयतऽआक्रन्दयद्भिरद्यमानानापो वै ताऽअभूवन्त्स यदपः प्रत्यानयति तेनापोऽवरुन्द्धे तेनापां लोकं जयति ॥ ११ ॥

अथ येऽएते । स्त्रियावद्राक्षीः । कल्याणीं चातिकल्याणीं च सा या कल्याणी सा श्रद्धा स यत्पूर्वामाहुतिं जुहोति तेन श्रद्धामवरुन्द्धे तेन श्रद्धां जयत्यथ याऽतिकल्याणी सा ऽश्रद्धा स युदत्तरामाहुतिं जुहोति तेनाश्रद्धामवरुन्द्धे तेनाश्रद्धां जयति ॥ १२ ॥

पिता ने कहा, "यह जो तू ने पूर्व दिशा में देखा कि पुरुष-पुरुष के ठुकड़े करके बांट रहे हैं कि ये तेरा, यह मेरा । ये वनस्पतियां थीं । जब मनुष्य वनस्पतियों से समिधा लेकर रखता है उससे वनस्पतियों को अधीन करता है, उससे वनस्पतियों के लोक को जीतता है ॥८॥

यह जो दक्षिण दिशा में देखा कि पुरुष पुरुष के पोरे काट-काट कर बांट रहे हैं, यह तेरा है यह मेरा । ये सब पशु थे । जब वह दूध की आहुति देता है तो पशुओं पर स्वत्व करता है । पशुओं के लोक को जीतता है ॥९॥

ये जो तूने पश्चिम दिशा में देखा कि पुरुष-पुरुषों को चुपचाप बैठे खा रहे हैं वे ओषधियां थीं । जब वह तृण के प्रकाश से अग्निहोत्र क दूध को देखता है तो ओषधियों पर स्वत्व करता है । ओषधियों के लोक को जीतता है ॥१०॥

यह जो तूने उत्तर की दिशा में देखा कि चिल्लाते हुये पुरुष चिल्लाते हुये पुरुषों को खा रहे हैं वे जल थे, जब वह जल को अग्निहोत्र के दूध में डालता है तो जलों पर स्वत्व प्राप्त करता है । जलों के लोक को जीतता है ॥११॥

ये जो तूने दो स्त्रियां देखीं एक सुन्दरी और दूसरी अति सुन्दरी । सुन्दरी श्रद्धा थी । जो पहली आहुति को देता है वह श्रद्धा पर स्वत्व करता है, उससे श्रद्धा को जीतता है । जो अति सुन्दरी थी वह अश्रद्धा है जो अन्तिम आहुति को देता है वह अश्रद्धा पर स्वत्व करता है । अश्रद्धा को जीत लेता है ॥१२॥

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अथ यऽएते । सोऽन्तरेण पुरुषः कृष्णः पिङ्गाक्षो दण्डपाणिरस्थात्क्रोधो वै सोऽभूत्स यत्स्रुच्यपऽआनीय यन्निनयति तेन क्रोधमवरुन्द्धे तेन क्रोधं जयति स यऽएवं विद्वानग्निहोत्रं जुहोति तेन सर्वं जयति सर्वमवरुन्द्धे ॥ १३ ॥

ब्राह्मणम् ॥ ४ ॥ [६. १] ॥

इन दोनों के बीच में जो काला, पीली आंखों वाला और हाथ में डंडे वाला पुरुष था वह क्रोध है । यह जो स्रुच में जल डाल कर आहुति देता है उससे क्रोध पर स्वत्व करता है, उससे क्रोध को जीतता है । इस प्रकार का ज्ञान प्राप्त करके जो अग्निहोत्र करता है वह सब को जीत लेता है । सब पर स्वत्व कर लेता है ॥१३॥

—:o:—

आख्यायिकयाऽग्निहोत्राहुतिप्राशस्त्यप्रतिपादनम्

अध्याय ६—ब्राह्मण २

जनको ह वै वैदेहो । ब्राह्मणैर्धावयद्भिः समाजगाम श्वेतकेतुनाऽऽरुणेयेन सोमशुष्मेण सात्ययज्ञिना याज्ञवल्क्येन तान्होवाच कथं - कथमग्निहोत्रं जुहुथेति ॥ १ ॥

स होवाच श्वेतकेतुरारुणेयः । घर्मावेव सम्राडहमजस्रौ यशसा विष्यन्दमानावन्योऽन्यस्मिन्जुहोमीति कथं तदित्यादित्यो वै घर्मस्तꣳ सायमग्नौ जुहोम्यग्निर्वै घर्मस्तं प्रातरादित्ये जुहोमीति किꣳ स भवति यऽएवं जुहोत्यजस्रऽएव श्रिया यशसा भवत्येतयोश्च देवतयोः सायुज्यꣳ सलोकतां जयतीति ॥ २ ॥

अथ होवाच सोमशुष्मः सात्ययज्ञिः । तेजऽएव सम्राडहं तेजसि जुहोमीति

कुछ ब्राह्मण घूम रहे थे । जनक वैदेह उनको मिला । वे ब्राह्मण ये थे श्वेत केतु, आरुणेय, सोमशुष्म सात्ययज्ञि, याज्ञवल्क्य । उसने उनसे पूछा, "आप लोग किस-किस प्रकार से अग्निहोत्र करते हैं ?" ॥१॥

"श्वेतकेतु आरुणेय बोला, 'हे सम्राट् । मैं दो घामों में एक दूसरे में सफल तथा यश से भरी आहुति देता हूं" । जनक ने पूछा, "कैसे ?" । "आदित्य एक घाम है, उसकी सायं काल को अग्नि में आहुति देता हूं । अग्नि घाम है, उसकी प्रातः काल आदित्य में आहुति देता हूं", जनक ने पूछा 'इससे क्या होता है उसका जो इस प्रकार आहुति देता है ?" "वह सफल और यश तथा श्री से युक्त होता" है । इन दोनों देवताओं के सायुज्य और सालोक्य को प्राप्त करता है ॥२॥

सोमशुष्म सात्ययज्ञि ने कहा, "हे सम्राट् ! मैं तेज की तेज में आहुति देता हूं"

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कथं तदित्यादित्यो वै तेजस्तꣳ सायमग्नौ जुहोम्यग्निर्वै तेजस्तं प्रातरादित्ये जुहोमीति किꣳ स भवति यऽएवं जुहोतीति तेजस्वी यशस्व्यन्नादो भवत्येतयोश्चैव देवतयोः सायुज्यꣳ सलोकतां जयतीति ॥ ३ ॥

अथ होवाच याज्ञवल्क्यः । यदहमग्निमुद्धराम्यग्निहोत्रमेव तदुद्यच्छाम्यादित्यं वाऽअस्तं यन्तꣳ सर्वे देवा ऽअनुयन्ति ते मऽएतमग्निमुद्धृतं दृष्ट्वोपावर्तन्तेऽथाहं पात्राणि निर्णिज्योपवाप्याग्निहोत्रीं दोहयित्वा पश्यन्पश्यतस्तर्पयामीति त्वं नेदिष्ठं याज्ञल्क्याग्निहोत्रस्यामीमाꣳसिष्ठा धेनुशतं ददामीति होवाच न त्वंवैन योस्त्वमुत्क्रांतिं न गतिं न प्रतिष्ठां न तृप्तिं न पुनरावृत्तिं न लोकं प्रत्युत्थायिनमित्युक्त्वा रथमास्थाय प्रधावयांचकार ॥ ४ ॥

ते होचुः । अनि वै नोऽयꣳ राजन्यबन्धुरवादीद्धन्तैन ब्रह्मोद्यमाह्वयामहाऽइति स होवाच याज्ञवल्क्यो ब्राह्माणा वै वयꣳ स्मो राजन्यबन्धुरसौ यद्यमुं वयं जयेम कमजैष्मेति ब्रूयामाथ यद्यसावस्माञ्जयेद्ब्राह्मणान्राजन्यबन्धुर्जयतीति नो ब्रूयुर्मेदमाद्दृढ्वमिति तद्धास्य जज्ञुरथ ह याज्ञवल्क्यो रथमास्थायानुप्रधावयांचकार तꣳ हान्वाजगाम स होवाचाग्निहोत्रं याज्ञवल्क्य वेदितॄ३मित्यग्निहोत्रꣳ सम्राडिति ॥ ५ ॥

"कैसे ?" । "आदित्य तेज है, उसकी सायं काल अग्नि में आहुति देता हूं । अग्नि तेज है, उसकी प्रातः काल आदित्य में आहुति देता हूं", "जो इस प्रकार आहुति देता है उसका क्या होता है ?" । "तेजस्वी, यशस्वी, अन्नाद हो जाता है । इन दोनों देवताओं के सायुज्य और सालोक्य को प्राप्त करता है" ॥३॥

अब याज्ञवल्क्य ने कहा, "मैं जब (गार्हपत्य से) अग्नि निकालता हूं, तो यह अग्निहोत्र ही है, जिसको उठाता हूँ । जब सूर्य अस्त होता है, तो सब देवता उसका अनुसरण करते हैं । जब वह मुझे अग्नि निकालते देखते हैं, तो लौट आते हैं । हवनपात्रों को मांज कर वेदी में रख कर अग्निहोत्री गाय को दूह कर उनको तृप्त करता हूँ, जब मैं उनको देखता हूं या वे मुझ को देखते हैं" । "हे याज्ञवल्क्य ? तूने अग्निहोत्र की ठीक-ठीक मीमांसा की है । मैं तुझ को सौ गौयें दान देता हूं । परन्तु तूभी इन दो (अग्निहोत्र की आहुतियों) की उत्क्रान्ति, गति, प्रतिष्ठा, तृप्ति, पुनरावृत्ति, या प्रत्युत्थायी लोक को नहीं जानता", यह कह कर वह रथ पर बैठ कर चला गया ॥४॥

उन्होंने कहा, "ओ हो ! यह क्षत्रिय तो हम को हरा गया । चलो इससे ब्रह्म के सम्बन्ध में शास्त्रार्थ करें", याज्ञवल्क्य बोला, "ब्राह्मणो ! हम ब्राह्मण हैं वह क्षत्रिय है । यदि हम उसको जीत लें तो क्या कहेंगे कि किस को जीत लिया ? यदि उसने हम को जीत लिया तो लोग कहेंगे कि एक क्षत्रिय ने ब्राह्मण को जीत लिया । ऐसा मत कहो" । वे मान गये । परन्तु याज्ञवल्क्य रथ पर चढ़ कर राजा के पीछे गया । उसने उसको जा पकड़ा, जनक बोला "क्या अग्निहोत्र सीखने के लिये ? याज्ञवल्क्य !" "हां सम्राट् ! अग्निहोत्र सीखने के लिये" ॥५॥

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ते वाऽएतेऽग्राहुती हुतेऽउत्क्रामतः । तेऽअन्तरिक्षमाविशतस्तेऽअन्तरिक्षमेवाहवनीयं कुर्वाते वायुꣳ समिधं मरीचीरेव शुक्रामाहुतिं तेऽअन्तरिक्षं तर्पयतस्ते ततऽउत्क्रामतः ॥ ६ ॥

ते दिवमाविशतः । ते दिवमेवाहवनीयं कुर्वातेऽआदित्यꣳ समिधं चन्द्रममेव शुक्रामाहुतिं ते दिवं तर्पयतस्ते ततऽआवर्तते ॥ ७ ॥

तेऽइमामाविशतः । तेऽइमामेवाहवनीयं कुर्वातेऽअग्निꣳ समिधमोषधीरेव शुक्रामाहुतिं तेऽइमां तर्पयतस्ते ततऽउत्क्रामतः ॥ ८ ॥

ते पुरुषमाविशतः । तस्य मुखमेवाहवनीयं कुर्वाते जिह्वाꣳ समिधमन्नमेव शुक्रामाहुतिं ते पुरुषं तर्पयतः स यऽएव विद्वानश्नात्यग्निहोत्रमेवास्य हुतं भवति ते ततऽउत्क्रामतः ॥ ९ ॥

ते स्त्रियमाविशतः । तस्याऽउपस्थमेवाहवनीयं कुर्वाते धारकाꣳ समिधं धारका ह वै नामैषैतया ह वै प्रजापतिः प्रजा धारयांचकार रेतऽएव शुक्रामाहुतिं ते स्त्रियं तर्पयतः स यऽएवं विद्वान्मिथुनमुपैत्यग्निहोत्रमेवास्य हुतं भवति यस्ततः पुत्रो जायते स लोकः प्रत्युत्थाय्येतदग्निहोत्रं याज्ञवल्क्य नातः परतरमस्तीति होवाच तस्मै ह याज्ञवल्क्यो वरं ददौ स होवाच कामप्रश्नऽएव मे त्वयि याज्ञवल्क्यासदिति ततो ब्रह्मा जनकऽआस ॥ १० ॥

ब्राह्मणम् ५ ॥ [६. २.] ॥

"ये दो आहुतियां दी जा कर उठती हैं और अन्तरिक्ष में पहुंचती हैं । वे अन्तरिक्ष को ही आहवनीय बनाती हैं । वायु को समिधा, किरणों को शुक्र आहुति । इस प्रकार वे अन्तरिक्ष को तृप्त करके ऊपर को उठती हैं ॥६॥

वे द्यौलोक में पहुंचती हैं । वे द्यौलोक को ही आहवनीय बनाती हैं, आदित्य को समिधा, चन्द्रमा की शुक्र-आहुति । वे द्यौ को तृप्त करके लौटती हैं ॥७॥

वे पृथ्वी में आती हैं । वे इसको ही आहवनीय करती हैं । अग्नि को समिधा, ओषधियों को शुक्र-आहुति । वे इस पृथ्वी को तृप्त करके उठती हैं ॥८॥

वे पुरुष में प्रवेश करती हैं । वे उसके मुख को आहवनीय करती हैं, जीभ को समिधा, अन्न को शुक्र-आहुति । वे पुरुष को तृप्त करती हैं । जो इस बात को जान कर खाता है उसका अग्निहोत्र पूरा होता है । वे दो आहुतियां वहां से उठती हैं ॥९॥

वे स्त्री में प्रवेश करती हैं । उसकी गोद को आहवनीय बनाती हैं धारका को समिधा । योनि को धारका, इसलिये कहते हैं कि प्रजापति ने इसी से प्रजा को बनाया था । वीर्य को शुक्र-आहुति । वे स्त्री को तृप्त करती हैं । जो इसको समझ कर मैथुन करता है, उसका अग्निहोत्र पूरा होता है । उससे जो पुत्र होता है, वही प्रत्युत्थायी लोक है । हे याज्ञवल्क्य ! यही अग्निहोत्र है । इससे परम कुछ नहीं । उसने यह कहा और याज्ञवल्क्य ने उसे वर दिया । उसने कहा, 'याज्ञवल्क्य । जब मैं चाहूं तुम से प्रश्न कर सकूं'" । तब से जनक ब्राह्मण हो गया ॥१०॥

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अध्याय ६—ब्राह्मण ३

जनको ह वैदेहः । बहुदक्षिणेन यज्ञेनेजे स ह गवाꣳसहस्रमवरुन्धन्नुवाच-ता वो ब्राह्मणा सऽउदजतामिति ॥ १ ॥

स होवाच । याज्ञवल्क्योऽग्र्वाची रेताऽइति ते होचुस्त्वꣳ स्विन्नो याज्ञवल्क्य ब्रह्मिष्ठोऽसी३ऽइति स होवाच नमोऽस्तु ब्रह्मिष्ठाय गोकामाऽएव वयꣳ स्म-ऽइति ॥ २ ॥

ते होचुः । को नऽइमं प्रक्ष्यतीति स होवाच विदग्धः शाकल्योऽहमिति तꣳ हो प्रतिख्यायोवाच त्वाꣳ स्विच्छाकल्य ब्राह्मणाऽउल्मुकावक्षयणमक्रता३ऽइति ॥ ३ ॥

स होवाच । कति देवा याज्ञवल्क्येति त्रयश्च त्री च शता त्रयश्च त्री च सहस्रेत्योमिति होवाच कत्येव देवा याज्ञवल्क्येति त्रयस्त्रिꣳशदित्योमिति होवाच कत्येव देवा याज्ञवल्क्येति त्रयऽइत्योमिति होवाच कत्येव देवा याज्ञवल्क्येति

जनक वैदह ने बहुत दक्षिणा वाला यज्ञ रचाया । और हज़ार गायें बांध कर कहा, "हे ब्राह्मणगण ! आप में से जो सब से अधिक ब्रह्मिष्ठ हो वह इनको खोल ले जाय" ॥१॥

याज्ञवल्क्य बोला, "इनको इधर हांक लो" । वे ब्राह्मण बोले, 'हे याज्ञवल्क्य ! क्या हम में तुम्हीं सब से अधिक ब्रह्मिष्ठ हो ?" उस ने उत्तर दिया "नमस्कार हो ब्रह्मिष्ठ के लिये । हम तो गायों के इच्छुक हैं" ॥२॥

वे एक दूसरे से कहने लगे, "हम में से कौन ऐसा है जो इससे प्रश्न करे ?" चतुर शाकल्य ने कहा "मैं" । याज्ञवल्क्य ने उसकी ओर देख कर कहा, "हे शाकल्य तुम को ब्राह्मणों ने आग बुझाने का साधन बना लिया" ॥३॥

उसने पूछा, "याज्ञवल्क्य ! देव कै हैं ?" । उसने कहा 'तीन सौ तीन और तीन हज़ार तीन", "ठीक !" "अच्छा याज्ञवल्क्य ! वास्तव में कितने देव हैं ?" "तेंतीस" । उसने कहा "ठीक" ! "याज्ञवल्क्य ! ठीक-ठीक कितने देव हैं" । "तीन" । उसने कहा "ठीक" "याज्ञ-वल्क्य, निश्चित बताओ कि कितने देव हैं ?" । "दो" । उसने कहा 'ठीक' । "यथार्थ में कितने देव हैं याज्ञवल्क्य !?" "डेढ़" । उसने कहा "ठीक है" । "मुख्यतया कितने देव हैं ?

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द्वावित्योमिति होवाच कत्येव देवा याज्ञवल्क्येत्यध्यर्धऽइत्योमिति होवाच कत्येव देवा याज्ञवल्क्येत्येकऽइत्योमिति होवाच कतमे ते त्रयश्च त्री च शता त्रयश्च त्री च सहस्रेति ॥ ४ ॥

स होवाच । महिमानऽएवैषामेते त्रयस्त्रिँशत्त्वेव देवाऽइति कतमे ते त्रयस्त्रिँशदित्यष्टौ वसवऽएकादश रुद्रा द्वादशादित्यास्तऽएकत्रिँशदिन्द्रश्चैव प्रजापतिश्च त्रयस्त्रिँशाविति ॥ ५ ॥

कतमे वसवऽइति । अग्निश्च पृथिवी च वायुश्चान्तरिक्षं चादित्यश्च द्यौश्च चन्द्रमाश्च नक्षत्राणि चैते वसवऽएते हीदँ सर्वं वासयन्ते यदिदँ सर्वं वासयन्ते तस्माद्वसवऽइति ॥ ६ ॥

कतमे रुद्राऽइति । दशेमे पुरुषे प्राणाऽआत्मैकादशस्ते यदाऽस्मान्मर्त्याच्छरीरादुत्क्रामन्त्यथ रोदयन्ति तद्यद्रोदयन्ति तस्माद्रुद्रा ऽइति ॥ ७ ॥

कतमऽआदित्याऽइति । द्वादश मासाः संवत्सरस्यैतऽआदित्याऽएते हीदँ सर्वमाददाना यन्ति ते यदिदँ सर्वमाददाना यन्ति तस्मादादित्याऽइति ॥ ८ ॥

कतमऽइन्द्रः कतमः प्रजापतिरिति । स्तनयित्नुरेवेन्द्रो यज्ञः प्रजापतिरिति कतम स्तनयित्नुरित्यशनिरिति कतमो यज्ञऽइति पशवऽइति ॥ ९ ॥

कतमे ते त्रयो देवाऽइति । इमऽएव त्रयो लोकाऽएषु हीमे सर्वे देवाऽइति

याज्ञवल्क्य !" । "एक" । उसने कहा "ठीक है" "ये तीन सौ तीन और तीन हजार तीन कौन हैं ?" ॥४॥

याज्ञवल्क्य ने कहा, "ये तो इसकी शक्तियाँ (महिमा) हैं । वस्तुतः देव तो तेतीस हैं", "वे तेतीस कौन हैं ?" "आठ वसु, ग्यारह रुद्र, बारह आदित्य, ये हुये इकतीस, इन्द्र और प्रजापति" ॥५॥

"वसु कौन-कौन हैं ?" "अग्नि, पृथिवी, वायु, अन्तरिक्ष, आदित्य, द्यौ, चन्द्रमा, नक्षत्र" ये वसु हैं । इन में यह सब संसार बसता है । इनमें ये सब संसार बसता है, इसलिये इनका नाम वसु है ॥६॥

रुद्र कौन-कौन हैं ? "पुरुष के दस प्राण और ग्यारहवां आत्मा । ये जब हमको मर्त्य शरीर से निकालते हैं, तब रुलाते हैं । रुलाते हैं इसलिये इनका नाम रुद्र है" ॥७॥

आदित्य कौन-कौन है ? संवत्सर के बारह मास आदित्य है । ये सब को लेते हुये चलते हैं, इसलिये इनका नाम आदित्य हैं" ॥८॥

"इन्द्र कौन है ? प्रजापति कौन ? "गरजने वाला (स्तनयित्नु) इन्द्र है । और यज्ञ प्रजापति है" "स्तनयित्नु (गरजने वाला) कौन है ?" "अशनि (बिजली)" । "यज्ञ क्या है ?" । "पशु" ॥९॥

"ये तीन देव कौन हैं ?" "ये तीन लोक ! क्योंकि इन में सब देव स्थित हैं",

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कतमौ तौ द्वौ देवावित्यन्नं चैव प्राणश्चेति कतमोऽध्यर्धऽइति योऽयं पवतऽइति यदस्मिन्निदꣳ सर्नमध्याध्नोत्तेनाध्यर्द्धऽइति कतमऽएको देवऽइति प्राणऽइति ॥१०॥

स होवाच । अनतिप्रश्न्यां मा देवतामत्यप्राक्षीः पुरेत्तिथ्यै मरिष्यसि न तेऽस्थीनि चन गृहान्प्राप्स्यन्तीति स ह तथैव ममार तस्य हाप्यन्यन्मन्यमाना परिमोषिणोऽस्थीन्यपजह्रुस्तस्मान्नोपवादी स्यादुत ह्येवंवित्परो भवति ॥ ११ ॥

ब्राह्मणम् ॥ ६ ॥ [६. ३.] ॥ इति षष्ठोऽध्यायः समाप्तः ॥ [७२] ॥

वे दो देव कौन हैं ?", "अन्न और प्राण" । "डेढ़ देव कौन है ?" "यह जो बहता है (वायु) ?" । "एक देव कौन है ?" "प्राण" ॥१०॥

याज्ञवल्क्य ने कहा "तू ने तो देवत्ता के भी पार की बात पूछ ली । अमुक तिथि के पहले मर जायगा । तेरी हड्डियां भी घर तक न पहुंच सकेंगी ।" "वह शाकल्य वस्तुतः मर गया । और उसकी हड्डियों को लोग कुछ और समझ कर चुरा ले गये । इसलिये उपवाद (दोष निकालना) नहीं करना चाहिये । इस रहस्य को समझने वाला तर जाता है ॥११॥

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अध्याय ७—ब्राह्मण १

पशुबन्धेन यजते। पशवो वै पशुबन्धः स यत्पशुबन्धेन यजते पशुमानसानीति तेन गृहेषु यजते गृहेषु पशून्बध्नाऽइति तेन सुयवसे यजेत सुयवसे पशून्बध्नाऽइति जीर्यन्ति ह वै जुह्वतो यजमानस्याग्नयोऽग्नीञ्जीर्यतोऽनु यजमानो यजमानमनु गृहाश्च पशवश्च ॥ १ ॥ शतम् ६००० ॥

स यत्पशुबन्धेन यजते। अग्नीनेवैतत्पुनर्णवान्कुरुतेऽग्नीनां पुनर्णवतामनु यजमानो यजमानमनु गृहाश्च पशवश्चायुष्यो ह वाऽअस्यैषऽआत्मनिष्क्रयणो भवति माꣳसीयन्ति ह वै जुह्वतो यजमानस्याग्नयस्ते यजमानमेव ध्यायन्ति यजमानꣳ संकल्पयन्ति पचन्ति वाऽअन्येष्वग्निषु वृथा माꣳसमर्थैवेषां नातोऽन्या माꣳसाशा विद्यते यस्यो चैते भवन्ति ॥ २ ॥

स यत्पशुबन्धेन यजते। आत्मानमेवैतन्निष्क्रीणीते वीरेण वीरं वीरो

पशुबन्ध यज्ञ करता है। पशु ही पशुबन्ध हैं। पशुबन्ध यज्ञ इसलिये किया जाता है कि पशुओं की प्राप्ति हो। वह यज्ञ घर में होता है, अर्थात् घर में पशु बन्ध जायं। अच्छी फसल में यज्ञ करता है, अर्थात् अच्छी फसल में पशु बन्ध सकें। जब यज्ञ कर चुकते हैं तो अग्नियाँ बुझ जाती हैं। अग्नियों के साथ-साथ यजमान भी थक जाता है। यजमान के साथ-साथ घर के लोग और पशु भी ॥१॥

पशुबन्ध यज्ञ करने से अग्नियां फिर नई हो जाती हैं और अग्नियों के नया हो जाने से यजमान नया हो जाता है। यजमान के नये होने से उसके घर वाले तथा पशु भी। आत्मनिष्क्रयण आयु का बढ़ाने वाला होता है। आहुति देते हुये यजमान की अग्नियाँ मांस (हवि ?) चाहती हैं। यजमान का ही ध्यान करती हैं, यजमान की ही कल्पना करती हैं। अन्य अग्नियों में तो और मांस भी पकाते हैं। परन्तु इन अग्नियों की आशा तो इन्हीं मांसों पर है या उस पर जिसके ये हैं ॥२॥

पशुबन्ध यज्ञ के द्वारा यह आत्मनिष्क्रयण करता है। वीर का वीर से। पशु वीर

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हि पशुर्वीरो यजमानऽएतदु ह वै परममन्नाद्यं यन्माꣳसꣳ स परमस्यैवान्नाद्यस्यात्ता भवति तं वै संवत्सरो नानीजानमतीयादायुर्वै संवत्सरऽआयुरेवैतदमृतमात्मन्धत्ते ॥ ३ ॥

ब्राह्मणम् ॥ ७ ॥ [७. १] ॥ ॥

है यजमान वीर है। मांस परम अन्न है। इस प्रकार वह परम अन्न का खाने वाला हो जाता है। इस यज्ञ के बिना एक वर्ष नहीं बीतना चाहिये। क्योंकि वर्ष का अर्थ है आयु। इस प्रकार यह अपने को अमृत-मान् बनाना है ॥३॥

—:०:—

पशुबन्धस्येष्टिविधत्वम्, सोमविधत्वञ्च

अध्याय ७—ब्राह्मण २

हविर्यज्ञविधो ह वाऽअन्यः पशुबन्धः। सवविधोऽन्यः स हैष हविर्यज्ञविधो यस्मिन्व्रतमुपनयति यस्मिन्नपः प्रणयति यस्मिन्पूर्णपात्रं निनयति यस्मिन्विष्णुक्रमान्क्रमयत्यथ हैष सवविधो यस्मिन्नेतानि न क्रियन्ते ॥ १ ॥

तदाहुः। इष्टिः पशुबन्धा३महायज्ञः ३ऽइति महायज्ञऽइति ह ब्रूयादिष्टिं वै तर्हि पशुबन्धमकर्व्येनमकृक्षथाऽइत्येनं ब्रूयात् ॥ २ ॥

तस्य प्रयाजाऽएव प्रातःसवनम्। अनुयाजास्तृतीयसवनं पुरोडाशऽएव मध्यन्दिनꣳ सवनम् ॥ ३ ॥

तद्धैके। वपायाꣳ हुतायां दक्षिणा नयन्ति तदु तथा न कुर्याद्यो हैनं

पशुबन्ध दो प्रकार के होते हैं एक हविर्यज्ञविध, दूसरा सवविध! "हविर्यज्ञविध" में ये कृत्य किये जाते हैं—(अध्वर्यु का) व्रत (अर्थात् व्रतदुधा गाय से दूध) लाना, जलों का प्रणीता में लाना, पूर्णपात्र से जल डालना, (यजमान का) विष्णु पगों को चलना। 'सवविध" वे है जिसमें यह कृत नहीं होते ॥१॥

इस पर प्रश्न होता है कि "पशुबन्ध इष्टि है या महायज्ञ?" इसका उत्तर है "महायज्ञ", "क्योंकि यदि पशुबन्ध इष्टि मानी जायगी तो मानो तुमने इसको क्षीण कर दिया"। ऐसा कहना चाहिये ॥२॥

इसके प्रयाज प्रातःसवन हैं। अनुयाज तृतीयसवन। पुरोडाश ही बीच का सवन ॥३॥

कुछ लोग वपा की आहुति दिये जाने पर दक्षिणा लाते हैं। ऐसा न करना चाहिये। क्योंकि ऐसा करने पर यदि कोई कह बैठे कि "इस यजमान ने दक्षिणा को प्राणों के बाहर

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तत्र ब्रूयाद्वहिर्धा न्वाऽग्नयं प्राणेभ्यो दक्षिणाऽनैषीन्न प्राणानददक्षदन्धो वा स्रामो वा बधिरो वा पक्षहतो वा भविष्यतीतीश्वरो ह तथैव स्यात् ॥ ४ ॥

इत्थमेव कुर्यात् । पुरोडाशेडायामेवोपहूतायां दक्षिणा नयेदैन्द्रो वाऽग्नयं मध्यतः प्राणऽइममेवैतदैन्द्रं मध्यतः प्राणं दक्षिणाभिर्दक्षयत्यैन्द्रं वै माध्यन्दिनꣳ सवनं माध्यन्दिने वै सवने दक्षिणा नीयन्ते तस्मात्पुरोडाशेडायामेवोपहूतायां दक्षिणा नयेत् ॥ ५ ॥

तदाहुः । अध्वर्यो यद्दीक्षितस्य नानवभृथोऽवकल्पते क्वैनमदिदीक्षऽइत्यावभृथादनूद्दꣳहेयुरध्वर्युश्च प्रतिप्रस्थाता च होता च मैत्रावरुणश्च ब्रह्मा चाग्नीध्रश्चतैर्वाऽएष षड्ढोता तमनुद्रुत्य षड्ढोतारं जहोत्येकामाहुतिं कृत्वा पञ्च वाऽऽज्या द्यौष्पृष्ठमन्तरिक्षमात्माऽङ्गैर्यज्ञं पृथिवीꣳ शरीरैः ॥ वाचस्पतेऽच्छिद्रया वाचाऽच्छिद्रया जुह्वा दिवि देवावृधꣳ होत्रामैरयत्स्वाहेति सैव दीक्षा ॥ ६ ॥

तदाहुः । अध्वर्यो यद्दीक्षितस्य नानवभृथोऽवकल्पते क्वैनमवभृथमवनेष्यसीति स यद्धृदयशूलेन चरन्ति स हैवैतस्यावभृथः ॥ ७ ॥

मधुको ह स्माह पैङ्ग्यः । विसोमेन वाऽएके पशुबन्धेन यजन्ते ससोमेनैके

कर दिया । उसने अपने प्राणों को बलवान् नहीं किया । वह अन्धा, लंगड़ा, बहिरा, हो जायगा या उसका एक पक्ष मारा जायगा" तो वैसा ही हो जायगा ॥४॥

इस प्रकार करे । पुरोडाश की इडा की आहुति होने पर दक्षिणा लावे । यह मध्य का प्राण इन्द्र-सम्बन्धी है । इस इन्द्र-सम्बन्धी मध्य प्राण को दक्षिणा से प्रबल करता है । माध्यन्दिन सवन भी इन्द्र-सम्बन्धी है । माध्यन्दिन सवन में ही दक्षिणा लाई जाती हैं । इसलिये पुरोडाश की इडा की आहुति हो जाय तब दक्षिणा लावे ॥५॥

इस पर कहते हैं "अध्वर्यु ! दीक्षित के लिये अवभृथ स्नान न होना ठीक नहीं है फिर तूने उसको दीक्षित कब किया ?" अच्छा । अवभृथ स्नान तक दृढ़ रखना चाहिये । अध्वर्यु, प्रतिप्रस्थाता, होता, मैत्रावरुण, ब्रह्मा, अग्नीध्र इनके द्वारा, क्योंकि ये षड्ढोतृ (छः होता) कहलाते हैं । (और इस कृत्य को षड्ढोतृ-कृत्य कहते हैं) । शीघ्र-शीघ्र पढ़ते हुये षड्ढोतृ-आहुति देता है । चाहे एक आहुति या पांच आहुतियाँ :—इस मंत्र से :—

"द्यौष्पृष्ठमन्तरिक्षात्माङ्गैर्यज्ञं पृथिवीꣳ शरीरैः वाचस्पतेऽच्छिद्रया वाचाऽच्छिद्रया जुह्वा दिवि देवावृधꣳ होत्रामैरयत् स्वाहा" ।

"द्यो इसकी पीठ है, अन्तरिक्ष आत्मा है, हे बृहस्पति ! अंगों से इसने यज्ञ को शरीरों से पृथिवी को, दोषरहित वाणी से, दोषरहित जीभ से देवों को प्रसन्न करने वाली होत्रा को उत्पन्न किया है स्वाहा" ॥६॥

इसके सम्बन्ध में वे कहते हैं, "अध्वर्यु ! जब दीक्षित के लिये अवभृथ स्नान न होना अनुचित है तो तू ने अवभृथ स्नान कब कराया ।" इसका उत्तर यह है कि हृदय-शूल का कृत्य ही अवभृथ स्नान है ॥७॥

मधुक पैङ्ग्य ने एक बार कहा था, 'कुछ लोग पशुबन्ध सोम के बिना करते हैं कुछ

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दिवि वै सोमऽआसीत्तं गायत्री वयो भूत्वाऽऽहरत्तस्य यत्पर्णमच्छिद्यत तत्पर्णंम्य पर्णत्वमिति न्वाऽएतद्ब्राह्मणमुद्यते विसोमेन वाऽएके पशबन्धेन यजन्ते ससोमेनैके विसोमेन पशुबन्धेन यजते योऽन्यं पालाशाद्यूपं कुरुतेऽथ हैष ससोमेन पशूबन्धेन यजते यः पालाशं यूपं कुरुते तस्मात्पालाशमेव यूपं कुर्वीत ॥ ८ ॥

ब्राह्मणम् ॥ ८ ॥ [७ २.] ॥

सोम के साथ। सोम द्यौ लोक में था। गायत्री पक्षी बन कर उसको ले आई। उसका एक पर्ण (पंख) कट गया। यह पर्ण का पर्णत्व है। यह है ब्राह्मण (गाथा) जो गाई जाती है। कुछ अवश्य बिना सोम के पशु बन्ध करते हैं और कुछ सोम के साथ। जो पलाश के सिवाय किसी अन्य लकड़ी का यूप बनाते है वह बिना सोम के पशु बन्ध करते हैं। जो पलाश का यूप बनाते हैं वह सोम-सहित पशु बन्ध करते हैं। इसलिये पलाश का ही पशु बन्ध होना चाहिये ॥८॥

(२)

यज्ञ सम्बन्धी सारांश

पशुबन्ध के भेद। (१) हविर्यज्ञ विध (२) सवविध विसोम पशुबन्ध तथा समोम पशुबन्ध।

(३)

उपदेश तथा भाषा सम्बन्धी टिप्पणियाँ कोई विशेष बात नहीं।

बहुसारस्य यूपस्य पशुविरोधित्वम्, अल्पसारस्य पशुसमृद्धिकरत्वञ्च

अध्याय ७—ब्राह्मण ३

स यऽएष बहुसारः। स हापशव्यस्तस्मात्तादृशं पशुकामो यूपं न कुर्वीताथ यऽएष फल्गुप्रासहः स ह पशव्यस्तस्मात्तादृशं पशुकामो यूपं कुर्वीत ॥ १ ॥

अथ यस्यैतद्वक्रस्य सतः। शूलऽइवाग्रं भवति स ह कपोतीनाम स यो ह

जो यूप कड़ी लकड़ी का (बहुसार) हो वह पशुओं के लिये अच्छा नहीं होता। इसलिये पशुओं की इच्छा करने वाला ऐसा यूप ने बनावे। नरम लकड़ी का (फल्गुप्रासह) पशुओं के लिये अच्छा होता है इसलिये पशुओं को चाहने वाला वैसी ही लकड़ी का बनावे ॥१॥

जो लकड़ी टेढ़ी हो कर आगे को शूल (कांटे) की भांति होती है, वह कपोती

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तादृशं यूपं कुरुते पुरा हायुषोऽमुं लोकमेति तस्मात्तादृशमायुष्कामो यूपं न कुर्वीत ॥ २ ॥

अथ यऽएषऽआनतः । उपरिष्टादपनतो मध्ये सोऽशनायै रूपꣳ स यो ह तादृशं यूपं कुरुतेऽशनायुका हास्य भार्या भवन्ति तस्मात्तादृशमन्नाद्यकामो यूपं न कुर्वीताथ यऽएषऽआनतऽउपरिष्टादुपनतनो मध्ये सोऽन्नाद्यस्य रूपं तस्मात्तादृशमन्नाद्यकामो यूपं कुर्वीत ॥ ३ ॥

ब्राह्मणम् ॥ ९ ॥ [७. ३.] ॥

(कबूतर के समान ?) कहलाती है । जो ऐसा यूप बनाता है वह आयु से पहले ही परलोक को जाता है । इसलिये दीर्घ आयु चाहने वाला वैसा यूप न बनावे ॥२॥

वह जो ऊपर झुका हुआ (आनत) और बीच में उभरा हुआ (अपनत) हो वह भूख का रूप है, जो ऐसा यूप बनाता है उसके घर के लोग भूखे रहते हैं । इसलिये सुकाल का इच्छुक ऐसा न करे । जो ऊपर को झुका हुआ (आनत) और बीच में (उपनत) भीतर को भिंचा हुआ हो वह सुकाल का रूप है । इसलिये सुकाल का इच्छुक ऐसा ही यूप बनावे ॥३॥

(२)

यज्ञ सम्बन्धी सारांश

यूप नरम लकड़ी का हो । ऊपर झुका हो ।
बीच में पिचका हुआ ।

(३)

उपदेश तथा भाषा सम्बन्धी टिप्पणियां कोई विशेष बात नहीं ।

यूपप्रमाणम्

अध्याय ७—ब्राह्मण ४

स यत्पशुना यक्ष्यमाणः । एकारत्निं यूपं कुरुतऽइममेव तेन लोकं जयत्यथ यद्द्व्यरत्निमन्तरिक्षलोकमेव तेन जयत्यथ यत्त्र्यरत्निं दिवमेव तेन जयत्यथ यच्चतुररत्निं दिशऽएव तेन जयति स वाऽएष त्र्यरत्निर्वैव चतुररत्निर्वा पशुबन्ध-

पशुबन्ध यज्ञ करने की इच्छा वाला यदि एक हाथ लम्बा यूप बनावे तो इस लोक को उसके द्वारा जीत लेता है । यदि दो हाथ, तो अन्तरिक्ष लोक को उसके द्वारा जीतता है । यदि तीन हाथ तो उसके द्वारा तीन लोकों को जीतता है । यदि चार हाथ तो उससे दिशाओं को जीतता है । प्रायः पशुबन्ध का यूप तीन या चार हाथ लम्बा होता है । जो

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यूपो भवत्यथ योऽतऽऊर्ध्वः सौम्यस्यैव सोऽध्वरस्य ॥ १ ॥

तदाहुः। यजेदाज्यभागौ नाऽऽइति यजेदित्याहुश्चक्षुषी वाऽएते यज्ञस्य यदाज्यभागौ किमृते पुरुषश्चक्षुर्भ्यां स्यादिति यावद्वै भागिनꣳ स्वेन भागधेयेन न निर्भजन्त्यनिर्भक्तो वै स तावन्मन्यतेऽथ यदैव तꣳ स्वेन भागधेयेन निभजन्त्यथैव स निर्भक्तो मन्यते स यत्रैनद्धोतऽन्वास्ना रक्षः सꣳसृजतादिति तदेनꣳ स्वेन भागधेयेन निभंजति ॥ २ ॥

एतद्वै पशोः संज्ञप्यमानस्य। हृदयꣳ शुक्समवैति हृदयाच्छूलं तद्वै सह हृदयेन पशुꣳ श्रपयन्ति पुनः पशुꣳ शुगनुविष्यन्देत पार्श्वतऽएवैनत्काष्ठे प्रतृद्य श्रपयेत् ॥ ३ ॥

उपस्तृणीतऽआज्यम्। तत्पृथिव्यै रूपं करोति हिरण्यशकलमवदधाति तदग्नेः रूपं करोति वपामवदधाति तदन्तरिक्षस्य रूपं करोति हिरण्यशकलमवदधाति तदादित्यस्य रूपं करोत्यथ यदुपरिष्टादभिघारयति तद्द्यौः रूपं करोति सा वाऽएषा पञ्चावत्ता वपा भवति पाङ्क्तो यज्ञः पाङ्क्तः पशुः पञ्चर्तवः संवत्सरस्य तस्मात्पञ्चावत्ता वपा भवति ॥ ४ ॥

ब्राह्मणम् ॥ १० ॥ [७ ४,] इति सप्तमोऽध्यायः समाप्तः [७३.] ॥

इससे लम्बा हो वह सोम अध्वर का ॥१॥

इस पर प्रश्न करते है कि आज्य भागों की आहुतियां दी जायं या नहीं। लोग कहते हैं कि अवश्य दी जायं। आज्य भाग आहुतियाँ तो यज्ञ की दो आंखें हैं। क्या दो आंखों के बिना भी कोई पुरुष होता है। जब तक हिस्सेदार को उसका हिस्सा नहीं मिलता वह टलता नहीं। जब उसको हिस्सा मिल जाता है तभी वह टलता है (क्योंकि उसका हिस्सा उसको मिल गया। अब उसका हिस्सा उसमें नहीं है)। जब कहता है कि 'राक्षस को रुधिर दे दो' तो उसको उसका भाग देकर हटाता है ॥२॥

जब पशु मारा जा रहा है तो उसका शोक हृदय में केन्द्रित हो जाता है और हृदय से शूल में। जो हृदय सहित पशु को पकाते हैं फिर पशु भर में फिर शोक फैल जायगा। इसलिये एक बगल से काष्ठ पर लेकर पकावे ॥३॥

नीचे घी से चुपड़ दे। उससे वह उसको पृथिवी का रूप देता है। सोने के टुकड़े को रखता है। वह अग्नि का रूप देता है। वपा को रखता है। यह अन्तरिक्ष का रूप देता है। सोने के टुकड़े को रखता है वह आदित्य का रूप देता है। ऊपर से घी छोड़ता है, यह द्यौ का रूप देता है। यह पांच भाग वाली वपा होती है। यज्ञ पांच वाला है। पशु भी पांच वाला है। संवत्सर में पांच ऋतुयें होती है। इसलिये वपा पांच भाग वाली होती है ॥४॥

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अध्याय ८--ब्राह्मण १

तद्यथा ह वै । इदꣳ रथचक्रं वा कौलालचक्रं वा प्रतिष्ठितं क्रन्देदेवꣳ ह्वैवेमे लोकाऽअध्रुवाऽअप्रतिष्ठिताऽआसुः ॥ १ ॥

सह प्रजापतिरीक्षाञ्चक्रे । कथं न्विमे लोका ध्रुवाः प्रतिष्ठिताः स्युरिति-सऽएभिश्चैव पर्वतैर्नदीभिश्चेमामदꣳहद्वयोभिश्च मरीचिभिश्चान्तरिक्षं जीमूतैश्च नक्षत्रैश्च दिवम् ॥ २ ॥

स महऽइति व्याहरत् । पशवो वै महस्तस्माद्यस्यैते बहवो भवन्ति भूयिष्ठ-मस्य कुले महीयन्ते बहवो ह वाऽअस्यैते भवन्ति भूयिष्ठꣳ हास्य कुले महीयन्ते तस्माद्यद्येनमायतनाद्बाधेरन्वा प्र वा यापयेयुरग्निहोत्रꣳ हुत्वा महऽइत्युपतिष्ठेत प्रति प्रजया पशुभिस्तिष्ठति नायतनाच्च्यवते ॥ ३ ॥

ब्राह्मणम् ॥ ११ ॥ ८१ ॥

जैसे यह रथचक्र या कुम्हार का चक्र बिना ठहराये हिलता है, वैसे ही ये लोक चलायमान और प्रतिष्ठा रहित थे अर्थात् ठहरे हुये न थे ॥१॥

प्रजापति ने सोचा कि ये लोक निश्चित और प्रतिष्ठित कैसे हों । उसने इन पर्वतों और नदियों द्वारा इस पृथ्वी को ठहराया । पक्षियों और किरणों द्वारा अन्तरिक्ष को बादलों और नक्षत्रों द्वारा द्यौ लोक को ॥२॥

उसने कहा "महः" । 'महः' पशु हैं । इसलिये जिसके घर में बहुत होते हैं, उसका कुल बहुत बढ़ जाता है । यजमान के घर में ये पशु बहुत हो जाते हैं । उसका कुल बहुत बढ़ जाता है । इसलिये इसको यदि बलात्कार घर से निकालने लगें या जाने को कहें तो अग्निहोत्र करके "महः" कहे । प्रजा और पशु के द्वारा वह प्रतिष्ठित होगा । और अपने घर से च्युत न होगा ॥३॥

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अध्याय ८—ब्राह्मण २

चत्वारो ह वाऽअग्नयः । आहितऽउद्धृतः प्रहृतो विहृतोऽयमेव लोकऽआहितोऽन्तरिक्षलोकऽउद्धृतो द्यौष्प्रहृतो दिशो विहृतोऽग्निरेवाहितो वायुरुद्धृतऽआदित्यः प्रहृतश्चन्द्रमा विहृतो गार्हपत्यऽएवाहितऽआहवनीयऽउद्धृतोऽथ यमेतमाहवनीयात्प्राञ्चं प्रणयन्ति स प्रहृतोऽथ यमेतमुदञ्चं पशुश्रपणायाहरन्ति यं चोपयड्भ्यः स विहृतस्तस्मात्प्रहार्येऽग्नौ पशुबन्धेन यजेत ॥ १ ॥

ब्राह्मणम् ॥ १२ ॥ [८. २.] ॥

अग्नियाँ चार हैं। (१) आहित (२) उद्धृत (३) प्रद्धृत (४) विहृत। यह लोक आहित है। अन्तरिक्ष लोक उद्धृत है, द्यौ प्रहृत है और दिशायें विहृत हैं। अग्नि आहृत है, वायु उद्धृत है, आदित्य प्रहृत है और चन्द्रमा विहृत है। गार्हपत्य आहित है, आहवनीय उद्धृत है, जिसको आहवनीय से लेकर पूर्व को ले जाते है वह प्रहृत है। जिसको उत्तर को पशु पकाने के लिये ले जाते हैं और जो छोटी आहुतियों के लिये होती है वह विहृत है। इसलिये पशुबन्ध यज्ञ प्रहृत अग्नि में करना चाहिये ॥१॥

अध्याय ८—ब्राह्मण ३

तदाहुः। किंदेवत्यऽएष पशुः स्यादिति प्राजापत्यः स्यादित्याहुः प्रजापतिर्वाऽएतमग्रेऽभ्यपश्यत्तस्मात्प्राजापत्यऽएवैष पशुः स्यादिति ॥ १ ॥

अथोऽअप्याहुः। सौर्यऽएवैष पशुः स्यादिति तस्मादेतस्मिन्नस्तमिते पशवो बध्यन्ते बध्यन्त्येकान्यथा गोष्ठमेकऽउपसमायन्ति तस्मात्सौर्यऽएवैष पशुः स्यादिति ॥ २ ॥

प्रश्न होता है कि पशु किस देवता का होता है? "प्रजापति का। प्रजापति ने ही पहले इसको देखा था। इसलिये यह पशु प्राजापत्य अर्थात् प्रजापति का ही होता है ॥१॥

ऐसा भी कहते हैं कि यह पशु सौर्य (अर्थात् सूर्य का) होता है। इसलिये सूर्य के अस्त होने पर ही पशु बांधे जाते हैं। कुछ अपने गोष्ठ या अस्तबल में! कुछ झुण्ड में फिरते रहते हैं, इसलिये पशु सौर्य होते हैं ॥२॥

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अथोऽअप्याहुः । ऐन्द्राग्नऽएवैष पशुः स्यादित्येते वै देवतेऽन्वन्ये देवा यद्यार्तो यजते पारयतऽएव यदि महसा यजते पारयतऽएव तस्मादैन्द्राग्नऽएवैष पशुः स्यादिति ॥ ३ ॥

प्राणऽएव पशुबन्धः । तस्माद्यावज्जीवति नास्यन्यः पशूनामीष्टे बद्धा ह्यस्मिन्नेते भवन्ति ॥ ४ ॥

स ह प्रजापतिरग्निमुवाच । यजै त्वया त्वाऽऽलभाऽइति नेति होवाच वायुं ब्रूहीति स ह वायुमुवाच यजै त्वया त्वाऽऽलभाऽइति नेति होवाच पुरुषं ब्रूहीति स ह पुरुषमुवाच यजै त्वया त्वाऽऽलभाऽइति नेति होवाच पशून्ब्रूहीति स ह पशूनुवाच यजै युष्माभिरा वो लभाऽइति नेति होचुश्चन्द्रमसं ब्रूहीति स ह चन्द्रमसमुवाच यज त्वया त्वा ऽऽलभाऽइति नेति होवाचादित्यं ब्रूहीति स हादित्यमुवाच यज त्वया त्वा लभाऽइति तथेति होवाच यऽउ तऽएते नाचीकमन्त किमु मऽएतेषु स्यादिति यद्यत्कामयेथाऽइति तथेति तमालभत सोऽम्यायं पशुरालब्धः संज्ञप्तोऽश्वयत्तमेताभिराप्रीभिराप्रीणात्तद्यदेनमेताभिरप्रीभिराप्रीणात्तस्मादाप्रियो नाम तस्मादु पशुꣳ संज्ञप्तं ब्रूयाच्छेतां नु मुहूर्तमिति स यावन्तमश्वमेधेनेष्ट्वा लोकं जयति तावन्तमेतेन जयति ॥ ५ ॥

ऐसा भी कहते हैं कि पशु इन्द्र और अग्नि के होते हैं । क्योंकि इन्हीं दो देवताओं के पीछे अन्य देवता है । यदि कोई दुःखी यज्ञ करता है तो यह देवता उसका दुःख दूर कर देते हैं । यदि वह सम्पत्ति की बहुतायत के लिये यज्ञ करता है तो भी वे उसकी सहायता करते हैं । इसलिये यह पशु इन्द्र और अग्नि दोनों का होना चाहिये ॥३॥

प्राण ही पशुबन्ध है । क्योंकि जब तक जीवन है कोई पशुओं पर स्वत्व नहीं कर सकता । वे इसी में बधे रहते हैं ॥४॥

प्रजापति ने अग्नि से कहा "मैं तुझ से यज्ञ करूंगा । तेरे ऊपर हाथ डालूंगा" । उसने कहा, "नहीं, वायु से कह" । उसने वायु से कहा "तुझ से यज्ञ करूंगा । तुझ पर हाथ डालूंगा" । उसने कहा "नहीं, पुरुष से कह" । उसने पुरुष से कहा, "मैं तुझ से यज्ञ करूंगा । तेरे ऊपर हाथ डालूंगा" । उसने कहा "नहीं, पशुओं से कह" । उसने पशुओं से कहा, "तुम से यज्ञ करूंगा । तुझ पर हाथ डालूंगा" । उन्होंने कहा, "नहीं, चन्द्रमा से कह" । उसने चन्द्रमा से कहा, "तुझ से यज्ञ करूंगा, तुझ पर हाथ डालूंगा" । उसने कहा, "नहीं । आदित्य से कह" । उसने आदित्य से कहा, "तुझ से यज्ञ करूंगा । तुझ पर हाथ डालूंगा" । उसने कहा "अच्छा, परन्तु जिन्होंने अपनी अनुमति नहीं दी, उनमें मेरा क्या भाग होगा ?" "जो तू चाहे" । उसने कहा "अच्छा" । उसका आलभन किया । वह आलभन किया हुआ पशु यही है । संज्ञापन से वह फूल गया । उसको अग्नि मंत्रों से शांत किया । चूंकि अग्नि मंत्रों से उसे शांत किया, इसलिये उसका नाम 'अग्निय' हो गया । इसलिये संज्ञापन वाले पशु से कहे, "थोड़ी देर लेटा रह" । जितना अश्वमेध से लोक को जीतता है उतना ही पशुबन्ध से भी ॥५॥

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तं प्राची दिक् । प्राणेत्यनुप्राणत्प्राणमेवास्मिंस्तददधात्तं दक्षिणा दिग्व्यानेत्यनुप्राणद्व्यानमेवास्मिंस्तददधात्तं प्रतीची दिगपानेत्यनुप्राणदपानमेवास्मिंस्तददधात्तमुदीची दिगुदानेत्यनुप्राणदुदानमेवास्मिंस्तददधात्तमूर्ध्वा दिक्समानेत्यनुप्राणत्समानमेवास्मिंस्तददधात्तस्मादुपुत्रं जातमकृत्तनाभिं पञ्च ब्राह्मणान्ब्रूयादित्येनमनुप्राणितेति यद्यु तान्न विन्देदपि स्वयमेवानु परिक्राममनुप्राण्यात्स सर्वमायुरेत्याहैव जरायै जीवति ॥ ६ ॥

स प्राणमेवाग्नेरादत्त । तस्मदेष नानुपध्मातो नानुपज्वालितो ज्वलत्यात्तो ह्यस्य प्राणऽआ ह वै द्विषतो भ्रातृव्यस्य प्राणं दत्ते यऽएवं वेद ॥ ७ ॥

रूपमेव वायोरादत्त । तस्मादेतस्य लेलयतऽइवोपशृण्वन्ति न त्वेनं पश्यन्त्यात्तꣳ ह्यस्य रूपमा ह वै द्विषतो भ्रातृव्यस्य रूपं दत्ते यऽएवं वेद ॥ ८ ॥

चित्तमेव पुरुषस्यादत्त । तस्मादाहुर्देवचित त्वाऽवतु मा मनुष्यचित्तमित्यात्तꣳ ह्यस्य चित्तमा ह वै द्विषतो भ्रातृव्यस्य चित्तं दत्ते यऽएवं वेद ॥ ९ ॥

चक्षुरेव पशूनामादत्त । तस्मादेते चाकश्यमानाऽइवैव न जानन्त्यथ यदेवो-

प्राची दिशा (की वायु) उस पर चली और उस पशु में उसने प्राण धारण किया । उस पर दक्षिण दिशा की वायु चली । उसने व्यान को उसमें धारण किया । पश्चिम दिशा की वायु उस पर चली और उसने उसमें अपान को धारण किया । उत्तर दिशा क वायु उस पर चली और उसने उसमें उदान धारण कराया । ऊपर की दिशा उस पर चली और उसने उसमें 'समान' धारण कराया । इसलिये नवजात पुत्र के ऊपर जिसका अभी नाल नहीं गिरा पांच ब्राह्मणों से कहे, "इसके ऊपर इस प्रकार फूंको" । यदि वे न मिल सकें तो स्वयं ही परिक्रमा करके फूंके । वह सम्पूर्ण आयु का होता है और वृद्धावस्था तक जीता है ॥६॥

उस (सूर्य) ने अग्नि का प्राण ले लिया । इसलिये आग जलती ही नहीं जब तक पंखा न किया जाय या प्रज्वलित न की जाय अग्नि जलता नहीं । क्योंकि इसमें से प्राण निकाल लिया गया । जो इस रहस्य को समझता है वह अपने शत्रु में से प्राण खींच लेता है ॥७॥

उसने वायु का रूप ले लिया । इसलिये लोग इसको हिलते सुनते हैं देखते नहीं, क्योंकि इसका रूप तो ले लिया गया । इसलिये जो इस रहस्य को समझता है वह अपने शत्रु का रूप ले लेता है ॥८॥

उसने पुरुष का चित्त ले लिया । इसलिये लोग कहते हैं "देव-चित्त तेरी रक्षा करे । मनुष्यचित्त मेरी ।" क्योंकि उसका चित्त तो उससे ले लिया गया । जो इस रहस्य को समझता है वह अपने शत्रु का चित्त तो लेता है ॥९॥

उसने पशुओं की आंख छीन ली । इसलिये वे देख कर किसी चीज को नहीं पहचान सकते । सूंघ कर पहचानते हैं क्योंकि उनसे आंख तो ले ली गई । जो इस रहस्य को समझता

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पजिघ्रन्त्यथ जानन्त्यात्तꣳ ह्येषां चक्षुरा ह वै द्विषतो भ्रातृव्यस्य चक्षुर्दत्ते यऽएवं वेद ॥ १० ॥

भामेव चन्द्रमसऽआदत्त । तस्मादेतयोः सदृशयोः सतोर्नंतरां चन्द्रमा भात्यात्ता ह्यस्य भा ऽआ ह वै द्विषतो भ्रातृव्यस्य भां दत्ते यऽएवं वेद तद्यदादत्त तस्मादादित्यः ॥ ११ ॥

ब्रह्मणम् ॥ १३ ॥ [८. ३.] ॥

है वह अपने शत्रु की आंख छीन लेता है ॥१०॥

उसने चन्द्रमा की आभा ले ली । इसलिये सूर्यचन्द्र इन दोनों समान रूप वालों में चन्द्रमा कम चमकता है । क्योंकि इसकी आभा ले ली गई । इसलिये जो इस रहस्य को समझता है वह अपने शत्रु से आभा ले लेता है । चूंकि उसने इन सब को लिया । इसलिये इसका नाम 'आ+दा' से आदित्य पड़ गया ॥११॥

पशुप्रायश्चित्ततया स्पृत्याख्यहोमविधानम्

अध्याय ८—ब्राह्मण ४

केशिगृहपतीनामु ह । सम्राड्दुघाꣳ शार्दूलो जघान सह स सत्रिण-ऽआमन्त्रयांचक्रे केह प्रायश्चित्तिरिति ते होचुर्नेह प्रायश्चित्तिरस्ति खण्डिक-ऽएवोद्भारिरस्य प्रायश्चितिं वेद सऽउ तऽएतादृक्चैव कामयतेऽनश्च पापीयऽइति ॥ १ ॥

स होवाच । संग्रहीतर्युङ्ग्धि मेऽस्यन्त्स्यामि स यद्यह मे वक्ष्यति समा-प्स्याभि यद्यु मा मारयिष्यति यज्ञं विकृष्टमनुविक्रक्ष्यऽइति ॥ २ ॥

केशिगृहपतियों की सम्राट्-दुघा गाय को शेर खा गया । (जिस गाय के दूध को पका कर प्रवर्ग्य बनाते हैं उसका नाम सम्राट्-दुघा है । गर्म दूध को घर्म या सम्राट् कहते हैं) । वह अपने सत्र वाले साथियों से बोला "इसका क्या प्रायश्चित्त है ?" वे बोले "कुछ प्रायश्चित्त नहीं है । परन्तु केवल खण्डिक उद्भारि इसका प्रायश्चित्त जानता है । परन्तु वह तो ऐसा ही चाहता है । इससे भी बुरा" ॥१॥

उसने कहा "रथवान, मेरे घोड़े जोत, मैं जाऊंगा । यदि वह बता देगा तो मैं सफल हो जाऊंगा । यदि वह मुझे मारेगा तो मैं यज्ञ के विकृत होने पर स्वयं भी विकृत हो जाऊंगा" ॥२॥

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स ह युक्त्वा ययावाजगाम। तꣳ ह प्रतिख्यायोवाच यन्वेतान्येवाजिनानि मृगेषु भवन्त्यथैषां पृष्ठीरपि शीर्यं पचामहे कृष्णाजिनं मे ग्रीवास्वाबद्धमित्येव मेदमधृषोऽभ्यवस्यन्त्तूः मिति ॥ ३ ॥

नेति होवाच। सम्राड्दुघां वै मे भगवः शार्दूलोऽवधीत्स यद्यह मे वक्ष्यसि समाप्स्यामि यद्यु मा मारयिष्यसि यज्ञं विकृष्टमनुविक्रक्ष्यऽइति ॥ ४ ॥

स होवाच। आमन्त्रणीयान्वामन्त्रयाऽइति तान्हामन्त्र्योवाच यद्यस्मै वक्ष्याम्यमुष्यैवेदं प्रजा भविष्यति न मम लोकी त्वहं भविष्यामि यद्यु वाऽअस्मै वक्ष्यामि ममैवेदं प्रजा भविष्यति नामुष्य लोकी त्वसौ भविष्यतीति ते होचुर्मा भगवो वोचोऽयं वाव क्षत्रियस्य लोकऽइति स होवाच वक्ष्याम्येवामूर्वै रात्रयो भूयस्यऽइति ॥ ५ ॥

तस्माऽउ हैतदुवाच। स्पृतीर्हुत्वाऽन्यामाजतेति ब्रूतात्सा ते सम्राड्दुघा स्यादिति चन्द्रात्ते मनः स्पृणोमि स्वाहा सूर्यात्ते चक्षु स्पृणोमि स्वाहा वातात्ते प्राणान्त्स्पृणोमि स्वाहा दिग्भ्यस्ते श्रोत्रꣳ स्पृणोमि स्वाहाऽद्भ्यस्ते लोहितꣳ स्पृणोमि स्वाहा पृथिव्यै ते शरीरꣳ स्पृणोमि स्वाहेत्यथान्यामाजतेति ब्रूतात्सा

वह रथ जुतवा कर चल दिया और वहाँ आया। जब (खण्डिक ने) उसे देखा तो कहा "मृगों के ऊपर मृग-चर्म होते हैं। उनकी पसलियाँ काट कर हम पका लेते हैं। मेरी गर्दन से काले मृग का चर्म बंधा है। क्या ऐसे ही विचार से तू मेरे पास आया है ? (अर्थात् क्या मुझे मारने के लिये) ॥३॥

उसने कहा, "नहीं, भगवन्। मेरी सम्राट्दुघा गाय को शेर खा गया। यदि आप बता देंगे तो मैं सफल हो जाऊंगा। यदि आप मुझे मारना ही चाहते हैं तो यज्ञ के नष्ट होने के साथ मैं भी नष्ट हो जाऊंगा" ॥४॥

वह बोला, 'मैं अपने मंत्रियों से परामर्श करूंगा"। उनसे परामर्श करके बोला, "यदि मैं बताऊं तो इसकी सन्तान होगी न कि मेरी। परन्तु मेरा परलोक बनेगा। यदि मैं नही बताता तो मेरी प्रजा होगी न कि उसकी। परन्तु उसका परलोक बनेगा"। उन्होंने कहा, 'भगवन् ! मत बताओ। यह लोक क्षत्रिय का है"। उसने कहा, "नहीं-नहीं। मैं बताऊंगा। उस लोक में बहुत सी रातें हैं (अर्थात् वहाँ भी आयु है) ॥५॥

तब उसने बता दिया स्पृती आहुतियों को देकर ऐसा कहे "दूसरी गाय लाओ"। वही तेरी सम्राट्दुघा होगी। इन मंत्रों से

चन्द्रात् ते मन स्पृणोमि स्वाहा। (चन्द्र से मैं तेरा मन लेता हूं),
सूर्यात् ते चक्षु स्पृणोमि स्वाहा। (सूर्य से आंख),
वातात् ते प्राणान् स्पृणोमि स्वाहा। (वायु से प्राण)
दिग्भ्यस्ते श्रोत्रं स्पृणोमि स्वाहा। (दिशाओं से कान)
अद्भयस्ते लोहितं स्पृणोमि स्वाहा। (जलों से रुधिर)
पृथिव्यै ते शरीरं स्पृणोमि स्वाहा। (पृथिवी से शरीर)

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ते सम्राड्दुघा स्यादिति ततो हैव सऽउत्समाद कैशिनीरेवेमाऽअप्येतर्हि प्रजा जायन्ते ॥ ६ ॥

ब्राह्मणम् ॥ १४ ॥ [८. ४.] ॥

चतुर्थः प्रपाठकः ॥ कण्डिकासंख्या १०२ ॥ इति अष्टमोऽध्यायः समाप्तः ॥ [७४.] ॥

अस्मिन्काण्डे कण्डिका संख्या ४३७ ॥

इति माध्यन्दिनीये शतपथब्राह्मणेऽष्टाध्यायीनामैकादशं काण्डं समाप्तम् ॥ ११ ॥

तब वह कहे "दूसरी गाय ला" । वह तेरी सम्राट्-दुघा होगी । तब वह वहाँ से चला गया । केशि लोगों का वंश अब तक चलता है ॥६॥

माध्यन्दिनीय शतपथब्राह्मण की श्रीमत् पं० गंगाप्रसाद उपाध्यायकृत "रत्नकुमारी दीपिका" भाषाव्याख्या का अष्टाध्यायी नाम एकादश काण्ड समाप्त हुआ ।

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एकादश-काण्ड

प्रपाठक	कण्डिका-संख्या
प्रथम [११.२.४]	११९
द्वितीय [११.४.२]	१०४
तृतीय [११.५.६]	११२
चतुर्थ [११.८.४]	१०२
	४३७
पूर्व के काण्डों का योग	५५०१
पूर्णयोग	५९३८

मुद्रक—पद्मश्री प्रकाशन एण्ड प्रिंटर्स, १२—चमेलियन रोड, दिल्ली ।

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द्वादश-काण्ड

अथ मध्यमं नाम द्वादशं काण्डम्

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अध्याय १—ब्राह्मण १

ओ३म् । अयं वै यज्ञो योऽयं पवते । तमेतऽईप्सन्ति ये संवत्सराय दीक्षन्ते तेषां गृहपतिः प्रथमो दीक्षतेऽयं वै लोको गृहपतिरस्मिन्वै लोकऽइदꣳ सर्वं प्रतिष्ठितं गृहपताऽउ वै ससत्रिणः प्रतिष्ठिताः प्रतिष्ठायामेवैतत्प्रतिष्ठाय दीक्षन्ते ॥ १ ॥

अथ ब्रह्माणं दीक्षयति । चन्द्रमा वै ब्रह्मा सोमो वै चन्द्रमाः सौम्या ऽओषधयऽओषधीस्तदनेन लोकेन संदधाति तस्मादेतावन्तरेणान्यो न दीक्षेत स यद्धैतावन्तरेणान्यो दीक्षेतौषधीस्तदनेन लोकेन नाना कुर्यादुच्छोषुका ह स्युस्तस्मादेतावन्तरेणान्यो न दीक्षेत ॥ २ ॥

अथोद्गातारं दीक्षयति । पर्जन्यो वाऽउद्गता पर्जन्यादु वै वृष्टिर्जायते वृष्टितदोषधिभ्यः संदधाति तस्मादेतावन्तरेणान्यो न दीक्षेत स यद्धैतावन्तरेणान्यो दोक्षेत वृष्टितदोषधिभिर्नाना कुर्यादवर्षुको ह स्यात्तस्मादेतावन्तरेणान्यो न दीक्षेत ॥ ३ ॥

वस्तुतः यह यज्ञ वही है जो बहता है, अर्थात् वायु। जो संवत्सर के लिये दीक्षा लेते हैं वे इसी की कामना करते हैं। उनमें से गृहपति पहले दीक्षित होता है। यह लोक गृहपति है। इसी लोक में सब प्रतिष्ठित हैं। गृहपति में ही सब सत्र वाले (याज्ञिक) प्रतिष्ठित हैं। प्रतिष्ठा में प्रतिष्ठित होकर ही वे दीक्षित होते हैं। (अर्थात् बुनियाद मज़बूत करने के बाद) ॥१॥

अब (अध्वर्यु) ब्रह्मा को दीक्षित करता है। ब्रह्मा चन्द्रमा है, सोम चन्द्रमा है, ओषधियां सोम की हैं। इस प्रकार वे ओषधियों की इस लोक से सन्धि करता है। इसलिये इन दोनों के बीच में और कोई दीक्षित नहीं होता। यदि इन दोनों के बीच में किसी अन्य को दीक्षित करेगा तो ओषधियों को इस लोक से अलग कर देगा। और वे सूख जायेंगी। इसलिये इन दोनों के बीच में किसी अन्य को दीक्षित न करे ॥२॥

अब उद्गाता को दीक्षित करता है। उद्गाता पर्जन्य या बादल है। पर्जन्य से ही वृष्टि होती है। इस प्रकार वृष्टि और ओषधियों में सन्धि करता है। इसलिये इन दोनों के बीच में किसी अन्य को दीक्षित न करे। यदि इन दोनों के बीच में किसी को दीक्षित करेगा तो वृष्टि को ओषधियों से अलग कर देगा और वर्षा न होगी। इसलिये इन दोनों के बीच में किसी को दीक्षित न करे ॥३॥

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अथ होतारं दीक्षयति । अग्निर्वै होताऽधिदेवतं वागध्यात्ममन्नं वृष्टिरग्नि च तद्वाचं चान्नेन संदधाति तस्मादेतावन्तरेणान्यो न दीक्षेत स यद्धैनावन्तरेणान्यो दीक्षेतार्ग्नि च तद्वाचं चान्नेन नाना कुर्यादशनायुका ह स्युस्तस्मादेतावन्तरेणान्यो न दीक्षेतैतांश्चतुरोऽध्वयुदीक्षयति ॥ ४ ॥

आध्वर्यु प्रतिस्थाता दीक्षयति । मनो वाऽअध्वर्युर्वाग्घोता मनश्च तद्वाचं च संदधाति तस्मादेतावन्तरेणान्यो न दीक्षेत स यद्धैतावन्तरेणान्यो दीक्षेत मनश्च तद्वाचं च नाना कुर्यात्प्रमायुका ह स्युस्तस्मादेतावन्तरेणान्यो न दीक्षेत ॥ ५ ॥

अथ ब्रह्मणे ब्राह्मणाच्छंसिनं दीक्षयति । तꣳ हि सोऽन्वथोद्गात्रे प्रस्तोतारं दीक्षयति तꣳ हि सोऽन्वथ होत्रे मैत्रावरुणं दीक्षयति तꣳ हि सोऽन्वेतांश्चतुरः प्रतिप्रस्थाता दीक्षयति ॥ ६ ॥

अथाध्वर्यवे प्रतिप्रस्थातारं नेष्टा दीक्षयति । तꣳ हि सोऽन्वेतेषां वै नवानां क्लृप्तिमन्वितरे कल्पन्ते नव वै प्राणाः प्राणानेवैष्वेतद्दधाति तथा सर्वमायुर्यन्ति तथो ह न पुराऽऽयुषोऽस्माल्लोकात्प्रयन्ति ॥७॥

अब होता को दीक्षित करता है । होता अग्नि है देवता के विचार से । परन्तु होता वाणी है शरीर के विचार से । इस प्रकार अग्नि और वाणी की अन्न से सन्धि करता है । इन दोनों के बीच में किसी दूसरे को दीक्षित न करे । यदि इन दोनों के बीच में किसी अन्य को दीक्षित करेगा तो अग्नि और वृष्टि को अन्न से अलग कर देगा और दुर्भिक्ष हो जायगा, इसलिये इत दोनों के बोच में किसी अन्य को दीक्षित न करे । इन चार को अध्वर्यु दीक्षित करता है ॥४॥

अब अध्वर्यु को प्रतिप्रस्थाता दीक्षित करता है । अध्वर्यु मन है । होता वाक् । इस प्रकार मन और वाक् में सन्धि करता है । इसलिये इन दोनों के बीच में किसी अन्य को दीक्षित नहीं करते । यदि इन के बीच में किसी अन्य को दीक्षित करेगा तो मन और वाक् को अलग-अलग कर देगा और लोग मरने लगेंगे । इसलिये इन दोनों के बीचमें किसी को दीक्षित न करे ॥५॥

अब ब्रह्मा के लिये ब्राह्मणाच्छंसी को दीक्षित करता है । क्योंकि वह उस (ब्रह्मा) के पीछे है । अब प्रस्तोता को उद्गाता के लिये दीक्षित करता है । क्योंकि प्रस्तोता उद्गाता के पीछे है । अब होता के लिये मैत्रावरुण को दीक्षित करता है । क्योंकि मैत्रावरुण होता के पीछे है । इन चारों को प्रतिप्रस्थाता दीक्षित करता है ॥६॥

अब अध्वर्यु के लिये प्रतिप्रस्थाता को नेष्टा दीक्षित करता है । क्योंकि प्रतिप्रस्थाता अध्वर्यु के पीछे है । इन नौ को तैयार करके तब अन्यों को तैयार करते हैं । प्राण नौ हैं । इस प्रकार इनमें प्राण स्थापित करता है । इसलिये वे पूर्ण आयु को प्राप्त करते हैं । इसलिये वे इस लोक से पूर्ण आयु के पहले नहीं चलते ॥७॥

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अथ ब्रह्मणे पोतारं दीक्षयति । तꣳ हि सोऽन्वथोद्गात्रे प्रतिहर्तारं दीक्षयति तꣳ हि सोऽन्वथ होत्रेऽच्छावाकं दीक्षयति तꣳ हि सोऽन्वेतांश्चतुरो नेष्टा दीक्षयति ॥ ८ ॥

अथाध्वर्यवे नेष्टारमुन्नेता दीक्षयति । तꣳ हि सोऽन्वथ ब्रह्मणऽआग्नीध्रं दीक्षयति तꣳ हि सोऽन्वथोद्गात्रे सुब्रह्मण्यां दीक्षयति तꣳ हि सोऽन्वथ होत्रे ग्रावस्तुतं दीक्षयति तꣳ हि सोऽन्वेतांश्चतुरऽउन्नेता दीक्षयति ॥ ९ ॥

अथोन्नेतारꣳ । स्नातको वा ब्रह्मचारी वाऽन्यो वा दीक्षितो दीक्षयति न पूतः पावयेदिति ह्याहुः सैषाऽनुपूर्वदीक्षा स यत्र हैवं विद्वाꣳसो दीक्षन्ते दीक्षमाणा हैव ते यज्ञं कल्पयन्ति यज्ञस्य क्लृप्तिमनु सत्रिणां योगक्षेमः कल्पते सत्रिणां योगक्षेमस्य क्लृप्तिमन्वपि तस्यार्धस्य योगक्षेमः कल्पते यस्मिन्नर्धे यजन्ते ॥१०॥

तेषां वाऽउन्नेतोत्तमो दीक्षते । प्रथमोऽवभृथादुदायतामुदैति प्राणो वाऽउन्नेता प्राणमेवैष्वेतदुभयतो दधाति तथा सर्वमायुर्यन्ति तथो ह न पुराऽऽयुषोऽस्माल्लोकात्प्रयन्ति सैषाऽनुपूर्वदीक्षा स यत्र हैवं विद्वाꣳसो दीक्षेरंस्तदेव दीक्षेत ॥ ११ ॥ब्राह्मणम् ॥ १ ॥ (१. १.)

अब ब्रह्मा के लिये पोता (पोतृ) को दीक्षित करता है। वह उसके पीछे (अधीन) है। उद्गाता के लिये प्रतिहर्ता को दीक्षित करता है, क्योंकि प्रतिहर्ता उद्गाता के अधीन है। अब होता के लिये अच्छावाक् को दीक्षित करता है क्योंकि वह होता के अधीन है। इन चारों को नेष्टा दीक्षित करता है ॥८॥

अब अध्वर्यु के लिये नेष्टा को उन्नेता दीक्षित करता है। क्योंकि वह उसके पीछे है। ब्रह्मा के लिये आग्नीध्र को दीक्षित करता है, क्योंकि वह उसके अधीन है। उद्गाता के लिये सुब्रह्मण्या को दीक्षित करता है वह उसके पीछे है। होता के लिये ग्रावस्तुत को दीक्षित करता है, क्योंकि वह उसके पीछे है। इन चारों को उन्नेता दीक्षित करता है ॥९॥

अब उन्नेता को स्नातक या ब्रह्मचारी या कोई दूसरा दीक्षित करता है, जो स्वयं दीक्षित न हो। क्योंकि कहते हैं कि जो पवित्र हो वह दूसरे को पवित्र न करे (नहाया हुआ वे नहाये को न नहलावे)। यह हुई क्रम से दीक्षा। जब इस रहस्य को समझ कर ये लोग दीक्षित होते हैं, तभी दीक्षा के समय में भी यज्ञ को तैयार कर लेते हैं। क्योंकि यज्ञ की तैयारी के अधीन ही सत्रवालों का योगक्षेम है। और सत्र वालों के योगक्षेम के अधीन उसे अर्द्ध अर्थात् प्रान्त का योगक्षेम है जिसमें वह सत्र किया जाता है ॥१०॥

इन में उन्नेता सब से पीछे दीक्षित होता है। जब अवभृथ स्नान से बाहर आते हैं तो उन्नेता सबसे आगे आता है। उन्नेता प्राण है। इस प्रकार वह प्राण को उसमें दोनों ओर से स्थापित कर देता है। इससे ये लोग पूर्ण आयु प्राप्त करते हैं। और इस लोक से पूर्ण आयु के पहले नहीं जाते। यह दीक्षा का क्रम है। उसको वहीं दीक्षित होना चाहिये जहां इस बात को समझने वाले दीक्षित होते हैं ॥११॥

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अध्याय १—ब्राह्मण २

श्रद्धाया वै देवाः। दीक्षां निरमिमतादित्यै प्रायणीयꣳ सोमात्क्रयं विष्णौ-रातिथ्यमादित्यात्प्रवर्ग्यꣳ स्वधाया ऽउपसदोऽग्नीषोमाभ्यामुपवसथमस्माल्लोका-त्प्रायमतिरात्रꣳ ॥ १ ॥

संवत्सराच्चतुर्विꣳशमहः । ब्रह्मणोऽभिप्लवं क्षत्रात्पृष्ठ्यमग्नेरभिजितम-द्भ्यः स्वासाम्नऽआदित्याद्विषुवन्तमुक्ताः स्वरसामानऽइन्द्राद्विश्वजितमुक्तौ पृष्ठ्या भिप्लवौ मित्रावरुणाभ्यां गोऽआयुषी विश्वेभ्यो देवेभ्यो दशरात्र दिग्भ्यो दशरात्रिकं पृष्ठ्यꣳ षडहमेभ्यो लोकेभ्यश्छन्दोमान् ॥ २ ॥

देवों ने दीक्षा को श्रद्धा में से बनाया।

प्रायणीय को अदिति से (प्रायणीय=आरम्भ का कृत्य)

क्रय को सोम से (क्रय=सोम का खरीदना)

आतिथ्य को विष्णु से

प्रवर्ग्य को आदित्य से

उपसद को स्वधा से

उपवास को अग्नि-सोम से

प्रायणीय अतिरात्र को इस लोक से। (प्रायणीय अतिरात्र='गवां अयनं" नामक सत्र का पहला दिन) ॥१॥

चौबीस-दिनी को संवत्सर से

अभिप्लव को ब्रह्मा से

पृष्ठ्य को क्षत्र से

अभिजित को अग्नि से

स्वरसाम को जलों से (स्वरसाम की व्याख्या पूर्व हो चुकी)

विषुवत् को आदित्य से

विश्वजित को इन्द्र से (पृष्ठ्य और अभिप्लव हो चुके)

गो और आयु को मित्रा-वरुण से

दशरात्र को विश्वेदेवा से

दश रात्रिक, पृष्ठ्य षडह को दिशाओं से

छन्दो मान को इन लोकों से ॥२॥

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सवत्सरादृशममहः । प्रजापतेर्महाव्रतꣳ स्वर्गाल्लोकादुदयनीयमतिरात्रं तदेतत्संवत्सरस्य जन्म स यो हैवमेतत्सवत्सरस्य जन्म वेदा हास्माच्छ्रेयाञ्जायते सात्मा भवति संवत्सरो भवति संवत्सरो भूत्वा देवादेनप्येति ॥ ३ ॥

ब्राह्मणम् ॥ २ ॥ (१. २.)

दश-दिनी को संवत्सर से
महाव्रत को प्रजापति से
उदयनीय अतिरात्र को स्वर्ग लोक से

यह है संवत्सर का जन्म । जो इस रहस्य को समझता है, उससे उसका श्रेय होता है । उसको नया आत्मा मिल जाता है । वह संवत्सर हो जाता है । संवत्सर होकर देवों में मिल जाता है ॥३॥

—:०:—

उक्ताहः क्लृप्त्यर्थवादः

अध्याय १—ब्राह्मण ३

यद्वै दीक्षन्ते । अग्नाविष्णूऽएव देवते यजन्तेऽग्नाविष्णू देवते भवन्त्यग्नाविष्णवोः सायुज्यꣳ सलोकतां जयन्ति ॥ १ ॥

अथ यत्प्रायणीयेन यजन्ते । अदितिमेवदेवतां यजन्तेऽदितिर्देवता भवन्त्यदितेः सायु० ॥ २ ॥

अथ यत्क्रयेण चरन्ति । सोममेव देवतां यजन्ते सोमो देवता भवन्ति सोमस्य सायु० ॥ ३ ॥

अथ यदातिथ्येन यजन्ते । विष्णुमेव देवतां यजन्ते विष्णुर्देवता भवन्ति विष्णोः सायु० ॥ ४ ॥

जब वे दीक्षित होते हैं तो अग्नि और विष्णु दो देवताओं के लिये यज्ञ करते हैं । अग्नि और विष्णु हो जाते हैं । अग्नि और विष्णु के सायुज्य और सालोक्य को प्राप्त कर लेते हैं ॥१॥

जब प्रायणीय का यज्ञ करते हैं तो अदिति देवता का यज्ञ करते हैं । अदिति देवता हो जाते हैं । अदिति के सायुज्य·····इत्यादि ॥२॥

जब सोम क्रय करते हैं तो सोम देवता का यज्ञ करते हैं । सोम हो जाते हैं । सोम के सायुज्य·····इत्यादि ॥३॥

आतिथ्य का यज्ञ करते हैं, तो विष्णु का यज्ञ करते हैं, विष्णु देवता हो जाते हैं । विष्णु के सायुज्य·····इत्यादि ॥४॥

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अथ यत्प्रवर्ग्येण यजन्ते । आदित्यमेव देवतां यजन्तऽआदित्यो देवता भवन्त्यादित्यस्य सायु० ॥ ५ ॥

अथ यदुपसदऽउपयन्ति । एताऽएव देवता यजन्ते याऽएताऽउपसत्स्वेना देवतां भवन्त्येतासां देवतानाꣳ सायु० । ६ ॥

अथ यदग्नीषोमीयेण पशुना यजन्ते । अग्नीषोमावेव देवते यजञ्जतेऽग्नीषोमौ देवते भवन्त्यग्नीषोमयो. सायु० ॥ ७ ॥

अथ यत्प्रायणीयमतिरात्रमुपयन्ति । अहोरात्रेऽएव देवते यजन्तेऽहोरात्रे देवते भवन्त्यहोरात्रयोः सायु० ॥ ८ ॥

अथ यच्चतुर्विꣳशमहरुपयन्ति । संवत्सरमेव देवतां यजन्ते संवत्सरो देवता भवन्ति संवत्सरस्य सायु० ॥ ९ ॥

अथ यदभिप्लवꣳ षडहमुपयन्ति । अर्धमासांश्च मासांश्च देवता यजन्तेऽर्धमासाश्च मासाश्च देवता भवन्त्यर्धमासानां च मासानां च सायु० ॥ १० ॥

अथ यत्पृष्ठयꣳ षडहमुपयन्ति । ऋतूनेव देवता यजन्तऽऋतवो देवता भवन्त्यृतूनाꣳ सायु० ॥ ११ ॥

अथ यदभिजितमुपयन्ति । अग्निमेव देवतां यजन्तेऽग्निर्देवता भवन्त्यग्नेः सायु० ॥ १२ ॥

प्रवर्ग्य यज्ञ करते हैं तो आदित्य देवता का यज्ञ करते हैं । आदित्य देवता हो जाते हैं । आदित्य के सायुज्य·····इत्यादि ॥५॥

जब उपसदों में प्रवेश करते हैं तो उन्हीं देवताओं के लिये यज्ञ करते हैं, जो उपसदों में आहुतियाँ पाते हैं । वे यही देवता हो जाते हैं और इन्हीं देवताओं के सायुज्य·····इत्यादि ॥६॥

जब अग्नि सोम के पशु का यज्ञ करते हैं, तो अग्नि और सोम का यज्ञ करते हैं अग्नि और सोम हो जाते हैं । अग्नि-सोम के सायुज्य·····इत्यादि ॥७॥

जब प्रायणीय अतिरात्र को जाते हैं, तो दिन-रात नामी दो देवताओं के लिये यज्ञ करते हैं, दिन-रात देवता हो जाते हैं । दिन-रात के सायुज्य·····इत्यादि ॥८॥

जब चौबीस-दिनी को लेते हैं, तो संवत्सर देवता के लिये ही यज्ञ करते हैं । संवत्सर देवता हो जाते हैं । संवत्सर के सायुज्य·····इत्यादि ॥९॥

जब अभिप्लव छः दिनी (षडाह) को प्राप्त करते हैं, तो अर्धमास और मास नामी देवताओं के लिये यज्ञ करते हैं । अर्धमास और मास हो जाते हैं । अर्धमास और मास के सायुज्य ···इत्यादि ॥१०॥

जब पृष्ठय छः दिनी को मनाते हैं, तो ऋतु देवताओं के लिये यज्ञ करते हैं । ऋतु देवता हो जाते हैं । ऋतुओं के सायुज्य·····इत्यादि ॥११॥

जब अभिजित दिन मनाते हैं, तो अग्नि देवता के लिये यज्ञ करते हैं । अग्नि देवता हो जाते हैं । अग्नि के सायुज्य·····इत्यादि ॥१२॥

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अथ यत्स्वरसाम्नऽउपयन्ति । अपऽएव देवतां यजन्तऽआपो देवता भवन्त्यपाꣳ सायु० ॥ १३ ॥

अथ यद्विषुवन्तमुपयन्ति । आदित्यमेव देवतां यजन्तऽआदित्यो देवता भवन्त्यादित्यस्य सायुज्यꣳ सलोकतां जयन्त्युक्ताः स्वरसामानः ॥ १४ ॥

अथ यद्विश्वजितमुपयन्ति । इन्द्रमेव देवतां यजन्तऽइन्द्रो देवता भवन्तीन्द्रस्य सायुज्यꣳ सलोकतां जयन्त्युक्तौ पृष्टचाभिप्लवौ ॥ १५ ॥

अथयद्गोऽआयुषीऽउपयन्ति । मित्रावरुणावेव देवते यजन्ते मित्रावरुणौ देवते भवन्ति मित्रावरुणयोः सायु० ॥ १६ ॥

अथ यद्दशरात्रमुपयन्ति । विश्वानेव देवान्देवता यजन्ते विश्वे देवा देवता भवन्ति विश्वेषां देवानाꣳ सायु० ॥ १७ ॥

अथ यद्दाशरात्रिकं पृष्ठयꣳ षडहमुपयन्ति । दिशऽएव देवता यजन्ते दिशो देवता भवन्ति दिशाꣳ सायु० ॥ १८ ॥

अथ यच्छन्दोमानुपयन्ति । इमानेव लोकान्देवता यजन्तऽइमे लोका देवता भवन्त्येषां लोकानाꣳ सायु० ॥ १९ ॥

अथ यद्दशममहरुपयन्ति । संवत्सरमेव देवतां यजन्ते संवत्सरो देवता भवन्ति संवत्सरस्य सायु० ॥ २० ॥

जब स्वरसाम दिनों को मनाते हैं, तो जल देवता के लिये यज्ञ करते हैं। जल देवता हो जाते हैं। जल देवता के सायुज्य·····इत्यादि ॥१३॥

जब विषुवत् दिवस मनाते हैं तो आदित्य देवता के लिये यज्ञ करते हैं। आदित्य देवता हो जाते हैं। आदित्य देवता के सायुज्य·····इत्यादि ॥१४॥

जब विश्वजित दिवस मनाते हैं, तो इन्द्र देवता के लिये यज्ञ करते हैं। इन्द्र देवता हो जाते हैं। इन्द्र के सायुज्य·····इत्यादि ॥१५॥

जब गो और आयुष स्तोमों को करते हैं। तो मित्रा-वरुण देवताओं के लिये यज्ञ करते हैं। मित्रावरुण देवता हो जाते हैं। मित्रा वरुण के सायुज्य ·····इत्यादि ॥१६॥

जब दश-दिनी को मनाते हैं, तो विश्वेदेवा नामी देवताओं का यज्ञ करते हैं। विश्वेदेव हो जाते हैं। विश्वेदेवों के सायुज्य·····इत्यादि ॥१७॥

जब दशरात्रिक पृष्ठय सम्बन्धी छः दिनी (षडाह) को मनाते हैं, तो दिशा देवताओं के लिये यज्ञ करते हैं। दिशा देवता ही हो जाते हैं। दिशा देवताओं के सायुज्य····· इत्यादि ॥१८॥

जब छन्दोमों को लेते हैं, तो इन लोकों नामी देवताओं के लिये यज्ञ करते हैं। यही लोक नामी देवता हो जाते हैं। इन लोक नामी देवताओं के सायुज्य·····इत्यादि ॥१९॥

जब दस-दिनी को मनाते हैं, तो संवत्सर देवता के लिये यज्ञ करते हैं। संवत्सर देवता ही हो जाते हैं। संवत्सर देवता के सायुज्य·····इत्यादि ॥२०॥

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अथ यन्महाव्रतमुपयन्ति । प्रजापतिमेव देवतां प्रजापतिर्देवता भवन्ति प्रजापतेः सायु० ॥ २१ ॥

अथ यदुदयनीयमतिरात्रमुपयन्ति । संवत्सरमेव तदाप्त्वा स्वर्गे लोके प्रतितिष्ठन्ति तान्यदि पृच्छेयुः कामद्य यजध्वे का देवता स्थ कस्यां देवतायां वसथेत्यतऽएवैकतमां ब्रूयुर्यस्यैतु नेदिष्ठꣳ स्युरेते ह वै सति सदऽएते हि सतीषु देवतासु सीदन्तो यन्ति सत्त्रसदो ह्येवेतरे स यो हैवं विदुषां दीक्षितानाꣳ पापकꣳ सत्त्रे कीर्त्तयेदेतेभ्यस्त्वा देवताभ्यऽआवृश्चामऽइत्येनं ब्रूयुः स पापीयान्भवति श्रेयाꣳसऽआत्मना ॥ २२ ॥

सऽएष संवत्सरस्त्रिमहाव्रतः । चतुर्विꣳशे महाव्रतं विषुवति महाव्रतं महाव्रतऽएव महाव्रतं तꣳ ह स्मैतं पूर्वेऽउपयन्ति त्रिमहाव्रतं ते तेजस्विनऽआसुः सत्यवादिनः सꣳशितव्रताऽअथ यऽउ हैनमप्येतर्हि तथोपेयुर्यथाऽऽमपात्रमुदकऽआसिक्ते विम्रित्येदेवꣳ हैव ते विम्रित्येयुरुपर्युपयन्ति तदेषाꣳ सत्येन श्रमेण तपसा श्रद्धया यज्ञेनाहुतिभिरवरुद्धं भवति ॥ २३ ॥

ब्राह्मणम् ॥ ३ ॥ (१. ३.)

जब महाव्रत मनाते हैं, तो प्रजापति देवता के लिये यज्ञ करते हैं । प्रजापति देवता हो जाते हैं । प्रजापति के सायुज्य को·····इत्यादि ॥२१॥

जब उदयनीय अतिरात्र को लेते हैं, तो संवत्सर को प्राप्त करके स्वर्ग लोक में प्रतिष्ठित होते हैं । यदि उनसे पूछा जाय कि आज किस देवता के लिये यज्ञ करते हो, कौन देवता हो, किस देवता में बसते हो, तो उसी एक देवता को बताना चाहिये, जिसके वे सत्र में निकटतम हों । वस्तुतः वे अच्छों में बैठते हैं । क्योंकि अच्छे देवताओं के मध्य में बैठते हैं । दूसरे तो केवल सत्र में भाग लेते हैं । यदि ऐसा ज्ञान रखने वाले विद्वान् दीक्षितों के विषय में सत्र में कोई बुराई करे, तो वे उससे कहें कि हम तुम को देवताओं से अलग काट देंगे । तो वह पापी हो जायेगा और ये लोग उससे उत्कृष्ट ॥२२॥

एक वर्ष में तीन महाव्रत होते हैं । चतुर्विंश महाव्रत, विषुवत् महाव्रत, और महाव्रत स्वयं । पहले लोग इस तिहरे महाव्रत को किया करते थे, वे तेजस्वी, सत्यवादी, संशितव्रत थे । परन्तु यदि कोई आज इस प्रकार करने लगें, तो वे इस प्रकार नष्ट हो जायेंगे, जैसे कच्चा घड़ा पानी डालने से । जो ऐसा करते हैं वे अति करते हैं । सत्य, श्रम, तप, श्रद्धा, यज्ञ, आहुतियां—इनसे भी यह उद्देश्य पूर्ण हो जाता है ॥२३॥

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अध्याय १—ब्राह्मण ४

पुरुषो वै संवत्सरः। तस्य पादावेव प्रायणीयोऽतिरात्रः पादाꣳ हि प्रयन्ति तयोर्यच्छुक्लं तदह्नो रूपं यत्कृष्णं तद्रात्रेर्नखान्येवौषधिवनस्पतीनाꣳ रूपमूरू चतुर्विꣳशमहरुरोऽभिप्लवः पृष्ठं पृष्ठ्यः ॥ १ ॥

अयमेव दक्षिणो बाहुरभिजित्। इमऽएव दक्षिणे त्रयः प्राणाः स्वरसामानो मूर्धा विषुवानिमऽएवोत्तरे त्रयः प्राणाः स्वरसामानः ॥ २ ॥

अयमेवोत्तरो बाहुर्विश्वजित्। उक्तौ पृष्ठ्याभिप्लवौ याववाञ्चौ प्राणौ ते गोऽआयुषीऽअङ्गानि दशरात्रो मुखं महाव्रतꣳ हस्तावेवोदयनयोऽतिरात्रो हस्ताभ्याꣳ ह्यन्ति तयोर्यच्छुक्लं तदह्नो रूपं यत्कृष्णं तद्रात्रेर्नखान्येव नक्षत्राणाꣳ रूपꣳ सऽएष संवत्सरोऽध्यात्मं प्रतिष्ठितः स यो हैवमेतꣳ संवत्सरमध्यात्मं प्रतिष्ठितं वेद प्रतितिष्ठति प्रजया पशुभिरस्मिँल्लोकेऽमृतत्वेनामुष्मिन् ॥ ३ ॥

ब्राह्मणम् ॥ ४ ॥ ॥ (१. ४.) इति प्रथमोऽध्यायः समाप्तः ॥ [७५.]

संवत्सर पुरुष है। प्रायणीय अतिरात्र उसके पैर हैं। पैरों से चला करते हैं। इन में जो श्वेत है वह दिन है जो काला है वह रात है। ओषधियां और वनस्पतियां नाखून हैं। चौबीस-दिनी जंघा है। अभिप्लव छाती है। पृष्ठ्य पीठ है ॥१॥

अभिजित दाहिनी भुजा है। स्वरसाम दिन, दाहिनी बगल के तीन प्राण हैं। विषुवत् मूर्धा है। दूसरे स्वरसाम बायीं ओर के तीन प्राण हैं ॥२॥

विश्वजित् बायीं भुजा है। पृष्ठ्य और अभिप्लव कहे जा चुके। गो और आयुष् नीचे के प्राण हैं। दशरात्र अंग हैं। महाव्रत मुख है। उदयनीय अतिरात्र हाथ हैं। क्योंकि हाथों से ही किसी चीज़तक पहुँचते हैं। इनमें श्वेत दिन का रूप है और काला रात का। नक्षत्र नाखून हैं। इस प्रकार शरीर की अपेक्षा से यह संवत्सर प्रतिष्ठित है। जो शरीर की अपेक्षा से इस संवत्सर को प्रतिष्ठित समझता है, वह प्रजा और पशुओं के द्वारा अपने को इस लोक में प्रतिष्ठित करता है और दूसरे लोक में अमर हो जाता है ॥३॥

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अध्याय २—ब्राह्मण १

समुद्रं वाऽएते प्रतरन्ति । ये संवत्सराय दक्षन्ते तस्य तीर्थमेव प्रायणीयोऽतिरात्रस्तीर्थेन हि प्रस्नान्ति तद्यत्प्रायणीयणीयमतिरात्रमुपयन्ति यथा तीर्थेन समुद्रं प्रस्नायुस्तादृक्तत् ॥ १ ॥

गाधमेव प्रतिष्ठा चतुर्विंशमह । योपपक्षदघ्नं वा कण्ठदघ्नं वा यतो विश्रम्य प्रस्नान्ति प्रस्नेयोऽभिप्लवः प्रस्नेयः पृष्ठ्यः ॥ २ ॥

गाधमेव प्रतिष्ठाऽभजित् । यथोपपक्षदघ्नं वा कण्ठदघ्नं वा यतो विश्रम्योत्क्रामन्त्यूरुदघ्नऽएव प्रथमः स्वरसामा जानुदघ्नो द्वितीयः कुल्फदघ्नस्तृतीयो द्वीपः प्रतिष्ठा विषुवान्कुल्फदघ्नऽएव प्रथमोऽर्वाक्सामा जानुदघ्नो द्वितीयऽऊरुदघ्नस्तृतीयः ॥ ३ ॥

गाधमेव प्रतिष्ठा विश्वजित् । यथोपपक्षदघ्नं वा कण्ठदघ्नं वा यतो विश्रम्य प्रस्नान्ति प्रस्नेयः पृष्ठ्यः प्रस्नेयोऽभिप्लवः प्रस्नेये गोऽआयुषी प्रस्नेयो दशरात्रः ॥ ४ ॥

जो संवत्सर के लिये दीक्षित होते हैं, वे समुद्र को पार करते हैं । प्रायणीय अतिरात्र उनके लिए तीर्थ (सीढ़ियां) हैं । जैसे सीढ़ियों द्वारा समुद्र में उतरते हैं, इसी प्रकार जो प्रायणीय अतिरात्र करते हैं, वे सीढ़ियों के द्वारा उतरते हैं ॥१॥

चतुर्विंश-दिन उथली पैड़ी है । अर्थात् वह स्थान जहाँ पानी बग़ल तक पहुंचे या कण्ठ तक । जहां विश्राम लेकर गहरे में उतरते हैं । अभिप्लव तैरने का स्थान है । पृष्ठ्य भी ॥२॥

अभिजित एक उथली पैड़ी है । जहाँ पानी बग़ल तक या कण्ठ तक पहुंचे । जहाँ से विश्राम लेकर गहरे जावें । पहला स्वरसाम जांघ-गहरा है, दूसरा घुटना, तीसरा एड़ी । विषुवत द्वीप-प्रतिष्ठा है । पहला उल्टा साम एड़ी गहरा है, दूसरा घुटना-गहरा, तीसरा जांघ-गहरा ॥३॥

विश्वजित् उथली पैड़ी है, जैसे बगल तक या गर्दन तक जल पहुंचता है, वहाँ विश्राम करके तरते हैं । इसी प्रकार पृष्ठ्य भी तैरने का स्थान है, अभिप्लव भी । गो और आयुष भी और दशरात्र भी ॥४॥

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गाधमेव प्रतिष्ठा महाव्रतम् । यथोपपक्षदघ्नं वा कण्ठदघ्नं वा यतो विश्रम्योत्स्नान्ति तीर्थमेवोदयनीयोऽतिरात्रस्तीर्थेन ह्युत्स्नान्ति तद्यदुदयनीयमतिरात्रमुपयन्ति यथा तीर्थेन समुद्रं प्रस्नाय तीर्थेनोत्स्नायुस्तादृक्तत् ॥ ५ ॥

तदाहुः । कति संवत्सरस्यातिरात्राः कत्यग्निष्टोमाः कत्युक्थ्याः कति षोडशिनः कति षडहाऽइति द्वावतिरात्रौ षट्शतमग्निष्टोमा द्वे चत्वारिंशे शेतेऽउक्थ्यानामिति नु यऽउक्थ्यान्त्स्वरसाम्नऽउपयन्ति ॥ ६ ॥

अथ येऽग्निष्टोमान् । द्वादशशतमग्निष्टोमा द्वे चतुस्त्रिंशे शतेऽउक्थ्यानां द्वादश षोडशिनः षष्टिः षडहाऽइति नु संवत्सरस्याप्तिः ॥ ८ ॥

द्वादश वै मासाः संवत्सरस्य । तेषामेतत्तैजऽइन्द्रियं यत्पृष्ठानि तद्यन्मासि मासि पृष्ठान्युपयन्ति मासशऽएव तत्संवत्सरस्य तेजऽआप्नुवन्त्यथ कथं त्रयोदशस्य मासस्य तेजऽआप्नुवन्तीत्युपरिष्टाद्विषुवतो विश्वजितꣳ सर्वपृष्ठमग्निष्टोममुपयन्त्येवमु त्रयोदशस्य मासस्य तेजऽआप्नुवन्ति ॥ ८ ॥

एतद्ध स्म वै तद्विद्वानाह । श्वेतकेतुरारुणेयः संवत्सराय न्वाऽअहं दीक्षिष्यऽइति तꣳ ह पितोपेक्ष्योवाच वेत्थ न्वायुष्मन्त्संवत्सरस्य गाधप्रतिष्ठाऽइति वेदेति होवाचैतद्ध तद्विद्वानुवाच ॥ ९ ॥

ब्राह्मणम् ॥ ५ ॥ [२. १.] ॥

महाव्रत भी एक उथली पैड़ी है । जैसे बगल तक या गर्दन तक पानी पहुचता है, वहाँ ठहर कर आगे को तैरते हैं । उदयन अतिरात्र तीर्थ अर्थात् सीढ़ियाँ हैं । इन्हीं सीढ़ियों पर उतर कर तैरने के लिये प्रवेश करते हैं । यह जो उदयनीय अतिरात्र में प्रवेश करना है, सो ऐसा है जैसे सीढ़ियों से समुद्र में उतर कर फिर तैरना ॥५॥

इस पर प्रश्न होता है कि साल में कै अतिरात्र होते हैं, कै अग्निष्टोम, कै उक्थ्य, कै षोडशी, कै षडाह ? दो अतिरात्र, १०६ अग्निष्टोम, २४० उक्थ्य, ये उनके लिये जो स्वरसामों को उक्थ्य मानते हैं ॥६॥

जो अग्निष्टोमों को उक्थ्य मानते हैं, ११२ अग्निष्टोम, २३४ उक्थ्य, १२ षोडशी और ६० षडाह । इस प्रकार संवत्सर को प्राप्त करते हैं ॥७॥

संवत्सर के बारह महीने होते हैं । पृष्ठ उनके तेज और पराक्रम हैं । महीने-महीने पृष्ठयों को करके महीने-महीने संवत्सर के तेज को प्राप्त कर लेते हैं । तेरहवें मास के तेज को कैसे पाते हैं ? त्रिषुवत् के पीछे सब पृष्ठ्यों सहित विश्वजित् अग्निष्टोम करते हैं । इस प्रकार तेरहवें मास के तेज को प्राप्त करते हैं ॥८॥

श्वेत केतु आरुणेय ने यही जान कर इस विषय में कहा था "मैं एक संवत्सर के लिये दीक्षित होऊँगा" । उसके पिता ने उसकी ओर देख कर पूछा, "हे आयुष्मन्, क्या तू संवत्सर की उथली पैड़ियों को जानता है" ? "उसने कहा, "हाँ ! जानता हूँ !" उसने जानकर ही ऐसा कहा था ॥९॥

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अध्याय २—ब्राह्मण २

संवत्सरसत्रस्याहः क्लृप्तिः

तदाहुः । कस्मादुभयतोज्योतिषोऽभिप्लवा भवन्त्यन्यतोज्योतिः पृष्ठचऽइतीमे वै लोकाऽअभिप्लवाऽउभयतोज्योतिषो वाऽइमे लोकाऽअग्निनेतऽआदित्येनामुतऽऋतवः पृष्ठचोऽन्यतोज्योतिषो वाऽऋतवऽएषऽएषां ज्योतिर्यऽएष तपति ॥ १ ॥

देवचक्रे वाऽएते पृष्ठचप्रतिष्ठिते । यजमानस्य पाप्मानं तृंहन्ती परिप्लवेते स यो हैव विदुषां दीक्षितानां पापकꣳ सत्रे कीर्तयत्येते हास्य देवचक्रे शिरश्छिन्तो दशरात्रऽउद्धिः पृष्ठयाभिप्लवौ चक्रे ॥ २ ॥

तदाहुः । यत्समेऽएव चक्रे भवतोऽथैते विषमाः स्तोमाः कथमस्यैते समा स्तोमाऽउपेता भवन्तीति यदेव षडन्यान्यहानि षडन्यानि तेनेति ब्रूयात् ॥ ३ ॥

पृष्ठचाभिप्लवौ तन्त्रे कुर्वीतेति ह स्माह पैङ्ग्यः । तयो स्तोत्राणि च शस्त्राणि च संचारयेदिति स यत्संचारयति तस्मादिमे प्राणा नाना सन्त ऽएकोतयः समानमूतिमनु संचरन्त्यथ यन्न संचारयेत्प्रमायुको यजमानः स्यादेष ह वै प्रमायुको

अब प्रश्न करते हैं कि अभिप्लव दोनों ओर कहाँ से ज्योति लेते हैं और पृष्ठ्य एक ओर कहाँ से ? ये लोक अभिप्लव हैं । ये लोक दोनों ओर से ज्योतियां लेते हैं. इधर अग्नि से और उधर आदित्य से । ऋतुयें पृष्ठ्य हैं । ऋतुएं एक ओर ज्योति लेते हैं । उनकी ज्योति वही है जो तपता है अर्थात् सूर्य ॥१॥

पृष्ठ्य-रूपी प्रतिष्ठा पर लगे हुये ये दो देवचक्र यजमान की बुराई का नाश करते हुये घूमा करते हैं । जो कोई इन विद्वान् दीक्षितों की सत्र में अपकीर्त्ति करता है, देवचक्र उसका सिर काट लेते हैं । दशरात्र रथ है और पृष्ठ्य तथा अभिप्लव पहिये ॥२॥

इस पर कहते हैं कि रथ के पहिये तो समान होते हैं । ये स्तोम समान नहीं हैं । फिर इसके ये स्तोम बराबर-बराबर कैसे होते हैं ? इसका उत्तर यह है कि इसके भी छः हैं और उसके भी छः ॥३॥

पैङ्ग्य ने कहा कि पृष्ठ्य और अभिप्लव के दो तंत्र बना लेवे । उन दोनों के स्तोत्र तथा शस्त्र साथ-साथ चलें । इनको साथ चलाने में प्राण जो एक दूसरे से अलग हैं, एक ही ताने में चलने लगते हैं । यदि उनको साथ न चलायेगा तो यजमान नष्ट हो जायगा ।

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योऽन्धो वा बधिरो वा ॥ ४ ॥

नवाग्निष्टोमा मासि सम्पद्यन्ते । नव वै प्राणाः प्राणानेवैष्वेतद्दधाति तथा सर्वमायुर्यन्ति तथो ह न पुराऽऽयुषोऽस्माल्लोकात्प्रयन्ति ॥ ५ ॥

एकविꣳशतिरुक्थ्याः । द्वादश वै मासाः संवत्सरस्य पञ्चर्तवस्त्रयो लोकास्तद्विꣳशतिरेषऽएवैकविꣳशो यऽएष तपत्येतामभिसम्पदꣳ सऽएतया सम्पदा मासि मासि स्वर्गं लोकꣳ रोहति मासशः स्वर्गं लोकꣳ समश्नुतऽएकविꣳशं च स्तोमं बृहतीं च छन्दः ॥ ६ ॥

चतुस्त्रिꣳशदग्निष्टोमा मासि सम्पद्यन्ते । त्रयस्त्रिꣳशद्वै देवाः प्रजापतिश्चतुस्त्रिꣳशः सर्वासां देवतानामाप्त्याऽएकऽउक्थ्यः षोडशिमानन्नं वाऽउक्थ्यो वीर्यꣳ षोडशी ॥ ७ ॥

एतेन वै देवाः । वीर्येणान्नेन सर्वान् कामानाप्नुवन्सर्वान्कामानाशनुवत तथोऽएवैषऽएतेन वीर्येणान्नेन सर्वान्कामानाप्नोति सर्वान्कामानश्नुते तस्मात्पृष्ट्याभिप्लवाऽउपवेयात्संवत्सराय दीक्षितऽएतस्मै कामाय ॥ ८ ॥

अथादित्याश्च ह वाऽआङ्गिरसश्च । उभये प्राजापत्याऽअस्पर्द्धन्त वयं पूर्वे स्वर्गं लोकमेष्यामो वयं पूर्वऽइति ॥ ९ ॥

तऽआदित्याः । चतुर्भिस्तोमैश्चतुर्भिः पृष्ठैर्लघुभिः सामभिः स्वर्गं लोकम-

अन्धा या बहिरा होना नष्ट होना ही है ॥४॥

एक मास में नौ अग्निष्टोम किये जाते हैं । नौ प्राण हैं । इस प्रकार यजमानों में नौ प्राण स्थापित करता है । और इस प्रकार वे पूर्ण आयु पाते हैं । वे इस लोक से पूर्ण आयु से पहले नहीं जाते ॥५॥

इक्कीस उक्थ्य हैं । संवत्सर के बारह मास हैं, पांच ऋतु, तीन लोक । ये हुये बीस । इक्कीसवां वह है जो तपता है (सूर्य) । वह इसकी पूर्ति करता है और इस पूर्ति से महीने-महीने स्वर्ग को जाता है । और मासिक भागों में स्वर्ग लोक, २१ स्तोम और बृहती छन्द को पा लेता है ॥६॥

महीने में ३४ अग्निष्टोम होते हैं । ३३ देव हैं चौतीसवां प्रजापति है । षोडशी स्तोत्र का एक उक्थ्य है । उक्थ्य का अर्थ है अन्न और षोडशी का वीर्य ॥७॥

इस अन्न और वीर्य से देवों ने सब इच्छाओं को पा लिया सब को भोग लिया । इसी प्रकार यह यजमान भी इस अन्न और वीर्य से सब इच्छाओं को पा लेता है । सब को भोग लेता है । इस कामना की पूर्ति के लिये जो वर्ष भर के लिये दीक्षित हुआ है, उसको पृष्ठ्य और अभिप्लव अवश्य करना चाहिये ॥८॥

प्रजापति की दो सन्तानें आदित्य और आङ्गिरस परस्पर लड़ पड़े कि हम पहले स्वर्ग लोक को जायं, हम पहले जायं ॥९॥

आदित्य चार स्तोमों, चार पृष्ठ्यों, छोटे सामों से स्वर्ग लोक को तैर गये । चूंकि

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म्यप्लवन्त, यदभ्यप्लवन्त तस्मादभिप्लवाः ॥ १० ॥

अन्वञ्चऽइवाङ्गिरसः । सर्वै स्तोमैः पृष्ठैर्गुरुभिः सामभिः स्वर्गं लोकमस्पृशन्यदस्पृशंस्तस्मात्पृष्ठ्यः ॥ ११ ॥

अभिप्लवः षडहः । षड्ढ्यहानि भवन्त्यभिप्लव्रः पञ्चाहः पञ्च ह्यहानि भवन्ति यद्धयेव प्रथममहस्तदुत्तममभिप्लवश्चतुरहश्चत्वारो हि स्तोमा भवन्ति त्रिवृत्पञ्चदशः सप्तदशऽएकविँशऽइत्यभिप्लवस्त्र्यहस्त्र्यावृद्धि ज्योतिर्गौरायुरभिप्लवो द्वयहो द्वे ह्येव सामनी भवतो बृहद्रथन्तरेऽएवाभिप्लवऽएकाहऽएकाहस्यो हि स्तोमैस्तायते चतुर्णामुक्थ्यानां द्वादश स्तोत्राणि द्वादश शस्त्राण्यतियन्ति स सप्तमोऽग्निष्टोमऽएवमु सप्ताग्निष्टोमाः सम्पद्यन्ते ॥ १२ ॥

प्रोतिर्ह कौशाम्बेयः । कौसुरिबिन्दिरुद्दालकऽआरुणौ ब्रह्मचर्यमुवासतँ हाचार्यः पप्रच्छ कुमार कति ते पिता संवत्सरस्याहान्यमन्यतेति ॥ १३ ॥ शतम् ६१०० ॥

दशेति होवाच । दश वाऽइति होवाच दशाक्षरा विराड्वैराजो यज्ञः ॥१४॥

कति त्वेवेति । नवेति होवाच नव वाऽइति होवाच नव वै प्राणाः प्राणैरु यज्ञस्तायते ।ट १५ ॥

कति त्वेवेति । अष्टेति होवाचाष्टौ वाऽइति होवाचाष्टाक्षरा गायत्री

तैर गये (अभ्यप्लवन्त) इसलिये इनका नाम अभिप्लव पड़ गया ॥१०॥

सब स्तोमों, सब पृष्ठों, भारी सामों द्वारा अङ्गिरों ने स्वर्ग लोक को छू मात्र पाया। चूंकि छूआ (स्पर्श किया) इसलिये इनका नाम पृष्ठ्य हुआ ॥११॥

अभिप्लव छः दिन का होता है। क्योंकि इसमें छः दिन लगते हैं। या पांच दिन का, क्योंकि इसमें पांच दिन होते हैं, पहला तो शामिल ही है। या चार दिन का अभिप्लव, क्योंकि चार स्तोम होते हैं, त्रिवृत् (तिहरा), पन्द्रह ऋचाका, सत्तरह ऋचा का और इक्कीस ऋचा का। या तीन दिन का अभिप्लव, क्योंकि यह तीन चीजों अर्थात् ज्योति, गो और, आयुष का दाता है, या दो दिन का अभिप्लव, क्योंकि बृहत् और रथन्तर दो साम होते हैं, या एक दिन का अभिप्लव, एक दिन के सोम यज्ञ के साथ एक दिन का अभिप्लव। चार उक्थ्यों के १२ स्तोत्र और बारह शस्त्र बच गये। यह हुआ सातवां अग्निष्टोम। इसलिये सात अग्निष्टोम होते हैं ॥१२॥

प्रोति कौशाम्बेय कौसुरुबिन्दि उद्दालक आरुणि का ब्रह्मचारी था। आचार्य ने पूछा, "कुमार! तुम्हारे बाप संवत्सर में कितने दिन मानते हैं?" ॥१३॥

उसने कहा "दस", आचार्य ने कहा, 'ठीक है। विराट् छन्द में दस अक्षर होते हैं। यज्ञ विराट् छन्द से सम्बन्ध रखता है" ॥१४॥

"परन्तु वस्तुतः कितने होते हैं?" उसने कहा, 'नौ" "हां ठीक है नौ। नौ प्राण होते हैं। प्राणों से ही यज्ञ रचाया जाता है" ॥१५॥

"ठीक कितने?" उसने कहा, "आठ" "हां ठीक है आठ। गायत्री के आठ छन्द

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गायत्रो यज्ञः ॥ १६ ॥

कति त्वेवेति । सप्तेति होवाच सप्त वाऽइति होवाच सप्त च्छन्दाꣳसि चतुरुत्तराणि च्छन्दोभिरु यज्ञस्तायते ॥ १७ ॥

कति त्वेवेति । षडिति होवाच षड्वाऽइति होवाच षडृतवः संवत्सरः संवत्सरो यज्ञः समानमेतदहर्यत्प्रायणीयोदयनीयौ ॥ १८ ॥

कति त्वेवेति । पञ्चेति होवाच पञ्च वाऽइति होवाच पाङ्क्तो यज्ञः पाङ्क्तः पशुः पञ्चर्तवः संवत्सरस्य संवत्सरो यज्ञः समानमेतदहर्यच्चतुर्विꣳशमहाव्रते ॥ १९ ॥

कति त्वेवेति । चत्वारीति होवाच चत्वारि वाऽइति होवाच चतुष्पादाः पशवः पशवो यज्ञः समानमेतदहर्यत्पृष्ठ्याभिप्लवौ ॥ २० ॥

कति त्वेवेति । त्रीणीति होवाच त्रीणि वाऽइति होवाच त्रीणि च्छन्दाꣳसि त्रयो लोकास्त्रिसवनो यज्ञः समानमेतदहर्यदभिजद्विश्वजितौ ॥ २१ ॥

कति त्वेवेति । द्वेऽइति होवाच द्वेवाऽइति होवाच द्विपाद्वै पुरुषः पुरुषो यज्ञः समानमेतदहर्यत्स्वरसामानः ॥ २२ ॥

कति त्वेवेति । एकमिति होवाचाहरेवेति तदेतदहरहरिति सर्वꣳ संवत्सरꣳ

होते हैं । यज्ञ गायत्री से सम्बन्ध रखता है" ॥१६॥

"यथार्थ में कितने ?" उसने कहा "सात" । "सात, ठीक है । छन्द सात होते हैं । अगला-अगला छन्द चार-चार करके बढ़ता है । छन्दों द्वारा ही यज्ञ रचाया जाता है" ॥१७॥

"मुख्यतः कितने ?" । उसने कहा "छः" । "हां ठीक हैं छः । संवत्सर की छः ऋतुएं होती हैं । संवत्सर यज्ञ है । प्रायणीयी और उदयनीय अतिरात्र एक ही दिन होते हैं" ॥१८॥

"वस्तुतः कितने ?" उसने कहा "पांच" । "हां पांच ही । यज्ञ पांच वाला है । पशु पांच वाले हैं । संवत्सर में पांच ऋतुयें होती हैं । संवत्सर यज्ञ है । चतुर्विंश और महाव्रत दोनों एक दिन ही होते हैं ॥१९॥

"ठीक कितने ?" उसने कहा "चार" । "चार ठीक हैं । पशुओं के चार पैर होते हैं । पशु यज्ञ हैं । पृष्ठ्य और अभिप्लव एक ही दिन होते हैं" ॥२०॥

"ठीक कितने ?" उसने कहा "तीन" । "हां तीन । तीन छन्द होते हैं । तीन लोक । यज्ञ में तीन सवन होते हैं । अभिजित और विश्वजित एक ही दिन होते हैं" ॥२१॥

"ठीक कितने ?" उसने कहा "दो", "दो ठीक हैं । पुरुष दुपाया है । पुरुष यज्ञ है । स्वरसाम एक ही दिन पड़ते हैं" ॥२२॥

"ठीक-ठीक कितने ?" उसने कहा "एक" । "ठीक एक । दिन एक है । संवत्सर

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सैषा संवत्सरस्योपनिषत्स यो हैवमेताꣳ संवत्सरस्योपनिषदं वेदा हास्माच्छ्रेया-ञ्जायते सात्मा भवति संवत्सरो भवति संवत्सरो भूत्वा देवानप्येति ॥ २३ ॥

ब्राह्मणम् ॥ ६ ॥ २. २. ॥

दिन प्रति दिन एक ही है। संवत्सर 'सब कुछ' है। यही संवत्सर की उपनिषत् (रहस्य) है। जो संवत्सर की इस उपनिषत् को जानता है वह श्रेय को प्राप्त होता है। उसको नया शरीर मिलता है। वह संवत्सर हो जाता है। संवत्सर हो कर देवताओं को पा लेता है" ॥२३॥

दशरात्रनिरूपणम्

अध्याय २—ब्राह्मण ३

स वाऽएष संवत्सरो बृहतीमभिसम्पन्नः। द्वावार्ध्यतामन्हाꣳ षडहौ द्वौ पृष्ठ्याभिप्लवौ गोऽआयुषी दशरात्रस्तत्षट्त्रिꣳशत्षट्त्रिꣳशदक्षरा वै बृहती बृहत्या वै देवाः स्वर्गं लोकेऽयतन्त बृहत्या स्वर्गं लोकमाप्नुवंस्तथोऽएवैषऽएतद्बृहत्यैव स्वर्गे लोके यतते बृहत्या स्वर्गं लोकमाप्नोत्यथ यो बृहत्यां कामस्तमेवैतेनैवंविदव-रुन्द्धे ॥ १ ॥

यद्वै चतुर्विꣳशमहः। दशरात्रस्य वै तत्सप्तमं वा नवमं वाऽभिप्लवात्पृष्ठ्यो निर्मितः पृष्ठ्यादभिचिदभिजितः स्वररसामानः स्वरसामभ्यो विषुवान्विषुवतः स्वरसामानः स्वरसामभ्यो विश्वजिद्विश्वजितः पृष्ठ्यः पृष्ठ्यादभिप्लवोऽभिप्लवा-द्गोऽआयुषी गोऽआयुभ्यां दशरात्रः ॥ २ ॥

यह संवत्सर बृहती के तुल्य है। उपार्जित दिनों के दो षडह (छः—दिनी) अर्थात् बारह दिन, पृष्ठ्य और अभिप्लव दो, गो और आयुष और दशरात्र,—ये हुये ३६। बृहती में दस अक्षर होते हैं। बृहती के द्वारा ही देव स्वर्गलोक में पहुंचे। बृहती से ही स्वर्गलोक को पाया, इसी प्रकार यह यजमान भी बृहती द्वारा ही स्वर्गलोक के लिये यत्न करता है। बृहती से ही स्वर्गलोक को पाता है, जो इस प्रकार का ज्ञान रखता है, वह उन सब कामनाओं को पाता है, जो बृहती में है ॥१॥

चौबीसवां दिन वही है जो दशरात्र का सातवां या नवां। अभिप्लव से पृष्ठ्य बनाया गया। पृष्ठ्य से अभिजित्, अभिजित् से स्वरसाम, स्वरसामों से विषुवत्। विषुवत् से स्वरसाम, स्वरसामों से विश्वजित्, विश्वजित् से पृष्ठ्य, पृष्ठ्य से अभिप्लव, अभिप्लव से गो और आयु, गो और आयु से दशरात्र ॥२॥

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अथैनदहरार्ष्यत् । यन्महाव्रतं पञ्चविꣳशो ह्येतस्य स्तोमो भवति नाक्षराच्छन्दो व्येत्येकस्मान्न द्वाभ्यां न स्तोत्रियया स्तोमः ॥ ३ ॥

अभिप्लवं पूर्वं पुरस्ताद्विषुवतऽउपयन्ति । पृष्ठ्यमुत्तरं पुत्रा वाऽअभिप्लवः पिता पृष्ठ्यस्तस्मात्पूर्ववयसे पुत्राः पितरमुपजीवन्ति पृष्ठ्यमुपरिष्टाद्विषुवनः पूर्वमुपयन्त्यभिप्लवमुत्तरं तस्मादुत्तरवयसे पुत्रान्पितोपजीवत्युप ह वाऽएनं पूर्ववयसे पुत्रा जीवन्त्युपोत्तरवयसे पुत्रञ्जीवति यऽएवमेतद्वेद ॥ ४ ॥

तदाहुः । यच्चतुर्विꣳशमहरुपेत्य प्रेयात्कथमनागूर्ती भवतीति यदेवादः प्रायणीयमतिरात्रमुपयन्ति तेनेति ब्रूयात् ॥ ५ ॥

तदाहुः । यद्द्वादश मासाः संवत्सरस्यार्धैतदहरत्येति यद्वैषुवतमवरेषामेताऽउत्परेषामित्यवरेषां चैव परेषां चेति ह ब्रूयादात्मा वै संवत्सरस्य विषुवानङ्गानि मासा यत्र वाऽआत्मा तदङ्गानि यत्रोऽअङ्गानि तदात्मा न वाऽआत्माऽङ्गान्यतरिच्यते नात्मानमङ्गान्यतिरिच्यन्तऽएवमु हैतदवरेषां चैव परेषां च भवति ॥ ६ ॥

अथ ह वाऽएष महासुपर्णऽएव यत्संवत्सरः । तस्य यान्पुरस्ताद्विषुवतः षण्मासानुपयन्ति सोऽन्यतरः पक्षोऽथ यान्षडुपरिष्टात्सोऽन्यतरऽआत्मा विषु-

उपार्जित दिन महाव्रत है । इसके पच्चीस स्तोम होते हैं । छन्द एक अक्षर भी कम या अधिक नहीं होता । न स्तोम एक स्तोत्रिया से भी ॥३॥

विषुवत् से पहले अभिप्लव को करते हैं । फिर पृष्ठ्य को । क्योंकि अभिप्लव पुत्र हैं । पृष्ठ्य पिता । इसलिये पहली आयु में पुत्र पिता के सहारे जीते हैं । विषुवत् से पीछे पहले पृष्ठ्य को करते हैं, फिर अभिप्लव को । इसलिये अन्तिम आयु में पिता पुत्रों के सहारे रहता है । वस्तुतः जो इस रहस्य को समझता है, उसके पुत्र पूर्व आयु में उसके सहारे जीते हैं और अन्तिम आयु में वह अपने पुत्रों के सहारे ॥४॥

इस पर प्रश्न करते हैं कि यदि चौबीस-दिनों में प्रवेश होने के पीछे वह मर जाय तो अनागूर्ती कैसे होगा ? (आगूर्ती उसको कहते हैं जो कथन मात्र के लिये ही मंत्र पढ़े । अनागूर्ती वह है जिसका यज्ञ पूर्ण हो गया हो) ।" इसका उत्तर यह है कि प्रायणीय अतिरात्र कर दें । उससे ठीक हो जायगा ॥५॥

एक और प्रश्न है । संवत्सर में बारह मास होते हैं । एक दिन अर्थात् विषुवत् अतिरिक्त है । तो यह दिन पहले बीते हुये मासों का है या आगे आने वालों का ? इसका उत्तर यह है कि "पहले बीने हुओं का भी और आगे आने वालों का भी दोनों का" । क्योंकि विषुवत वर्ष का शरीर है और मास इसके अंग हैं । जहाँ अंग हैं, वहां शरीर है । जहाँ शरीर है वहाँ अंग हैं । न शरीर अंगों से बाहर जाता है न शरीर से अंग बाहर जाते हैं । इसलिये यह पहले बीते हुओं का भी है और आगे आने वालों का भी ॥६॥

यह संवत्सर एक बड़ी चील है । विषुवत् से पहले के छः मास में जो यज्ञ होता है,

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वान्यत्र वाऽआत्मा तत्पक्षौ यत्र वा पक्षौ तदात्मा न वाऽआत्मा पक्षावतिरिच्यते नात्मानं पक्षावतिरिच्येतेऽएवमु हैतदवरेषां चैव परेषां च भवति ॥ ७ ॥

तदाहुः । यत्पुरस्ताद्विषुवतऽऊर्ध्वास्तोमान्षण्मासानुपयन्ति षडुपरिष्टादावृत्तान्कथमस्यैतऽऊर्ध्वा स्तोमाऽउपेता भवन्तीति यमेवामुमूर्ध्वस्तोमं दशरात्रमुपयन्ति तेनेति ब्रूयाद्देवेभ्यो ह वै महाव्रतं न तस्थे कथमूर्ध्वस्तोमैर्विषुवन्तमुपागातावृत्तैर्मामिति ॥ ८ ॥

ते ह देवाऽऊचुः । उप तं यज्ञक्रतुं जानीत यऽऊर्ध्वस्तोमो येनेदमाप्नवामेति तऽएतमूर्ध्वस्तोमं दशरात्रमपस्श्यन्त्संवत्सरविधं तस्य यः पृष्ठ्यः षडहऽऋतवः सऽइमे लोकाश्छन्दोमाः संवत्सरो दशममहस्तेनैनदाप्नुवंस्तदेभ्योऽतिष्ठत तिष्ठते ह वाऽअस्मै महाव्रतं यऽएवमेतद्वेद ॥ ९ ॥

अथ वाऽअतोऽन्हामभ्यारोहः । प्रायणीयेनातिरात्रेणोदयनीयमतिरात्रमभ्यारोहन्ति चतुर्विꣳशेन महाव्रतमभिप्लवेन परमभिप्लवं पृष्ठ्येन परं पृष्ठ्यमभिजिता विश्वजितꣳ स्वरसामभिः परान्त्स्वरसाम्नोऽथैतदहरनभ्यारूढं यद्वैषुवतमभि ह वै श्रेयाꣳसꣳ रोहति नैनं पापीयानभ्यारोहति यऽएवमेतद्वेद ॥ १० ॥

अथ वाऽअतोऽन्हां निवाहः । प्रायणीयोऽतिरात्रश्चतुर्विꣳशायान्हे निवहति

वह उसका एक पंख है और अगले छः मासों का दूसरा पंख। विषुवत् शरीर है। जहां शरीर वहां पंख, जहाँ पंख वहाँ शरीर, न शरीर पंख से बाहर होना है न पंख शरीर से। इस प्रकार यह विषुवत् बीते हुओं का भी है और अगलों का भी ॥७॥

इस पर प्रश्न करते हैं कि विषुवत् से पहले छः मास तो ऊर्ध्वस्तोम पढ़ते हैं। पिछले छः मासों में उल्टे। तो फिर उसको ऊर्ध्वस्तोमों का फल कैसे मिलेगा? इसका उत्तर यह है कि दशरात्र में जो ऊर्ध्वस्तोम होगा उससे। महाव्रत देवों को न मिला, उसने कहा कि विषुवत् को ऊर्ध्वस्तोम से और मुझ को उल्टे स्तोम से क्यों किया? ॥८॥

देव बोले, "ऐसे यज्ञ को निकालो, जिसमें ऊर्ध्वस्तोम हों, जिससे हम को यह (महाव्रत) प्राप्त हो जाय' तब उन्होंने इस ऊर्ध्वस्तोम दशरात्र को संवत्सर के समान निकाला। इसमें जो पृष्ठ्य षडह हैं वे ऋतु हैं। छन्दोम ये तीन लोक हैं। और दसवां दिन संवत्सर है। इससे उन्होंने उसको पाया। वह (महाव्रत) उनको मिल गया। जो इस रहस्य को समझता है, उसको भी महाव्रत की प्राप्ति हो जाती है ॥९॥

इस प्रकार है दिनों का चढ़ाव! प्रायणीय अतिरात्र से उदयनीय अतिरात्र को चढ़ते हैं। चतुर्विंश से महाव्रत को। अभिप्लव से परमभिप्लव को। पृष्ठ्य से पर पृष्ठ्य को। अभिजित से विश्वजित को, स्वरसामों से दूसरे स्वरसामों को। विषुवत् से ऊपर कुछ नहीं। जो इस रहस्य को समझता है उसको श्रेय मिलता है। उससे कम पुरुष कभी उसके ऊपर नहीं चढ़ सकता ॥१०॥

दिनों का उतार इस प्रकार है :—प्रायणीय अतिरात्र चतुर्विंश दिन में उतरता

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चतुर्विꣳशमहरभिप्लवायाऽभिप्लवः पृष्ठ्याय पृष्ठ्योऽभिजितेऽभिजित्स्वरसामभ्यः स्वरसामानो विषुवते विषुवान्त्स्वरसामभ्यः स्वरसामानो विश्वजिते विश्वजित्पृष्ट्याय पृष्ठ्योऽभिप्लवायाऽभिप्लवो गोऽआयुभ्यां गोऽआयुषी दशरात्राय दशरात्रो महाव्रताय महाव्रतमुदयनीयायातिरात्रायोदयनीयोऽतिरात्रः स्वर्गाय लोकाय प्रतिष्ठायाऽअन्नाद्याय ॥ ११ ॥

तानि वाऽएतानि । यज्ञारण्यानि यज्ञकृन्तत्राणि तानि शतꣳ-शतꣳ रथान्ह्या न्यन्तरेण तानि ये विद्वाꣳसऽउपयन्ति यथाऽऽरण्यान्यां मुग्धाँश्चरतोऽशनाया वा पिपासा वा पाप्मानो रक्षाꣳसि सचेरन्नेवꣳ हैवैनानशनाया वा पिपासा वा पाप्मानो रक्षांसि सचन्तेऽथ ये विद्वाꣳसो यथा प्रवाहात्प्रवाहमभयादभयमेवꣳ हैव ते देवतायै देवतामुपसंयन्ति ते स्वस्ति स्वर्गं लोकꣳ समश्नुवते ॥ १२ ॥

तदाहुः । कति संवत्सरस्याहानि पराञ्चि कत्यर्वाञ्चीति स यानि सकृत्सकृदुपयन्ति तानि पराञ्च्यथ यानि पुनः—पुनस्तान्यर्वाञ्च्यर्वाञ्चीति ह त्वेवैनान्युपासीत षडहयोर्ह्यावृत्तिमन्वावर्तन्ते ॥ १३ ॥

ब्राह्मणम् ॥ ७ ॥ [२. ३.] ॥

है । चतुर्विंश-दिन अभिप्लव में । अभिप्लव पृष्ठ्य में, पृष्ठ्य अभिजित में । अभिजित स्वरसाम में । स्वरसाम विषुवत् में । विषुवत् स्वरसाम में, स्वरसाम विश्वजित् में । विश्वजित् पृष्ठ्य में । पृष्ठ्य अभिप्लव में, अभिप्लव गो और आयु में, गो—आयु दशरात्र में, दशरात्र महाव्रत में, महाव्रत उदयनीय अतिरात्र में, उदयनीय अतिरात्र स्वर्ग लोक में, प्रतिष्ठा में, अन्न में ॥११॥

यह है यज्ञ का जंगल । या यज्ञ की घाटियां, और इन में सैकड़ों दिनों की रथों की यात्रा लग जाती है । जैसे किसी अज्ञानी को जो बनों में फिरता हो दुष्ट सताते हैं, इसी प्रकार यदि कोई अज्ञानी यज्ञ के बन में प्रवेश करे तो भूख, प्यास, पापी राक्षस उसको सताते हैं । और जो इस रहस्य को समझ कर यज्ञ करते हैं वे एक देवता से दूसरे देवता को प्राप्त होते हैं, जैसे बन में फिरने वाले एक प्रवाह से दूसरे प्रवाह को और एक अभय स्थान से दूसरे अभय स्थान को । वे कल्याण और स्वर्गलोक को प्राप्त होते हैं ॥१२॥

इस पर पूछते हैं कि संवत्सर के अगले दिन कौन हैं और पिछले कौन ? जिनमें एक बार यज्ञ होता है वे अगले, जिनमें बराबर वे पिछले । इनको पिछले ही समझना चाहिये, क्योंकि वह षडह (छः दिनी) के अनुकूल ही लौटता है ॥१३॥

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अध्याय २—ब्राह्मण ४

पुरुषो वै संवत्सरः। तस्य प्राणऽएव प्रायणीयोऽतिरात्रः प्राणेन हि प्रयन्ति वागेवारम्भणीयमहर्वाचा ह्यारभन्ते यद्यदारभन्ते ॥ १ ॥

अयमेव दक्षिणो हस्तोऽभिप्लवः षडहः। तस्येदमेव प्रथमसहस्तस्येदमेव प्रातः सवनमिदं माध्यन्दिनꣳ सवनमिदं तृतीयसवनं गायत्र्या ऽआयतने तस्मादियमासाꣳ ह्वसिष्ठा ॥ २ ॥

इदमेव द्वितीयमहः। तस्येदमेव प्रातःसवनमिदं माध्यन्दिनꣳ सवनमिदं तृतीयसवन त्रिष्टुभऽआयतने तस्मादियमस्यै वर्षीयसो ॥ ३ ॥

इदमेव तृतीयमहः । तस्येदमेव प्रातःसवनमिदं माध्यन्दिनꣳ सवनमिद तृतीयसवनं जगत्याऽआयतने तस्मादियमासां वर्षिष्ठा ॥ ४ ॥

इदमेव चतुर्थमहः। तस्येदमेव प्रातःसवनमिदं माध्यन्दिनꣳ सवनमिदं

पुरुष संवत्सर है (अर्थात् पुरुष के भिन्न-भिन्न भाग संवत्सर-यज्ञ के भिन्न-भिन्न भागों से उपमित हो सकते हैं), इसका प्राण प्रायणीय अतिरात्र है। प्राण के द्वारा ही चलते-फिरते हैं। वाक् आरंभणीय दिन है। जो कुछ आरम्भ करना होता है वाक् द्वारा ही आरम्भ करते हैं ॥१॥

दाहिना हाथ अभिप्लव षडह है। इस हाथ की कनिष्ठिका (छोटी उंगली) प्रथम दिवस है। ऊपर का पोरा प्रातःसवन है, बीच का माध्यन्दिन सवन। नीचे का तृतीय-सवन। यह गोयत्री-स्थानी है। इसलिये सबसे छोटी है (गायत्री सब छन्दों में छोटा है) ॥२॥

अनामिका दूसरा दिन है। ऊपर का पोरा प्रातः सवन है। बीच का पोरा माध्य-न्दिन सवन और नीचे का पोरा तीसरा सवन। त्रिष्टुभ की स्थानी है। इसलिये कनिष्ठिका से बड़ी है ॥३॥

मध्यमा उंगली तीसरा दिन है। ऊपर का पोरा प्रातःसवन है। बीच का पोरा माध्यन्दिन सवन और नीचे को पोरा तीसरा सवन। जगती छन्द की स्थानी होने से मध्यमा सब उंगलियों में बड़ी है ॥४॥

तर्जनी चौथा दिन है। इसका ऊपर का पोरा प्रातःसवन है, बीच का माध्यन्दिन सवन, नीचे का तीसरा सवन। यह विराट् स्थानी है। विराट् अन्न है। यह सब उंगलियों

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तृतीयसवनं विराजऽआयतनेऽन्नं वै विराट्तस्मादियमासामन्नादितमा ॥ ५ ॥

इदमेव षञ्चममहः । तस्येदमेव प्रातःसवनमिदं माध्यन्दिनꣳ सवनमिदं तृतीयसवनं पङ्क्ते रायतने पृथुरिव वै पङ्क्तिस्तस्मादयमासां प्रथिष्ठः ॥ ६ ॥

इदमेव षष्ठमहः । तस्येदमेव प्रातः सवनमिदं माध्यन्दिनꣳ सवनमिदं तृतीयसवनमतिच्छन्दसऽआयतने तस्मादयमासां वर्षिष्ठो गायत्रमेतदहर्भवति तस्मादिदं फलकꣳ ह्रसिष्ठꣳ सऽइतोऽभिप्लवा षडहः सऽइतः सऽइतः सऽइतऽआत्मा-पृष्ठय; ॥ ७ ॥

एतद्ध स्म वै तद्विद्वानाह पैङ्ग्यः । प्लवन्तऽइव वाऽअभिप्लवास्तिष्ठतीव पृष्ठयऽइति प्लवंतऽइव ह्ययमङ्गस्तिष्ठतीवात्मनेति ॥ ८ ॥

शिरऽएवास्य त्रिवृत् । तस्मात्तत्त्रिविधं भवति त्वगस्थि मस्तिष्कः ॥ ९ ॥

ग्रीवाः पञ्चदशः । चतुर्दश वाऽएतासां करूकराणि वीर्यं पञ्चदशं तस्मादे-ताभिरण्वीभिः सतीभिर्गुरुं भारꣳ हरति तस्माद्ग्रीवाः पञ्चदशः ॥ १० ॥

उरः सप्तदशः । अष्टावन्ये जत्रवोऽष्टावन्यऽउरः सप्तदशं तस्मादुरः सप्तदशः ॥ ११ ॥

से अधिक अन्नादि अर्थात् अन्न सम्बन्धी है (खाने-खाने में यह अधिक काम देती है) ॥५॥

अंगूठा पांचवां दिन है । इसका ऊपर का पोरा प्रातःसवन है, बीच का मध्य-सवन, नीचे का तीसरा सवन । यह पंक्ति छन्द का स्थानी है । पंक्ति छन्द भारी सा है । यह अंगूठा भी उंगलियों में सब से भारी है ॥६॥

यह दाहिना हाथ छठा दिन है । अगला भाग प्रातःसवन है । पिछला भाग मध्य-सवन, कंधा तीसरा सवन । यह अतिछन्द का स्थानी है, अतः यह इन सब में बड़ा है, यह दिन गायत्री का होता है । इसलिये कंधा इन सब में छोटा होता है । यह अभिप्लव षडह का उपमान इस पर, (धड़ हाथ पांवों को बता कर कहता है कि दोनों हाथों और दोनों पैरों पर) लागू हो जाता है । धड़ पृष्ठ्य है ॥७॥

इसी को समझ कर पैङ्ग्य ने कहा था कि अभिप्लव तो उछलते फिरते हैं और पृष्ठय ठहरे रहते हैं । मनुष्य हाथ पैर से उछलता है और धड़ से ठहरता है ॥८॥

शिर त्रिवृत स्तोम है । इसलिये सिर के तीन भाग है त्वचा, हड्डी, मस्तिष्क ॥९॥

गर्दन पंचदश स्तोम है । चौदह तो गर्दन की हड्डियाँ हैं, पन्द्रहवां वीर्य है, इसलिये गर्दन की हड्डियाँ छोटी होते हुये भी इन्हीं के सहारे बोझ ढोया जाता है । इसलिये गर्दन की उपमा पंच दश स्तोम से दी जा सकती है ॥१०॥

उर या छाती सप्तदश स्तोम है । आठ जत्रु एक ओर हैं और आठ दूसरी ओर । एक छाती । इस प्रकार ये सत्रह स्तोम हो गये । (जत्रु पसलियों के सिरे) ॥११॥

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उदरमेकविꣳशः। विꣳशतिर्वाऽअन्तरुदरे कुन्तापान्युदरमेकविꣳशं तस्मादुदरमेकविꣳशः ॥ १२ ॥

पार्श्वे त्रिणवः। त्रयोदशान्याः पर्शवस्त्रयोदशान्याः पार्श्वे त्रिणवे तस्मात्पार्श्वे त्रिणवः ॥ १३ ॥

अनूकं त्रयस्त्रिꣳशः। द्वात्रिꣳशद्वाऽएतस्य करूकराण्यनूक त्रयस्त्रिꣳशं तस्मादनूकं त्रयस्त्रिꣳशः ॥ १४ ॥

अयमेव दक्षिणः कर्णोऽभिजित्। यदिदमक्ष्णः शुक्लꣳ स प्रथमः स्वरसामा यत्कृष्णꣳ स द्वितीयो यन्मण्डलꣳ स तृतीयो नासिके विषुवान्यदिदमक्ष्णो मण्डलꣳ स प्रथमोऽर्वाक्सामा यत्कृष्णꣳ स द्वितीयो यच्छुक्लꣳ स तृतीयः ॥ १५ ॥

अयमेवोत्तरः कर्णो विश्वजित्। उक्तौ पृष्ठ्याभिप्लवौ यावर्वाञ्चौ प्राणौ ते गोऽआयुषीऽअङ्गानि दशरात्रो मुखं महाव्रतमुदानऽएवोदयनीयोऽतिरात्रऽउदानेन ह्युद्यन्ति सऽएष सवत्सरोऽध्यात्म प्रतिष्ठितः स यो हैवमेतꣳ सवत्सरमध्यात्मं प्रतिष्ठितं वेद प्रतितिष्ठति प्रजया पशुभिरस्मिँल्लोकेऽमृतत्वेनामुष्मिन् ॥ १६ ॥

ब्राह्मणम् ॥ ८ ॥ (२-४) इति द्वितीयोऽध्यायः समाप्तः ॥ [७६] ॥

उदर या पेट इक्कीस-स्तोम। पेट के भीतर बीस कुंताप हैं। एक उदर। इक्कीस हो गये। इसलिये उदर इक्कीस स्तोम के बराबर हो गया ॥१२॥

दो बगलें त्रिणव (नौ नौ स्तोत्रों के तीन समूह) हैं। तेरह पसलियां एक ओर हैं और तेरह पसलियाँ दूसरी ओर। और बगलें। ये सत्ताईस हो गये। इसलिये बगलें त्रिणव स्तोम हो गये ॥१३॥

अनूक या रीढ़ तेतीस-स्तोम है। बत्तीस तो इसकी हड्डियाँ और एक रीढ़। ये तेतीस हो गईं। इसलिये रीढ़ का हड्डी तेतीस-स्तोम है ॥१४॥

दाहिना कान अभिजित् है। आंख की सफेदी पहला स्वरसाम है। कालापन दूसरा स्वरसाम, और पुतली तीसरा। नाक विषुवत् है। आंख की पुतली पहला उल्टा साम, कालापन दूसरा, सफ़ेदी तीसरा ॥१५॥

बायां कान विश्वजित् है। पृष्ठय और अभिप्लव कहे जा चुके। दो नीचे के प्राण हैं गो और आयुष्। अंग दशरात्र, मुख महाव्रत। उदान, उदयनीय अतिरात्र। क्योंकि उदान से ही तो मनुष्य उठते हैं (उद्+यन्ति)। शरीर में प्रतिष्ठित संवत्सर यह है। जो शरीर में प्रतिष्ठित इस संवत्सर का ज्ञान रखता है, वह इस लोक में प्रजा और पशु से सम्पन्न होता है और परलोक में अमर हो जाता है ॥१६॥

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अध्याय ३—ब्राह्मण १

यद्बालाके । इदं त्रिवृदेति सर्वमन्योऽन्यमभिसम्पद्यमानम् । कथꣳ स्विद्यज्ञः पुरुषः प्रजापतिरन्योऽन्यं नातिरिच्यन्तऽएते ॥ १ ॥

यदूर्ध्वा स्तोमाऽअनुयन्ति । यज्ञमभ्यावर्तꣳ सामभिः कल्पमानाः । कथꣳ स्वित्ते पुरुषमाविशन्ति कथं प्राणैः सयुजो भवन्ति ॥ २ ॥

प्रायणीयोऽतिरात्रः । चतुर्विꣳशमहश्चत्वारोऽभिप्लवाः पृष्ठ्यऽइत्येते । कथꣳ स्वित्ते पु० ॥ ३ ॥

अभिजिता स्वरसामानः । अभिक्लृप्ताऽउभयतो विषुवन्तमुपयन्ति । कथꣳ स्वित्ते पु० ॥ ४ ॥

त्रिवृत्प्रायाः । सप्तदशाभिक्लृप्तास्त्रयस्त्रिꣳशान्ताश्चतुरुत्तरेण । कथꣳ स्वित्ते पुरुषमाविशन्ति कथ प्राणैः सयुजो भवन्तीति ॥ ५ ॥

शिरस्त्रिवृत् । पञ्चदशोऽस्य ग्रीवाऽउरऽआहुः सप्तदशाभिक्लृप्तम् । एकविꣳशमुदरं कल्पयन्ति पार्श्वे पर्शूंस्त्रिणवेनाभिक्लृप्ते ॥ ६ ॥

हे बालाकि ! ये तीनों लोक जो एक दूसरे से उपमित होते हैं, तो ये तीनों अर्थात् यज्ञ, पुरुष और प्रजापति एक दूसरे से बढ़ क्यों नहीं जाते ॥१॥

ये जो ऊर्ध्वस्तोम यज्ञ का अनुसरण करते हैं और बार-बार पाठ होने से सामों के अनुकूल होते हैं, वे पुरुष में कैसे प्रवेश करते हैं और प्राणों से सायुज्य कैसे प्राप्त करते हैं ? ॥२॥

प्रायणीय अतिरात्र, चतुर्विंश दिन । चार अभिप्लव, पृष्ठ्य ये पुरुष में कैसे प्रवेश करते हैं और प्राणों से सायुज्य कैसे प्राप्त करते ह ? ॥३॥

स्वरसाम अभिजित से युक्त होकर विषुवत् से दोनों मिल जाते हैं । फिर वे पुरुष में कैसे प्रवेश करते हैं और प्राणों से सायुज्य कैसे प्राप्त करते हैं ? ॥४॥

त्रिवृत् से आरम्भ होकर, सप्तदश से युक्त होकर, और तेतीस पर समाप्त होकर चार-चार अक्षरों में बढ़ें हुये स्तोमों के साथ ये पुरुष में कैसे प्रविष्ट होते हैं और प्राणों की सायुज्यता कैसे प्राप्त करते हैं ॥५॥

त्रिवृत् सिर है । पंचदश गर्दन, सप्तदश छाती, एकविंश और त्रिणव उदर, दो बग़लों में और पसलियों के तुल्य होते हैं ॥६॥

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अभिप्लवाऽउभयतोऽस्य बाहू। पृष्ठ्यं पृष्टचऽइति धीरा वदन्ति। अनूक-मस्य चतुरुत्तरेण संवत्सरे ब्राह्मणाः कल्पयन्ति ॥ ७ ॥

कर्णावस्याभिजिद्विश्वजिच्च। अक्ष्या बाहुः स्वरसामाभिक्लृप्ते। नस्यं प्राणं विषुवन्तमाहुर्गोऽआयुषी प्राणावेतावबाञ्चौ ॥ ८ ॥

अङ्गान्यस्य दशरात्रमाहुः। मुखं महाव्रतꣳ संवत्सरे ब्राह्मणाः कल्पयन्ति। सर्वस्तोमꣳ सर्वसामानमेतꣳ सवत्सरमध्यात्मं प्रविष्टम्। समं धीरऽआत्मना कल्पयित्वा ब्रध्नस्यास्ते विष्टपेऽजातशोकः। ॥९॥ ब्राह्मणम् ॥९॥ ॥ (३.१.)

(विषुवत् के) दोनों ओर के अभिप्लव उसकी भुजायें हैं। पृष्ठय पीठ है। ऐसा धीर लोग कहते हैं। ब्राह्मण लोग रीढ़ को चार-चार अक्षर से बढ़ने वाले स्तोमों से मिलाते हैं ॥७॥

अभिजित् और विश्वजित् कान हैं, स्वरसाम दो-दो आंखें हैं। नाक के प्राण को लोग विषुवत् कहते हैं। गो और आयुष नीचे के प्राण हैं ॥८॥

दशरात्र को अंग बताते हैं। ब्राह्मण लोग महाव्रत को संवत्सर का मुख बताते हैं। इस प्रकार आत्मा सब स्तोमों और सब सामों वाले शरीर में प्रविष्ट हो गई। अपने शरीर के तुल्य (यज्ञ को) बना कर धीर पुरुष दुख से छूट कर शोकरहित शिखिर पर पहुंच जाते हैं ॥९॥

अध्याय ३—ब्राह्मण २

पुरुषो वै संवत्सरः। पुरुषऽइत्येकꣳ संवत्सरऽइत्येकमत्र तत्समं द्वे वै संवत्स-रस्याहोरात्रे द्वाविमौ पुरुषे प्राणावत्र तत्समं त्रयऽऋतवः संवत्सरस्य त्रयऽइमे पुरुषे प्राणाऽअत्र तत्समं चतुरक्षरो वै संवत्सरश्चतुरक्षरोऽयं यजमानोऽत्र तत्समं पञ्चर्तवः संवत्सरस्य पञ्चेमे पुरुषे प्राणाऽअत्र तत्समꣳ षडृतवः संवत्सरस्य

पुरुष संवत्सर है। पुरुष एक है। संवत्सर एक है। ये दोनों एक और समान हैं। संवत्सर में दिन-रात दो होते हैं। पुरुष में दो प्राण होते हैं। ये एक से हो गये। संवत्सर में तीन ऋतु होती हैं और पुरुष में तीन प्राण। यह भी समानता हो गई। संवत्सर में चार अक्षर। यजमान में भी चार अक्षर। यह भी समानता हो गई। संवत्सर में पांच ऋतु, पुरुष में पांच प्राण, यह भी समानता है। संवत्सर में छः ऋतुयें हैं, पुरुष में छः

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षडिमे पुरुषे प्राणाऽअत्र तत्समꣳ सप्तऽर्तवः संवत्सरस्य सप्तेमे पुरुषे प्राणाऽअत्र तत्समम् ॥ १ ॥

द्वादश वै मासाः संवत्सरस्य । द्वादशेमे पुरुषे प्राणाऽअत्र तत्समं त्रयोदश वै मासाः संवत्सरस्य त्रयोदशेमे पुरुषे प्राणा नाभिस्त्रयोदश्यत्र तत्समं चतुर्विꣳशतिर्वै संवत्सरस्यार्धमासाश्चतुर्विꣳशोऽयं पुरुषो विꣳशत्यङ्गुलिश्चतुरङ्गोऽत्र तत्समꣳ षड्विꣳशतिर्वै संवत्सरस्यार्धमासाः षड्विꣳशोऽयं पुरुषः प्रतिष्ठे षड्विꣳश्यावत्र तत्समम् ॥ २ ॥

त्रीणि च वै शतानि षष्टिश्च । संवत्सरस्य रात्रयस्त्रीणि च शतानि षष्टिश्च पुरुषस्यास्थीन्यत्र तत्समं त्रीणि च वै शतानि षष्टिश्च संवत्सरस्याहानि त्रीणि च शतानि षष्टिश्च पुरुषस्य मज्जानोऽत्र तत्समम् ॥ ३ ॥

सप्त च वै शतानि विꣳशतिश्च । संवत्सरस्याहोरात्राणि सप्त च शतानि विꣳशतिश्च पुरुषस्यास्थीनि च मज्जानश्चात्र तत्समम् ॥ ४ ॥

दश च वै सहस्राण्यष्टौ च शतानि । संवत्सरस्य मुहूर्ता यावन्तो मुहूर्तास्तावन्ति पञ्चदशकृत्वः क्षिप्राणि यावन्ति क्षिप्राणि तावन्ति पञ्चदशकृत्वऽएतर्हीणि यावन्त्येतर्हीणि तावन्ति पञ्चदशकृत्वऽइदानीनि यावन्तीदानीनि तावन्तः पञ्चदशकृत्वः प्राणा यावन्तः प्राणास्तावन्तोऽक्तना यावन्तोऽक्तनास्तावन्तो निमेषा यावन्तो निमेषास्तावन्तो लोमगर्ता यावन्तो लोमगर्तास्तावन्ति स्वेदायनानि यावन्ति स्वेदा-

प्राण । यह भी समानता है । संवत्सर में सात ऋतुयें हैं । पुरुष में सात प्राण हैं । यह भी समानता है ॥१॥

संवत्सर में बारह महीने होते हैं । पुरुष में बारह प्राण होते हैं, यह भी समानता है । संवत्सर में तेरह मास होते हैं, पुरुष में प्राण होते हैं, नाभि तेरहवां है । इस प्रकार भी समानता हो गई । संवत्सर में चौबीस अर्धमास होते हैं । पुरुष में भी चौबीस भाग होते हैं, बीस उंगलियाँ और चार हाथ पांव (अंग) । यह भी समानता हो गई । संवत्सर में छब्बीस अर्द्धमास होते हैं और पुरुष में छब्बीस भाग होते हैं, दो पैरों को मिला कर । यह भी समानता है ॥२॥

संवत्सर में ३६० रातें होती हैं । पुरुष में ३६० हड्डियाँ । इन में समानता है । ३६० संवत्सर के दिन होते हैं और ३६० ही पुरुष के मज्जा । यह भी समानता है ॥३॥

संवत्सर में ७२० दिन-रात होते हैं, ७२० ही पुरुष में हड्डियाँ और मज्जा । यह भी समानता हो गई ॥४॥

वर्ष में १०८०० मुहूर्त्त होते हैं । जितने मुहूर्त्त हैं उनके १५ गुने क्षिप्र । जितने क्षिप्र है उनके पन्द्रह गुने 'एतर्हि' । जितने 'एतर्हि' हैं उनके पन्द्रह गुने 'इद' । और जितने 'इद' हैं उनके पन्द्रह गुने प्राण । जितने प्राण हैं उतने अन, जितने अन हैं उतने निमेष, जितने निमेष हैं उतने लोमगर्त । जितने लोनगर्त हैं उतने स्वेदायन । जितने स्वेदायन हैं

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यनानि तावन्तऽएते स्तोका वर्षन्ति ॥ ५ ॥

एतद्ध स्म वै तद्विद्वानाह वार्कलिः । सार्वभौमं मेघं वर्षन्तं वेदाहमस्य वर्षस्य स्तोकानिति ॥ ६ ॥

तदेष श्लोकोऽभ्युक्तः । श्रमादन्यत्र परिवर्तमानस्तिष्ठन्नासीनो यदि वा स्वपन्नपि । अहोरात्राभ्यां पुरुषः समेन कतिकृत्वः प्राणिति चाप चानितीति ॥ ७ ॥

तदेष श्लोकः प्रत्युक्तः । शतꣳ शतानि पुरुषः समेनाष्टौ शता यन्मितं तद्वदन्ति । अहोरात्राभ्यां पुरुषः समेन तावत्कृत्वः प्राणिनि चाप चानिनीति ॥ ८ ॥

ब्राह्मणम् ॥ १० ॥ ३. २. ॥

उतने स्तोक । या बूंदें जो बरसती हैं ॥५॥

इसी को समझकर वार्कलि ने कहा था "मैं सब भूमि में बरसने वाले मेघ को जानता हूँ । वर्षा की बूंदों को भी" ॥६॥

यह श्लोक इसी सम्बन्ध में है :—

श्रमादन्यत्र परिवर्तमानस्तिष्ठन्नासीनो यदि वा स्वपन्नपि ।

अहोरात्राभ्यां पुरुषः समेन कतिकृत्वः प्राणिति चाप चानिति ।

"श्रम के अतिरिक्त भी पुरुष घूमता हुआ, खड़ा, बैठा, या सोता हुआ भी दिन-रात में कितनी बार प्राण और अपान लेता है" ॥७॥

इसके उत्तर में यह श्लोक है :—

शतꣳ शतानि पुरुषः समेनाष्टौ शता यन्मितं तद् वदन्ति ।

अहोरात्राभ्यां पुरुषः समेन तावत्कृत्वः प्राणिति चाप चानिति ।

जिन सौ-सौ और आठ सौ बार (१०८००) पुरुष नापा जाय, उतनी बार वह दिन-रात में प्राण और अपान लेता है ॥८॥

संवत्सरादिदीक्षापक्षः

अध्याय ३—ब्राह्मण ३

देवा ह वै सहस्रसंवत्सराय दिदीक्षिरे । तेषां पञ्चशतानि संवत्सराणां पर्यवेतान्यासुरथेदꣳ सर्वमेव शश्राम ये स्तोमा यानि पृष्ठानि यानि छन्दाꣳसि ॥ १ ॥

देवों ने सहस्र संवत्सरी यज्ञ के लिये दीक्षा ली । जब पांच सौ वर्ष बीत चुके तो सब चीज़ शिथिल (समाप्त) हो गई-स्तोम, पृष्ठ, छन्द ॥१॥

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ततो देवाः । एतद्यज्ञस्यायातयामापश्यंस्तेनायातयाम्ना या वेदे व्यष्टिरासीत्तां व्याश्नुवतायातयामा वाऽअस्यवेदाऽअयातयाम्न्या हास्य त्रय्या विद्यया-ऽऽर्त्विज्यं कृतं भवति यऽएवमेतद्वेद ॥ २ ॥

तदेतद्यज्ञस्यायातयाम । ओश्रावय स्तु श्रौषडयज येयजामहे वौषडिति तासां वाऽएतासां पञ्चानां व्याहृतीनाꣳ सप्तदशाक्षराण्योश्रावयेति चतुरक्षरमस्तु श्रौषडिति चतुरक्षरं यजेति द्व्यक्षरं येयजामहऽइति पञ्चाक्षरम् ॥ ३ ॥

द्व्यक्षरो वषट्कारः । सऽएष सप्तदशः प्रजापतिरधिदेवतं चाध्यात्मं च प्रतिष्ठितः स यो हैवमेतꣳ सप्तदशं प्रजापतिमधिदेवतं च ध्यात्म च प्रतिष्ठितं वेदप्रतितिष्ठति प्रजया पशुभिरस्मिँल्लोकेऽमृतत्वेनामुष्मिन् ॥ ४ ॥

ते ह देवाऽऊचुः । उप तं यज्ञक्रतुं जानीत यः सहस्रसंवत्सरस्य प्रतिमा को हि तस्मै मनुष्यो यः सहस्रसंवत्सरेण समाप्नुयादिति ॥ ५ ॥

ते विश्वजितमेव सर्वपृष्ठम् । पृष्ठ्यस्य षडहस्याऽज: सवमपश्यंस्ते हि स्तोमा भवन्ति तानि पृष्ठानि तानि च्छन्दाꣳसि ॥ ६ ॥

पृष्ठ्यमेव षडहम् । द्वादशाहस्याऽज: सवमपश्यंस्ते हि स्तोमा भ० ॥ ७ ॥
द्वादशाहमेव । संवत्सरस्याऽज: सवमप० ॥ ८ ॥

तब देवों ने यज्ञ के उस न समाप्त होने वाले भाग को देखा । और उस न समाप्त होने वाले भाग से वेद में जो व्यष्टि (सफलता) थी उसे प्राप्त कर लिया । जो इस रहस्य को समझता है उसके लिये वेद अनन्त हैं । और अनन्त वेदत्रयी से ऋत्विज कृत्य हो जाता है ॥२॥

वेद का अनन्त भाग यह है :—ओ श्रावय, अस्तु श्रौषट्, यज, येयजामहे, वौषट् । इन पांच व्याहृतियों में सत्रह अक्षर हैं । ओ श्रावय' में चार, 'अस्तु श्रौषट्' में चार, 'यज' में दो, 'येयजामहे' में पांच ॥३॥

'वौषट्' में दो । यह सत्रह वाला प्रजापति अधिदेवत और अध्यात्म दोनों हिसाब से है । जो इस अधिदेवत और अध्यात्म में प्रतिष्ठित प्रजापति को जानता है, वह इस लोक में प्रजा और पशु से प्रतिष्ठित होता है और परलोक में अमर हो जाता है ॥४॥

वे देव बोले, "कोई ऐसा यज्ञ निकालना चाहिये जो सहस्र-संवत्सर की प्रतिमा (प्रतिनिधि) हो, क्योंकि कौन ऐसा मनुष्य है जो सहस्र-संवत्सरी यज्ञ कर सके ॥५॥

उन्होंने देखा कि "सब पृष्ठों वाला विश्वजित्" 'पृष्ठ्य षडहों' का अच्छा प्रतिनिधि है । क्योंकि वही स्तोम हैं, वही पृष्ठ हैं, वही छन्द हैं ॥६॥

पृष्ठय षडह को द्वादशाह का प्रतिनिधि देखा । क्योंकि वही स्तोम हैं, वही पृष्ठ हैं, वही छन्द हैं ॥७॥

द्वादशाह को संवत्सर का प्रतिनिधि देखा, क्योंकि वही स्तोम हैं, वही पृष्ठ हैं, वही छन्द हैं ॥८॥

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संवत्सरमेव । तापश्चितस्याज्जःसवमप० ॥ ९ ॥

तापश्चितमेव । सहस्रसंवत्सरस्याज्जः सवमप० ॥ १० ॥

स वै संवत्सरं दीक्षाभिरेति । संवत्सरमुपसद्भिः संवत्सरꣳ सुत्याभिः ॥ ११ ॥

स यत्सवत्सरं दीक्षाभिरेति । पूर्वार्धमेव तेन सहस्रसंवत्सरस्यावरुन्द्धेऽथ यत्संवत्सरमुपसद्भिर्मध्यमेव तेन सहस्रसंवत्सरस्यावरुन्द्धेऽथ यत्संवत्सरꣳ सुत्याभिरुत्तमार्धमेव तेन सहस्रसंवत्सरस्यावरुन्द्धे ॥ १२ ॥

स वै द्वादश मासान्दीक्षाभिरेति । द्वादशोपसद्भिर्द्वादश सुत्याभिस्तत्षट्त्रिꣳ शत्षट्त्रिꣳ शदक्षरा वै बृहती बहत्या वै देवाः स्वर्गे लोकेऽयतन्त बृहत्या स्वर्गं लोकमाप्नुवंस्तथोऽएवैषऽएतद्बृहत्यैव स्वर्गे लोके यतते बृहत्या स्वर्गं लोकमाप्नोत्यथ यो बृहत्यां कामस्तमेवैतेनैवंविदवरुन्द्धे ॥ १३ ॥

तद्वाऽएतत् । त्रयꣳ सह क्रियतेऽग्निरर्क्यं महदुक्थ्यꣳ स यत्संवत्सरं दीक्षाभिरेति संवत्सरमुपसद्भिस्तेनास्याग्न्यर्कावाप्तौ भवतोऽथ यत्संवत्सरꣳ सुत्याभिरेति तेनोऽएवास्य महदुक्थ्यमाप्तं भवति स वाऽएषऽएवसहस्रसंवत्सरस्य प्रतिमा यत्तापश्चितऽएष प्रजानां प्रजात्यै यत्तापश्चितः ॥ १४ ॥

ब्राह्मणम् ॥ ११ ॥ [३. ३.] ॥ प्रथमः प्रपाठकः ॥ कण्डिकासंख्या १३२ ॥

संवत्सर को तापश्चिता का प्रतिनिधि देखा क्योंकि वही स्तोम हैं, वही पृष्ठ हैं, और वही छन्द हैं ॥९॥

तापश्चित को सहस्र-संवत्सर का प्रतिनिधि देखा । क्योंकि वही स्तोम हैं, वही पृष्ठ हैं, वही छन्द हैं ॥१०॥

उसका एक साल दीक्षाओं में जाता है, एक उपसदों में और एक साल सोम निचोड़ने में ॥११॥

जब वह साल भर दीक्षाओं में व्यतीत करता है तो सहस्र-संवत्सर के पूर्वार्ध को लाभ कर लेता है । जब वह उपसदों में साल भर लगाता है तो सहस्र-संवत्सर का मध्य-भाग लाभ कर लेता है । जब वह सोम निचोड़ने में लगाता है तो सहस्र-संवत्सर का अन्तिम भाग प्राप्त करता है ॥१२॥

बारह मास दीक्षाओं में लगाता है, बारह उपसदों में और बारह सोम के निचोड़ने में । ये हुये ३६ । बृहती छन्द में ३६ अक्षर होते हैं । बृहती के सहारे देव स्वर्गलोक में चढ़े । बृहती से स्वर्गलोक का लाभ किया । वह यजमान भी इस प्रकार समझकर बृहती के द्वारा स्वर्गलोक की प्राप्ति कर लेता है । और उस सब का जो बृहती में है ॥१३॥

यह त्रयी (तीन बातें) की जाती है – अग्नि, अर्क्य और महदुक्थ्य, जब वह एक साल दीक्षाओं में और एक साल उपसदों में लगाता है तो अग्नि, अर्क्य को ले जाता है । यह जो साल भर सोम निचोड़ने में (सोम-सुति) लगता है, उससे महदुक्थ की प्राप्ति हो जाती है । इसलिये यह तापश्चित ही सहस्र-संवत्सरी यज्ञ का प्रतिनिधि है । यह संतान-उत्पत्ति में सहायक होता है ॥१४॥

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अध्याय ३—ब्राह्मण ४

पुरुषꣳ ह नारायणं प्रजापतिरुवाच । यजस्व—यजस्वेति स होवाच यजस्व–यजस्वेति वाव त्वं मामात्थ त्रिरयक्षि वसवः प्रातःसवनेनागूरुद्रा माध्यन्दिनेन सवनेनादित्यास्तृतीयसवनेनाथ मम यज्ञवास्त्वेव यज्ञवास्तावेवाहमासऽइति ॥ १ ॥

स होवाच । यजस्वैवाहं वै ते तद्वक्ष्यामि यथा तऽउक्थ्यानि मणिरिव सूत्रऽओतानि भविष्यन्ति सूत्रमिव वा मणाविति ॥ २ ॥

तस्माऽउ हैतदुवाच । प्रातःसवने बहिष्पवमानऽउद्गातारमन्वारभासै श्येनोऽसि गायत्रच्छन्दाऽअनु त्वाऽऽरभे स्वस्ति मा सम्पारयेति ॥ ३ ॥

अथ माध्यन्दिने पवमाने । उद्गातारमन्वारभासै सुपर्णोऽसि त्रिष्टुप्छन्दाऽअनु त्वाऽऽरभे स्वस्ति मा सम्पारयेति ॥ ४ ॥

अथ तृतीयसवनऽआर्भवे पवमाने । उद्गातारमन्वारभासाऽऋभुरसि जगच्छन्दाऽअनु त्वाऽऽरभे स्वस्ति मा सम्पारयेति ॥ ५ ॥

प्रजापति ने एक बार पुरुष नारायण से कहा, "यज्ञ कर, यज्ञ कर", उसने उत्तर दिया, "तू मुझे कहता है कि यज्ञ कर"। मैंने तीन बार यज्ञ किया। प्रातःसवन से वसु निकल गये, मध्य-सवन से रुद्र निकल गये और तीसरे सवन से आदित्य निकल गये। अब मेरे पास केवल यज्ञ-वास्तु (यज्ञ शाला मात्र) है। यज्ञशाला में ही बैठा हुआ हूँ ॥१॥

प्रजापति बोला, "यज्ञ कर तो सही। मैं तुझे ऐसी बात बता दूंगा कि तेरे उक्थ सूत्र में मणियों के समान या मणियों में सूत्र के समान पिरो जायंगे ॥२॥

प्रजापति ने उससे यह कहा, "प्रातःसवन में बहिष्पवमान में उद्गाता के पीछे खड़ा होकर कहना, "तू गायत्री-छन्द वाला श्येन है। मैं तुझे पकड़े हूँ। तू मुझे पार लगा दे" ॥३॥

"और माध्यन्दिन पवमान में उद्गाता के पीछे खड़ा होकर कहना, कि तू त्रिष्टुप् छन्द वाला सुपर्ण है। मैं तुझे पकड़े हूं। तू मुझे पार लगा दे" ॥४॥

"तीसरे सवन में आर्भव पवमान में उद्गाता के पीछे खड़ा होकर कहना "तू जगती छन्द वाला ऋभु है। मैं तुझे पकड़े हूँ। तू मुझे पार लगा दे" ॥५॥

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अथ सꣳस्थितेषु सꣳस्थितेषु सवनेषु जपेः । मयि भर्गो मयि महो मयि यशो मयि सर्वमिति ॥ ६ ॥

अयं वै लोको भर्गः । अन्तरिक्षलोको महो द्यौर्यशो येऽन्ये लोकास्तत्सर्वम् ॥ ७ ॥

अग्निर्वै भर्गः । वायुर्महोऽआदित्यो यशो येऽन्ये देवास्तत्सर्वम् ॥ ८ ॥

ऋग्वेदो वै भर्गः । यजुर्वेदो महः सामवेदो यशो येऽन्ये वेदास्तत्सर्वम् ॥ ९ ॥

वाग्व भर्गः । प्राणो महश्चक्षुर्यशो येऽन्ये प्राणास्तत्सर्वम् ॥ १० ॥

तद्विद्यात् । सर्वाँल्लोकानात्मन्नधिषि सर्वेषु लोकेष्वात्मानमधाꣳ सर्वान्देवानात्मन्नधिषि सर्वेषु देवेष्वात्मानमधाꣳ सर्वान्वेदानात्मन्नधिषि सर्वेषु वेदेष्वात्मानमधाꣳ सर्वान्प्रणानात्मन्नधिषि सर्वेषु प्राणेष्वात्मानमधामित्यक्षिता वै लोकाऽअक्षिता वै देवाऽअक्षिता वेदाऽअक्षिताः प्राणाऽअक्षितꣳ सर्वमक्षिताद्ध वाऽअक्षितमुपसक्रामत्यप पुनर्मृत्युं जयति सर्वमायुरेति यऽएवमेतद्वेद ॥ ११ ॥

ब्राह्मणम् ॥ १ ॥ [३. ४.] ॥

हर सवन के अन्त में जपना, "मुझे भर्ग (प्रकाश) मिले, मुझे यह (शक्ति) मिले, मुझे यश मिले, मुझे सब कुछ मिले" ॥६॥

यह लोक भर्ग है, अन्तरिक्ष लोक यह है । द्यौ यश है । अन्य लोक 'सब कुछ' हैं ॥७॥

अग्नि भर्ग है, वायु यह है, आदित्य यश है, अन्य देव 'सब कुछ' हैं ॥८॥

ऋग्वेद भर्ग है, यजुर्वेद यह है, सामवेद यश है, अन्य वेद 'सब कुछ' हैं ॥९॥

वाक् भर्ग है, प्राण यह है, चक्षु यश है । अन्य प्राण 'सब कुछ' है ॥१०॥

इसको जानना चाहिये, "सब लोकों को मैंने अपने आत्मा में धारण किया और सब लोकों में अपने आत्मा को । सब देवों को आत्मा में धारण किया और सब देवों में आत्मा को । सब वेदों को अपने आत्मा में धारण किया और सब वेदों में अपने आत्मा को । सब प्राणों को अपने आत्मा में धारण किया और सब प्राणों में अपने आत्मा को । लोक अक्षय हैं, देव अक्षय हैं, वेद अक्षय हैं । प्राण अक्षय है । सब कुछ अक्षय है । जो इस रहस्य को समझता है वह अक्षय से अक्षय की ओर चलता है । पुनर्जन्म को जीत लेता है और पूर्ण आयु को प्राप्त कर लेता है ॥११॥

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अध्याय ३—ब्राह्मण ५

सावित्रꣳ ह स्मैतं पूर्वे पशुमालभन्ते । अथैतर्हि प्राजापत्यं यो ह्येव सविता स प्रजापतिरिति वदन्तस्तस्मात्संन्युप्याग्नींस्तेन यजेरन्गृहपतेरेवाग्निषु ययेदं जाघन्या पत्नीः संयाजयन्ति तस्यां नोऽप्यसदिति ते ततो यथानिकामं दीक्षन्ते ॥ १ ॥

तदु वाऽआहुः । नानाधिष्ण्याऽएव स्युर्यदि दीक्षितस्योपतपेत्पार्श्वतोऽग्निहोत्रं जुह्वद्वसेत्स यद्यगदो भवति सꣳसृज्यैनं पुनरुपह्वयन्ते यद्यु म्रियते स्वैरेव तमग्निभिर्दहन्त्यशवाग्निभिरितरे यजमानाऽआसतऽइति तदहैवाहिताग्नेः कर्म समानधिष्ण्यास्त्वेव भवन्ति तस्य तदेव ब्राह्मणं यत्पुरश्चरणे ॥ २ ॥

तदाहुः । यत्संवत्सराय संवत्सरसदो दीक्षन्ते कथमेषामग्निहोत्रमनन्तरितं भवतीति व्रतेनेति ब्रूयात् ॥ ३ ॥

पहले सावित्र पशु का आलभन करते थे। अब प्राजापत्य का। क्योंकि कहते हैं कि जो सविता है वही प्रजापति है। इसलिये सब अग्नियां जब फैंकी जा चुकें तब गृहपति की ही अग्नियों में यह पशु-बन्ध यज्ञ करना चाहिये कि जिस पूंछ से पत्नियों के लिये यज्ञ करते हैं उसमें हमारा भी भाग हो। फिर उसके बाद जब चाहें दीक्षा ले सकते हैं ॥१॥

इस पर प्रश्न होता है, "अग्नि-शालायें अलग-अलग हों। यदि एक दीक्षित बीमार हो जाय तो वह अलग अग्निहोत्र कर लेवे। यदि वह फिर चंगा हो जाय तो उन अग्नियों को इकठ्ठा करके उसे फिर बुला सकते हैं। यदि मर जाय तो उसी की अग्नियों द्वारा उसको जलाते हैं। उसके लिये शव की अलग अग्नि नहीं होती। दूसरे यजमान (यज्ञ में) बैठे रहते हैं (अर्थात् सिलसिला चलता रहता है)। जो आहिताग्नि लोग हैं उनका यही कर्म है। उनकी धिष्णियां (अग्नि-शालायें) तो एक होती हैं। इसकी वही व्याख्या है जो पुरश्चरण की ॥२॥

इस पर प्रश्न होता है कि जब संवत्सर-यज्ञ में बैठने वाले संवत्सर भर के लिये दीक्षित होते हैं तो इनका अग्निहोत्र निरन्तर कैसे रहता है? उत्तर यह है कि व्रत के द्वारा ॥३॥

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तदाहुः । यत्सं० कथमेषां पौर्णमासꣳ हविरनन्तरितं भवतीत्याज्येन च पुरोडाशेन चेति ब्रूयात् ॥ ४ ॥

तदाहुः । यत्सं० कथमेषां पितृयज्ञोऽनन्तरितो भवतीत्यौपासनैरिति ब्रूयात् ॥ ५ ॥

तदाहुः । यत्सं० कथमेषामामावास्यꣳ हविरनन्तरितं भवतीति दध्ना च पुरोडशेन चेति ब्रूयात् ॥ ६ ॥

तदाहुः । यत्सं० कथमेषामाग्रयणेष्टिरनन्तरिता भवतीति सौम्येन चरुणेति ब्रूयात् ॥ ७ ॥

तदाहुः । यत्सं० कथमेषां चातुर्मास्यान्यनन्तरितानि भवन्तीति पयस्ययेति ब्रूयात् ॥ ८ ॥

तदाहुः । यत्सं० कथमेषां पशुबन्धोऽनन्तरितो भवतीति पशुना च पुरोडाशेन चेति ब्रूयात् ॥ ९ ॥

तदाहुः । यत्सं० कथमेषाꣳ सोमोऽनन्तरितो भवतीति सवनैरिति ब्रूयात् ॥ १० ॥

और प्रश्न है कि जब संवत्सर-यज्ञ में बैठने वाले संवत्सर भर के लिये दीक्षित होते हैं तो इनका पूर्णमास यज्ञ कैसे निरन्तर रहा है ? उत्तर यह है कि आज्य और पुरोडाश द्वारा ॥४॥

और प्रश्न यह है कि जब संवत्सरयज्ञ में बैठने वाले संवत्सर भर के लिये दीक्षित होते हैं तो इनका पितृ यज्ञ कैसे निरन्तर चालू रहता है ? उत्तर यह है कि "औपासन कृत्यों द्वारा" ॥५॥

और प्रश्न यह है कि जब संवत्सर यज्ञ में बैठने वाले संवत्सर भर के लिये दीक्षित् होते हैं तो इनकी अमावस्य सम्बन्धी हवि कैसे चालू रहती है ? उत्तर यह है कि दही और पुरोडाश से ॥६॥

और प्रश्न है जब संवत्सर यज्ञ में बैठने वाले संवत्सर भर के लिये दीक्षित होते हैं तो इनकी आग्रयण-इष्टि कैसे चालू रहती है ? उत्तर यह है कि सोम के चरु द्वारा ॥७॥

और प्रश्न है कि जब संवत्सर यज्ञ में बैठने वाले संवत्सर भर के लिये दीक्षित होते हैं तो इनके चातुर्मास्य यज्ञ कैसे चालू रहते हैं ? इसका उत्तर यह है कि पयस्या द्वारा ॥८॥

और प्रश्न है कि जब संवत्सर यज्ञ में बैठने वाले संवत्सर भर के लिये दीक्षित होते हैं तो इनका पशुबन्ध कैसे चालू रहता है ? उत्तर यह है कि पशु तथा पुरोडाश द्वारा ॥९॥

और प्रश्न है कि जब संवत्सर यज्ञ में बैठने वाले संवत्सर भर के लिये दीक्षित होते हैं तो इनका सोम यज्ञ कैसे चालू रहता है । उत्तर यह है कि सवनों द्वारा ॥१०॥

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ते वाऽएवमेते यज्ञक्रतवः। संवत्सरमपियन्ति स यो हैवमेतां यज्ञक्रतूनाꣳ संवत्सरेऽपीति वेदाप्यस्य स्वर्गे लोके भवति ॥ ११ ॥

संवत्सरस्य समता वेदितव्या। एकं पुरस्ताद्विषुवतोऽतिरात्रमुपयन्त्येकमुपरिष्टात्त्रय. पञ्चाशतं पुरस्ताद्विषुवतोऽग्निष्टोमानुपयन्ति त्रयः पञ्चाशतमुपरिष्टाद्विꣳशतिशतं पुरस्ताद्विषुवतऽउक्थ्यान्यहान्युपयन्ति विꣳशतिशतमुपरिष्ठादिति नु यऽउक्थ्यान्त्स्वरसाम्नऽउपयन्ति ॥ १२ ॥

अथ येऽग्निष्टोमान्। षट्पञ्चाशतं पुरस्ताद्विषुवतोऽग्निष्टोमानुपयन्ति षट्पञ्चाशतमुपरिष्टात्सप्तदशꣳ शतं पुरस्ताद्विषुवतऽउक्थ्यान्यहान्युपन्ति सप्तदशमुपरिष्टात्षट् पुरस्ताद्विषुवतः षोडशिनऽउपयन्ति षडुपरिष्टात्त्रिꣳशतं पुरस्ताद्विषुवतः षडहानुपयन्ति त्रिꣳशतमुपरिष्टादेषा हास्य समता समेन ह वाऽअस्या व्यृद्धे नान्यूनेनानतिरिक्तेनायनेनेतं भवति यऽएवमेतद्वेद ॥ १३ ॥

ब्राह्मणम् ॥ २ ॥ [३. ५.] ॥ इति तृतीयोऽध्यायः समाप्तः [७७.] ॥

इस प्रकार ये यज्ञ क्रियायें संवत्सर में मिल जाती हैं। जो इस प्रकार ज्ञान रखता है कि संवत्सर में अन्य यज्ञ प्रविष्ट हो जाते हैं, उसको स्वर्ग लोक प्राप्त होता है ॥११॥

संवत्सर की समता जाननी चाहिये। एक अतिरात्र विषुवत् के पहले करते हैं दूसरा उसके बाद। त्रेपन अग्निष्टोम विषुवत् से पहले करते हैं और त्रेपन पीछे। १२० उक्थ्य दिन विषुवत् से पहले करते हैं और १२० पीछे। इतना उनके लिये जो उक्थ्यों को स्वर-साम बनाते हैं ॥१२॥

जो अग्निष्टोमों को बनाते हैं, उनके विषय में यह है कि वे ५६ अग्निष्टोमों को विषुवत् से पहले करते हैं ५६ को पीछे। ११७ उक्थ्य दिवसों को विषुवत् से पहले करते हैं ११७ को पीछे। छः षोडशी विषुवत् से पहले करते हैं छः पीछे। तीस षडह विषुवत् से पहले करते हैं तीस पीछे। यह इसकी समता है। जो इस रहस्य को समझता है वह सम यज्ञों को करता है। जो हर प्रकार पूर्ण होते हैं। उनमें कोई न्यूनाधिक्य नहीं होता ॥१३॥

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अध्याय ४—ब्राह्मण १

दीर्घसत्रꣳ ह वाऽएतऽउपयन्ति । येऽग्निहोत्रं जुह्वत्येतद्वै जरामर्यꣳ सत्रं यदग्निहोत्रं जरया वा ह्येवास्मान्मुच्यन्ते मृत्युना वा ॥ १ ॥

तदाहुः । यदेतस्य दीर्घसत्रिणोऽग्निहोत्रं जुह्वतोऽन्तरेणाग्नी युक्तं वा विवायात्सं वा चरेयुः किं तत्र कर्म का प्रायश्चित्तिरिति कुर्वीत हैव निष्कृतिमपीष्ट्या यजेत तदु तन्नाद्रियेतेमान्वाऽएष लोकाननु वितनुते योऽग्नीऽआधत्ते ॥ २ ॥

तस्यायमेव लोको गार्हपत्यः । अन्तरिक्षलोकोऽन्वाहार्यपचनोऽसौ लोकऽआहवनीयः कामं न्वाऽएषु लोकेषु वयाꣳसि युक्तं चायुक्तं च संचरन्ति स यदि हास्याप्यन्तरेण ग्रामोऽग्नीन्वियायान्नैव मे काचनार्तिरस्ति न रिष्टिरिति हैव विद्यात् ॥ ३ ॥

त्रयो ह त्वाव पशवोऽमेध्याः । दुर्वराहऽएडकः श्वा तेषां यद्यधिश्रितेऽग्निहोत्रेऽन्तरेण कश्चित्संचरेत्किं तत्र कर्म का प्रायश्चित्तिरिति तद्धैके गार्हं-

जो अग्निहोत्र करते हैं वे दीर्घसत्र करते हैं। अग्निहोत्र जरामर्य सत्र है (अर्थात् इसके करने से बुढ़ापे में मृत्यु होती है)। इस से या तो बुढ़ापे में छुटकारा होता है या मृत्यु पर ॥१॥

इस पर प्रश्न करते हैं कि इस दीर्घसत्री अर्थात् अग्निहोत्र करने वाले की दो अग्नियों के बीच में यदि कोई जुता हुआ रथ निकल जाय या कोई चला जाय तो क्या कर्म करना है या क्या प्रायश्चित्त ? प्रायश्चित्त भी करना चाहिये और इष्टि भी। या न करे क्योंकि जो दो अग्नियों का आधान करता है वह इन लोकों में व्याप्त हो जाता है ॥२॥

गार्हपत्य उसका यह लोक है, अन्वाहार्यपचन अन्तरिक्ष, आहवनीय द्यौ (वह) लोक। इन लोकों के बीच में दो जोड़े या अकेले पक्षी फिरा ही करते हैं। इसलिये इसकी दो अग्नियों के बीच में गांव भर भी चला जाय तो उसे सोचना चाहिये कि मेरी क्या हानि। मुझे क्या आपत्ति ॥३॥

तीन पशु अमेध्य हैं। दुर्वराह (सूकर), एडक (मेंढ़ा) और श्वा (कुत्ता)। जब अग्निहोत्र हो रहा हो उस समय यदि इन में से कोई चला जाय तो क्या कर्म करना

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पत्याद्भस्मोपहत्याहवनीयान्निवपन्तो यन्तीदं विष्णुर्विचक्रमऽइत्येतयर्चा यज्ञो वै विष्णुस्तद्यज्ञे नैव यज्ञमनुसंतन्मो भस्मनाऽस्य पदमपि वपामऽइति वदन्तस्तदु तथा न कुर्याद्यो हैनं तत्र ब्रूयादासान्त्वाऽग्रयं यजमानस्यावाप्सीत्क्षिप्रे परमा सा नावप्स्यते ज्येष्ठगृह्यꣳ रोत्स्यतीश्वरो ह तथैव स्यात् ॥ ४ ॥

इत्थमेव कुर्यात् । उदस्थालीं वैवोदकमण्डलुं वाऽऽदाय गार्हपत्यादग्रऽआहवनीयान्निनयन्नियादिदं विष्णुर्विचक्रमऽइत्येतयैवऽर्चा यज्ञो वै विष्णुस्तद्यज्ञे नैव यज्ञमनुसंतनोति यद्वै यज्ञस्य रिष्ट यदशान्तमापो वै तस्य सर्वस्य शान्तिरद्भिरेवैनत्तच्छान्त्या शमयत्येतदेव तत्र कर्म ॥ ५ ॥

तदाहुः । यस्याग्निहोत्रं दोह्यमानꣳ स्कन्देत्किं तत्र कर्म का प्रायश्चित्तिरिति स्कन्नप्रायश्चित्तेनाभिमृश्याद्भिरुपनिनीय परिशिष्टेन जुहुयाद्यद्यु नीची स्थाली स्याद्यदि वा भिद्येत स्कन्नप्रायश्चित्तेनैवाभिमृष्याद्भिरुपनिनीय यदन्यद्विदेत्तेन जुहुयात् ॥ ६ ॥

अथ यत्र स्कन्नꣳ स्यात् । तदभिमृशेदस्कन्नधितप्राजनीति यदा वै स्कन्दत्यथ धीयते यदा धीयतेऽथ प्रजायते योनिर्वाऽइयꣳ रेतः पयस्तदस्यां योनौ रेतो

चाहिये । क्या प्रायश्चित्त ? कुछ लोक गार्हपत्य से भस्मों को लेकर आहवनीय से नीचे बखेरते जाते हैं और यह मन्त्र पढ़ते जाते हैं "इदं विष्णुर्विचक्रमे" (ऋ० १।२२।१७) इत्यादि । उनका तात्पर्य है कि विष्णु यज्ञ है । इस प्रकार यज्ञ से ही यज्ञ को करते हैं । इसको भस्म को मार्ग में डालते हैं । परन्तु ऐसा न करना चाहिये । यदि कोई कहने लगे कि उसने यजमान की राख को बखेर दिया, वह उसकी अन्तिम राख को भी बखेर देगा: उसके घर वाले रोवेंगे" तो वैसा ही हो जायगा ॥४॥

ऐसा करे । एक थाली में या कमण्डलु में पानी लेकर गार्हपत्य के सामने से आहवनीय तक जल छिड़कता जाय और इस मन्त्र को पढ़ता जाय "इदं विष्णुर्विचक्रमे" (ऋ० १।२२।१७) । क्योंकि विष्णु यज्ञ है इस प्रकार यज्ञ से यज्ञ को करता है । यज्ञ में जो कुछ रिष्ट या अशान्त हो उस सब की जल से शान्ति हो जाती है । जल से ही इसको शान्त करता है । इस समय का यही कर्म है ॥५॥

यह भी कहते हैं कि यदि अग्नि-होत्र के लिये दुहा हुआ दूध फैल जाय तो क्या कर्म है ? क्या प्रायश्चित्त ? फैलने के प्रायश्चित्त का जो मन्त्र है उससे फैले हुये दूध को छूकर उस पर पानी डालकर जो शेष दूध रहा हो उससे आहुति देवे । यदि पात्र उलट जाय या पात्र टूट जाय तो फैलने के प्रायश्चित्त का मन्त्र पढ़ कर उस पर पानी डाल कर जो कुछ और दूध मिल सके उसकी आहुति देवे ॥६॥

यदि दूध फैल जाय तो इस मन्त्र से छुये :—

"अस्कन्नधित प्राजनि"

"फैल गया, स्थापित हुआ । उत्पन्न हुआ" । वीर्य जब फैलता है तभी स्थापित होता है, जब स्थापित होता है तभी सन्तानोत्पत्ति होती है । यह पृथिवी योनि है, दूध वीर्य

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दधात्यनुष्ठचा हास्य रेतः सिक्तं प्रजायते यऽएवमेतद्वेदामुतो वै दिवो वर्षतीहौषधयो वनस्पतयः प्रजायन्ते पुरुषाद्वै तस्कन्दति पशुभ्यस्ततऽइदꣳ सर्वं प्रजायते तद्विद्याद्भूयसी मे प्रजातिरभूद्बहुः प्रजया पशुभिर्भविष्यामि श्रेयान्भविष्यामीतिः ॥ ७ ॥

अथ यत्रावभिन्नꣳ स्यात् तदुदस्थालीं वैवोदकमण्डलुं वा निनयेद्यद्वै यवस्य रिष्टं यदशान्तमापो वै तस्य सर्वस्य शान्तिरद्भिरेवैनत्तच्छान्त्या शमयति भूर्भुवः स्वरित्येताभिर्व्याहृतिभिरेता वै व्याहृतयः सर्वप्रायश्चित्तीस्तदनेन सर्वेण प्रायश्चित्तिं कुरुते तानि कपालानि संचित्य यत्र भस्मोद्धृतꣳ स्यात्तन्निवपेदेतदेव तत्र कर्म ॥ ८ ॥

तदाहुः । यस्याग्निहोत्री दोह्यमानोपविशेत्किं तत्र कर्म का प्रायश्चित्तिरिति ताꣳ हैके यजुषोत्थापयन्त्युदस्थाद्देव्यदितिरितीयं वाऽअदितिरिमामेवास्माऽएतदुत्थापयामऽइति वदन्तऽआयुर्यज्ञपतावधादित्यायुरेवारिमरतद्दध्मऽइति वदन्तऽइन्द्राय कृण्वतो भागमितीन्द्रियमेवास्मिंस्तद्दध्मऽइति वदन्तो मित्राय वरुणाय चेति प्राणोदानौ वै मित्रावरुणौ प्राणोदानावेवास्मिंस्तद्दध्मऽइति वदन्तस्तां तस्यामा-

है । यह जो इस योनि में वीर्य स्थापित होता है, जो इस रहस्य को समझता है, उसका वीर्य सिंच कर सन्तान-उत्पन्न होती है । द्यौ से पानी बरसता है, ओषधियां औरवनस्पतियां उत्पन्न होती हैं । पुरुष और पशुओं से वीर्य निकलता है उससे इस सब की उत्पत्ति होती है । उसको जानना चाहिये कि मेरे लिये बहुत उत्पत्ति हो गई । मेरी प्रजा बहुत होगी, पशु बहुत होंगे और मेरा कल्याण होगा ॥७॥

जब बर्तन टूट जाय तो जल के पात्र या कमण्डलु को लेकर जो कुछ यज्ञ का विघ्न या अशान्ति है उस सब की शान्ति जलों से होती है । इस शान्ति से वह उसको शांत करता है "भुर्भुवः स्वः" इन तीन व्याहृतियों से । ये व्याहृतियाँ सब चीज़ों की प्रायश्चित्त हैं । इन सब से प्रायश्चित्त करता है । उन कपालों (पात्र के टूटे अंशों) को लेकर जहां भस्म जमा हो वहीं डाल देवो यही कर्म है ॥८॥

इस पर प्रश्न है कि दूहते समय यदि अग्निहोत्री गाय बैठ जाय तो क्या कर्म, क्या प्रायश्चित्त ? कुछ लोग इस यजु मन्त्र को पढ़ कर उठाते हैं :—

"उदस्थाद् देव्यदितिः" (देवी अदिति उठ खड़ी हुई) अदिति यह पृथ्वी है । उनका तात्पर्य है कि हम इसी पृथ्वी को उठाते हैं ।

आयुर्यज्ञ पताव धात् (इसने यज्ञ पति में जीवन स्थापित किया) । यह उनका तात्पर्य है कि हमने यज्ञपति को जीवन दिया ।

"इन्द्राय कृण्वतो भागम्" (इन्द्र को भाग देते हुये) अर्थात् उसमें हम इन्द्रिय या इन्द्र की शक्ति को देते हैं ।

"मित्राय वरुणाय च" (मित्र और वरुण के लिये) मित्रावरुण प्राण और उदान है । अर्थात् उस यज्ञ पति में प्राण और उदान स्थापित करते हैं । फिर उस गाय को ऐसे ब्राह्मण को दे देवे जो फिर आने वाला न हो (?) वे कहते हैं कि यह गाय यजमान की

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हुत्यां ब्राह्मणाय दद्याद्यमनभ्यागमिष्यन्मन्येतार्ति वाऽएषा पाप्मानं यजमानस्य प्रतिदृश्योपाविक्षदार्तिमेवास्मिंस्तत्पाप्मानं प्रतिमुञ्चामऽइति वदन्तः ॥ ९ ॥

तदुहोवाच याज्ञवल्क्यः । अश्रद्दधानेभ्यो हैभ्यो गौरपक्रामत्यात्यै वाऽआहुतिं विध्यन्तीत्थमेव कुर्य्याद्दण्डेनैवैनां विधिष्योत्थापयेदिति तद्यथैवादो धावयतोऽश्वो वाऽश्वतरो वा गदायेत बलीवर्दो वायुक्तस्तेन दण्डप्रजितेन तोत्त्रप्रजितेन यमध्वानꣳ समीप्सति तꣳ समश्नुतऽएवमेवैतया दण्डप्रजितया तोत्त्रप्रजितया यꣳ स्वर्गं लोकꣳ समीप्सति तꣳ समश्नुते ॥ १० ॥

अथ होवाचारुणिः । द्यौर्वाऽएतस्याग्निहोत्रस्याग्निहोत्र्ययमेव वत्सो योऽयं पवतऽइयमेवाग्निहोत्रस्थाली न वाऽएवं विदुषोऽग्निहोत्री नश्यति क्व ह्यसौ नश्येन्नैवं विदुषोऽग्निहोत्री वत्सो नश्यति क्व ह्येष नश्येन्नैवं विदुषोऽग्निहोत्रस्थाली भिद्यते क्व हीयं भिद्येत श्रियो वै पर्जन्यो वर्षति तद्विद्याच्छ्रेमाणं मे महिमानमधारयमाणोपाविक्षच्छ्रेयान्भविष्यामीति तामात्मन्येव कुर्वीतात्मन्येव तच्छ्रियं धत्तऽइति ह स्माहारुणिरेतदेव तत्र कर्म ॥ ११ ॥

तदाहुः । यस्याग्निहोत्री दोह्यमाना वाश्येत किं तत्र कर्म का प्रायश्चित्तिरिति स्तम्बमाच्छिद्य ग्रासयेदेतदेव तत्र कर्म ॥ १२ ॥ब्राह्मणम् ॥ ३ ॥ [४. १.] ॥

विपत्ति या अनिष्ट को देख कर ही बैठ गई । हम इस अनिष्ट को इस ब्राह्मण को दिये देते हैं ॥९॥

इस पर याज्ञवल्क्य का कहना है कि "गाय तो उनके पास से ऐसी चली गई जैसे अश्रद्धालुओं के पास से । आहुति तो बिगड़ गई । इसलिये ऐसा करे :—उसे डंडे से धक्का देकर उठा देवे । जैसे कोई घोड़े को, या खच्चर को या जोते हुये बैल को जो थक गया हो डंडे से उठा कर अपना मार्ग पूरा कर लेता है और जहाँ पहुँचना होता है पहुँच जाता है, उसी प्रकार यह गाय थक कर बैठ गई । इस डंडे से उठा कर वह स्वर्ग लोक को पहुंच जाता है जहां कि पहुँचना है ॥१०॥

आरुणि ने कहा था, "कि इस अग्निहोत्र की अग्निहोत्री गाय द्यौ लोक है । यह जो बहता है अर्थात् वायु वह उसका बछड़ा है। यह पृथ्वी अग्निहोत्र का पात्र है । इस रहस्य को जानने वाले की अग्निहोत्री गाय तो नष्ट होती ही नहीं । क्योंकि द्यौ लोक कैसे नष्ट हो सकेगा ? न इस रहस्य को जानने वाले का बछड़ा नष्ट होता है क्योंकि यह कैसे नष्ट होगा । न इस रहस्य को समझने वाले का अग्निहोत्र पात्र टूटता है । यह पृथ्वी कैसे टूट सकती है । बादल से श्री बरसती है । इसलिये उसे सोचना चाहिये कि मेरी महिमा को सहार सकने में असमर्थ होकर यह बैठ गई । मैं अधिक महिमा वाला हो जाऊंगा।" उस गाय को अपने लिये रख लेवे । इस प्रकार अपने लिये श्री को रक्खेगा । यह था आरुणि का कथन । यही कर्म है ॥११॥

पूछते हैं कि यदि किसी की अग्निहोत्री गाय दूहते समय रंभा जाय तो क्या कर्म है क्या प्रायश्चित्त ? घास का एक मुट्ठा लेकर खिलादे । यही कर्म है ॥१२॥

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अध्याय ४--ब्राह्मण २

तदाहुः । यस्याग्निहोत्री लोहितं दुहीत किं तत्र कर्म का प्रायश्चित्तिरिति व्युत्क्रामतेत्युक्त्वा मेक्षणं कृत्वाऽन्वाहार्यपचनं परिश्रयितवै ब्रूयात्तस्मिन्नेनच्छ्रपयित्वा तस्मिंस्तूष्णीं जुहुयादनिरुक्तो वै प्रजापतिः प्राजापत्यमग्निहोत्रꣳ सर्वं वाऽअनिरुक्तं तदनेन सर्वेण प्रायश्चित्तिं कुरुते तां तस्यामाहुत्यां ब्राह्मणाय दद्याद्यमनभ्यागमिष्यन्मन्येतार्ति वाऽएषा पाप्मानं यजमानस्य प्रतिदृश्य दुहे या लोहितं दुहेऽआर्तिमेवास्मिंस्तत्पाप्मानं प्रति मुञ्चत्यथ यदन्यद्विन्देत्तेन जुहुयादनार्त्तेनैव तदार्त्तं यज्ञस्य निष्करोत्येतदेव तत्र कर्म ॥ १ ॥

तदाहुः । यस्याग्निहोत्रं दोह्यमानममेध्यमापद्येत किं तत्र कर्म का प्रायश्चित्तिरिति तद्धैके होतव्यं मन्यन्ते प्रयतमेतन्नै तस्या होमोऽवकल्पते न वै देवाः कस्माच्चन बीभत्सन्ते बीभत्सन्ताꣳऽइ तु देवाऽइत्थमेव कुर्याद्गार्पत्यादुष्णं भस्म

प्रश्न होता है कि यदि यजमान की अग्निहोत्री गाय दूध के स्थान में रुधिर दे तो क्या कर्म है ? क्या प्रायश्चित्त ? पहले कहे 'हट जाओ" । फिर अन्वाहार्यपचन को घेरने के लिये आज्ञा दे । और मेक्षण या टालने के लिये चमचा बनवावे और अन्वाहार्यपचन में वह खून पका कर उसमें चुपके से आहुति दे देवे । अनिरुक्त आहुति । प्रजापति अनिरुक्त है । अग्निहोत्र प्रजापति का है । 'सब' भी अनिरुक्त है । इसलिये इस सब के द्वारा प्रायश्चित्त करता है । आहुति देकर उस गाय को उस ब्राह्मण को दान करदे जो वहाँ फिर आने वाला न हो । क्योंकि गाय जो खून देती है वह यजमान की विपत्ति या अनिष्ट का भविष्य ज्ञान करके देती है । इस प्रकार वह यजमान की विपत्ति या अनिष्ट को उस ब्राह्मण को दे देता है । अब और दूध मिल जाय उससे आहुति देवे । इस प्रकार अनार्त्त (पूर्ण) के द्वारा यज्ञ के आर्त्त (अपूर्ण) को दूर करता है । इस सम्बन्ध में यही कर्म है ॥१॥

कहते हैं कि यदि किसी का दूध दूहने में अपवित्र हो जाय तो क्या कर्म है ? क्या प्रायश्चित्त ? कुछ कहते हैं कि आहुति दे देवे, क्योंकि आहुति तो तैयार ही है । तैयार आहुति न दी जाय तो ठीक नहीं । देवता किसी चीज़ से घृणा तो करते ही नहीं । परन्तु यह बात नहीं है देवता घृणा करते हैं । इसलिये ऐसा करना चाहिये कि गार्हपत्य से गरम राख ले और उस गरम राख पर उस दूध को डाल दे । अब उस पर आपः

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निरुह्य तस्मिन्नेनदुष्णे भस्मस्तूष्णीं निनयेदद्भिरुपनिनयत्यद्भिरेनदाप्नोत्यथ यदन्यद्विन्देत्तेन जुहुयादेतदेव तत्र कर्म ॥ २ ॥

तदाहुः । यस्याग्निहोत्रं दोहितममेध्यमापद्येत किं तत्र कर्म का प्रायश्चित्तिरिति यऽएवैतेऽङ्गारा निरूढा येष्वधिश्रयिष्यन्भवति तान्प्रत्युह्य तस्मिन्नेनदुष्णे भस्म स्तूष्णीं निनयेदद्भिरुपनिनयत्यद्भिरेनदाप्नोत्यथ यदन्य० ॥ ३ ॥

तदाहुः । यस्याग्निहोत्रमधिश्रितममेध्यमापद्येत किं तत्र कर्म का प्रायश्चित्तिरिति यऽएवैतेऽङ्गारा निरूढा येष्वधिश्रितं भवति तेष्वेनत्तूष्णीं जुहुयात्तद्धुतमहुतं यदहैनत्तेषु जुहोति तेन हुतं यद्वेनांस्तेनैवानुगमयति तेनाहुतमद्भिरुपनिनयत्यद्भिरेनदाप्नोत्यथ यदन्य० ॥४॥

तदाहुः । यदधिश्रितेऽग्निहोत्रे यजमानो म्रियेत किं तत्र कर्म का प्रायश्चितिरिति तदेवैनदभिपर्याधाय विष्यन्दयेदथो खल्वाहुरेतावती सर्वस्य हविर्यज्ञस्य प्रायश्चित्तिरित्येतदेव तत्र कर्म ॥ ५ ॥

तदाहुः । यस्याग्निहोत्रꣳ स्रुच्युन्नीतꣳ स्कन्देत्किं तत्र कर्म का प्रायश्चित्तिरिति स्कन्नप्रायश्चित्तेनाभिमृश्यादद्भिरुपनिनीय परिशिष्टेन जुहुयाद्यद्यु नीची

(पानी) छोड़े । आपः (पानी) के द्वारा वह उस यज्ञ की आप्ति (प्राप्ति) करता है । और दूध मिले उसकी आहुति देवे । यही कर्म है ॥२॥

इस पर प्रश्न करते हैं कि जिसका अग्निहोत्र के लिये दूहा गया दूध अपवित्र हो ? जाय उसके लिये क्या कर्म है और क्या प्रायश्चित्त ? वे अंगारे जिर पर दूध पकाया जाने वाला था और जो अग्नि से निकाले गये थे उनको ले आवे और उस गरम राख पर दूध डाल दे । उस पर पानी छोड़ दे । इस प्रकार पानी के द्वारा यज्ञ का दोष दूर हो जाता है । अब जो और दूध मिले उसकी आहुति देवे । यही कर्म है ॥३॥

प्रश्न होता है कि जिसका दूध पकाते समय अपवित्र हो जाय उसका क्या कर्म है क्या प्रायश्चित्त ? जिन अंगारों पर वह दूध पक रहा है उन पर उपको चुपके से छोड़ देवे । यह हुत भी है और आहुत भी । अर्थात् इसकी आहुति में गिनती है भी और नहीं भी । उन अंगारों पर डाल दिया इसलिये आहुति हो गई । इसको अंगारों के साथ बुझा दिया इसलिये आहुति नहीं हुई । इस पर जल छोड़ दे । जल से यज्ञ का दोष दूर हो जाता है । और दूध मिल जाय उसकी आहुति देवे ॥४॥

यदि अग्नि होत्र दूध को आग पर रखने पर यजमान मर जाय तो क्या कर्म है ? क्या प्रायश्चित्त ? इनको चारों ओर से घेर कर फैंक दे । कहते हैं कि यह सब हविर्यज्ञ का प्रायश्चित्त है । यही इसका कर्म है ॥५॥

प्रश्न होता है कि यदि किसी का अग्नि होत्र का दूध स्रुच में उंडेलने के पश्चात् गिर जाय तो क्या कर्म है ? क्या प्रायश्चित्त ? गिर जाने के लिये जो प्रायश्चित्त का मन्त्र है उसको पढ़ कर उसे छुये । फिर उस पर पानी डाल दे । जो दूध बचा हो उसकी आहुति दे देवे । यदि स्रुच उलट जाय या टूट जाय तो गिरने के लिये जो प्रायश्चित्त मन्त्र है, उसको

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स्रूक्स्याघदि वा भिद्येत स्कन्नप्रायश्चितेनैवाभिमृश्यादभिरुपनिनीय यत्स्थाल्यां परिशिष्टꣳस्यात्तेन जुहुयात् ॥ ६ ॥

तद्धैके प्रतिपरेत्य । यत्स्थाल्यां परिशिष्टं भवति तेन जुह्वति तदु तथा न कुर्यात्स्वर्ग्यं वाऽएवाग्निहोत्रं यो हैनं तत्र ब्रूयात्प्रति न्वाऽअयꣳस्वर्गाल्लोकादवारुक्षन्नास्येदꣳ स्वर्ग्यमिव भविष्यतीतीश्वरो ह तथैव स्यात् ॥ ७ ॥

इत्थमेव कुर्यात् । तदेवोपविशेद्यत्स्थाल्यां परिशिष्टꣳ स्यात्तदस्माऽउन्नीयाहरेयुस्तद्धैकऽउपवल्हन्ते हुनोच्छिष्टं वाऽएतद्यातयाम वाऽएतन्नैतस्य होतव्यमिति तदु तन्नाद्रियेत यदा वाऽएतदयातयामार्थेनद्धविरातञ्चनं कुर्वते तस्माद्यत्स्थाल्यां परिशिष्टꣳ स्यात्तदस्माऽउन्नीयाहरेयुर्यद्यु तत्र न स्याद्यदन्यद्विन्देत्तदग्नावधिश्रित्यावज्योत्यापः प्रत्यानीयोद्वास्य तददो हैवोन्नेष्यामीत्युक्तं भवत्यथात्र यथोन्नीतमेवास्माऽउन्नीयाहरेयुस्तेन कामं जुहुयादेतदेव तत्र कर्म ॥ ८ ॥

तदाहुः । यस्याग्निहोत्रꣳ स्रुच्युन्नीतममेध्यमापद्येत किं तत्र कर्म का प्रायश्चित्तिरिति तद्धैके होतव्यं मन्यन्ते प्रयतमेतन्नैतस्या होमोऽवकल्पते न वै देवाः कस्माच्चन बीभत्सन्तऽइति तद्धैकऽउत्सिच्य छर्दयन्ति तदु तथा न कुर्याद्यो हैनं तत्र ब्रूयात्परासिञ्चत न्वाऽअयमग्निहोत्रं क्षिप्रेऽयं यजमानः परासेक्ष्यतऽइतीश्वरो

पढ़ कर उसे छुये और उस पर पानी डाल दे। और जो दूध बर्तन में बच रहा हो उसकी आहुति देवे ॥६॥

कुछ लोग गार्हपत्य में लौट कर बर्तन के बचे दूध से आहुति देते हैं। परन्तु ऐसा न करे। यह अग्निहोत्र स्वर्ग को ले जाने वाला है। यदि कोई कहने लगे कि "यह तो स्वर्ग से लौट आया और यह आहुति स्वर्ग को ले जाने वाली न होगी" तो ऐसा ही हो जायगा ॥७॥

ऐसा करना चाहिये। वहीं बैठ जाय, और पात्र में जो दूध बचा हो उसे स्रुच में डाल देवे। कुछ लोग इसको आक्षेप करके घबड़ा देते हैं "यह तो उच्छिष्ट है। यह निस्सार हो गया। इसकी आहुति न होनी चाहिये।" परन्तु इसका विचार न करे। जब निस्सार न था तभी तो आहुति के लिये गाढ़ा किया जा रहा था। इसलिये बर्तन में जो बच रहे उसे ले आना चाहिये और यदि न रहे तो और दूध ले आवे और उसे आग पर पकाने रख दें। जब उस पर प्रकाश डाले, पानी डाले और आग पर से हटा ले। पहले कृत्य में तो अध्वर्यु कहता है कि "मैं दूध निकालता हूँ"। परन्तु यहां तो जैसे निकाला करते हैं वैसे ही निकाले। और उसकी आहुति दे देवे। यही कर्म है ॥८॥

पूछते हैं कि यदि स्रुच में दूध निकालने के पश्चात् अपवित्र हो जाय तो क्या कर्म है और क्या प्रायश्चित्त ? कुछ की राय है कि आहुति दे देवे। क्योंकि आहुति तैयार है। यदि आहुति तैयार हो और न दी जाय तो ठीक नहीं। देवता किसी चीज़ से घृणा नहीं करते। कुछ उसको तक ऊपर भर लेते हैं और फैल जाने देते हैं। परन्तु ऐसा न करना चाहिये। कोई यदि कहने लगे कि "इसने अग्निहोत्र को फैल जाने दिया। यह यजमान को

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ह तथैव स्यादित्थमेव कुर्य्यादाहवनीये समिधमभ्याधायाहवनीयादेवोष्णं भस्म निरुह्य तस्मिन्नेनदुष्णे भस्मंस्तूष्णीं निनयेदद्भिरुपनिनयत्यद्भिरेनदाप्नोत्यथ यदन्यद्विन्देत्तेन जुहुंयादेतदेव तत्र कर्म ॥ ९ ॥

तदाहुः । यस्याग्निहोत्रꣳ स्रुच्युन्नीतमुपरिष्टादववर्षेत्किं तत्र कर्म का प्रायश्चित्तिरिति तद्विद्यादुपरिष्टान्मा शुक्रमागन्नुप मां देवाः प्राभूवञ्छ्रेयान्भविष्यामीति तेन कामं जुहुयादेतदेव तत्र कर्म ॥ १० ॥

ब्राह्मणम् ॥ ४ ॥ [४. २.] ॥

भी फैल जाने देगा तो ऐसा ही हो जायगा । ऐसा करना चाहिये कि आहवनीय में समिधायें रक्खे और आहवनीय से कुछ गरम राख को लेकर उस गरम राख पर चुपके से उसको उंडेल दे । तब वह उस पर जल डालता है और जल द्वारा यज्ञ का दोष दूर करता है । और दूध मिले उससे आहुति देवे । यही कर्म है ॥९॥

पूछते हैं कि यदि चमचे में दूध निकाल लेने के पश्चात् उस पर पानी बरस जाय तो क्या कर्म है और क्या प्रायश्चित्त ? तो समझना चाहिये कि ऊपर से मुझ पर शुक्र (प्रकाश) की वर्षा हो गई । देवों ने मेरी सहायता की । मैं यशस्वी हो जाऊंगा", उससे आहुति दे ही देनी चाहिये । यही कर्म है ॥१०॥

—:०:—

गार्हपत्याद्यनुगमने प्रायश्चित्तम्

अध्याय ४—ब्राह्मण ३

तदाहुः । यत्पूर्वस्यामाहुत्याꣳ हुतायामथाग्निरनुगच्छेत्किं तत्र कर्म का प्रायश्चित्तिरिति यं प्रतिवेशꣳ शकल विन्देत्तमभ्यस्याभिजुहुयाद्दारौ दारावग्निरिति वदन्दारौ दारौ ह्येवाग्निर्यद्युऽअस्य हृदयं व्येव लिखेद्धिरण्यमभिजुहुयादग्नेर्वाऽएतद्रेतो यद्धिरण्यं यऽउ वै पुत्रः स पिता यः पिता स पुत्रस्तस्माद्धिरण्यमभिजुहुयादेतदेव तत्र कर्म ॥ १ ॥

पूछते है कि यदि पहली आहुति देने पर ही अग्नि बुझ जाय तो क्या कर्म है ? क्या प्रायश्चित्त ? जो कोई लकड़ी निकट में मिले उसे कुण्ड में डाल कर आहुति देवे यह कह कर कि "हर लकड़ी में अग्नि है" क्योंकि हर लकड़ी में अग्नि है । परन्तु यदि उसका हृदय उथल-पुथल करे तो सोने के टुकड़े पर आहुति देवे, क्योंकि सोना अग्नि का पुत्र है । पुत्र पिता है और पिता पुत्र है । इसलिये सोने पर आहुति देवे । यही कर्म है ॥१॥

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तदाहुः। यस्याहवनीयऽउद्धृतः पुराऽग्निहोत्रादनुगच्छेत्किं तत्र कर्म का प्रायश्चित्तिरिति गार्हपत्यादेवैनं प्राञ्चमुद्धृत्योपसमाधायाग्निहोत्र जुहुयात्स यद्यपि शतमेव कृत्वः पुनः—पुनरुद्धृतोऽनुगच्छेद्गार्हपत्यादेवैनं प्राञ्चमुद्धृत्योपसमाधायाग्निहोत्रं जुहुयादेतदेव तत्र कर्म ॥ २ ॥

तदाहुः। यस्य गार्हपत्योऽनुगच्छेत्किं तत्र कर्म का प्रायश्चित्तिरिति तꣳ हैकऽउल्मुकादेव निर्मन्थन्ति यतो वै पुरुषस्यान्ततो नश्यति ततो वै स तस्य प्रायश्चित्तिमिच्छतऽइति वदन्तस्तदु तथा न कुर्यादुल्मुकꣳ ह वै वादाय चरेयुल्मुकस्य वाऽवव्रश्चमित्थमेव कुर्यादुल्मुकादङ्गारमादाय तमरण्योरभिविमथ्नीयादुप ह तं काममाप्नोति यऽउल्मुकमथ्यऽउपो तं योऽरण्योरेतदेव तत्र कर्म ॥ ३ ॥

तदाहुः। यस्याग्नावग्निमभ्युद्धरेयुः किं तत्र कर्म का प्रायश्चित्तिरितीश्वरौ वाऽएतौ सम्पाद्याशान्तो यजमानस्य प्रजां च पशूंश्च निर्दहतस्तदभिमन्त्रयेत समितꣳ संकल्पेथाꣳ सम्प्रियौ रोचिष्णू सुमनस्यमानौ। इषमूर्जमभिसंवसानौ ॥ सं

और पूछते हैं कि यदि गार्हपत्य से लाने पर अग्निहोत्र से पहले आहवनीय बुझ जाय तो क्या कर्म करे ? क्या प्रायश्चित्त ? गार्हपत्य से फिर लाकर आहवनीय में रक्खे और अग्निहोत्र का आरंभ करे। यदि वहाँ से लाने पर सौ बार भी बुझ जाय तो भी दुबारा गार्हपत्य से लाकर आहवनीय में रख कर अग्निहोत्र करना चाहिये। यही कर्म है ॥२॥

प्रश्न होता है कि जिसकी गार्हपत्य अग्नि बुझ जाय उसके लिये क्या कर्म है ? क्या प्रायश्चित्त ? कुछ तो उल्मुक (लकड़ी) से ही मथते हैं। कहते हैं कि जिससे पुरुष का शरीर अन्त में जलाया जाता है उसी से इसका प्रायश्चित्त होना चाहिये। परन्तु ऐसा न करे। या तो उल्मुक ही ले आवे या उसका टुकड़ा। ऐसा करे। उल्मुक से एक अंगारा लेकर उसको अरणी और उत्तरारणी पर मन्थन करे। इससे उसको दोनों फल मिल जाते हैं वह जो उल्मुक के मथने से होता है और वह जो अरणी और उत्तरारणी के मंथन से। यही कर्म है ॥३॥

और प्रश्न करते हैं कि यदि किसी के लिये (गार्हपत्य से) अग्नि लेवें और उसे जलती हुई आहवनीय में रख दें तो क्या कर्म, क्या प्रायश्चित्त ? यदि ये दो अग्नियाँ मिलकर शांत न होंगी तो यजमान की सन्तान या पशुओं को जला देंगी। इसलिये इन यजुओं का पाठ करे : —

समितं संकल्पेथाꣳ संप्रियौ रोचिष्णू सुमनस्यमानौ। इषमूर्जमभि संवसानौ।
सं वां मनाꣳसि सं व्रता समु चित्तान्याकरम्।
अग्ने पुरीष्याधिपा भव त्वं न इषमूर्जं यजमानाय धेहि ॥

(यजु० १२।५७,५८)

"दोनों प्रिय, प्रकाशस्वरूप, अच्छे मनवाले, अन्न और रस के लिये साथ रहने वाले तुम दोनों मिल जाओ और साथ-साथ चलो"। मैंने तुम दोनों के मनों को, व्रतों को और

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वां मनाꣳसि सं व्रता समु चित्तान्याकरम् अग्ने पुरीष्याधिपा भव त्वं नऽइषमूर्जं यजमानाय धेहोति शान्तिमेवाभ्यामेतद्ददति यजमानस्य प्रजायै पशूनामहिꣳसायै ॥ ४ ॥

यद्युऽअस्य हृदयं व्येव लिखेत् । अग्नयेऽग्निमतेऽष्टाकपालं पुरोडाशं निर्वपेत्तस्यावृत्सप्तदश सामिधेनीरनुब्रूयाद्वार्त्रघ्नावाज्यभागौ विराजौ संयाज्येऽअग्नैते याज्यानुवाक्येऽअग्निनाऽग्निः समिध्यते कविर्गृहपतिर्युवा । हव्यवाड्जुह्वास्यऽइत्यथ याज्या त्वꣳ ह्यग्नेऽअग्निना विप्रो विप्रेण सन्त्सता । सखा सख्या समिध्यसेऽइति शान्तिमेवाभ्यामेतद्ददति यजमानस्य प्रजायै पशूनामहिꣳसायाऽएतदेव तत्र कर्म ॥ ५ ॥

तदाहुः । यस्याहवनीयेऽननुगते गार्हपत्योऽनुगच्छेत्किं तत्र कर्म का प्रायश्चित्तिरिति तꣳ हैके ततऽएव प्राञ्चमुद्धरन्ति प्राणा वाऽअग्नयः प्राणानेवास्माऽएतद्धरामऽइति वदन्तस्तदु तथा न कुर्याद्यो हैनं तत्र ब्रूयात्प्राचो न्वा-

चित्तों को संयुक्त किया है । हे पुरीष्य अग्नि । अधिपति हो । तू हमारे यजमान को अन्न और रस दे" ।

इस प्रकार वह उन पर यजमान की प्रजा और पशुओं की रक्षा के लिये शान्ति स्थापित करता है ॥४॥

यदि उसका हृदय न माने तो 'अग्नि अग्निमत्' के लिये आठ कपालों का एक पुरोडाश तैयार करे । इसकी विधि यह है :—१७ सामिधेनियों को पढ़े । दो आज्यभाग तो वृत्र के मारने के लिये हैं । दो विराट् संयाज हैं । याज्य और अनुवाक्य ये हैं :—

अग्निनाग्निः समिध्यते कविर्गृहपतिर्युवा । हव्यवाड् जुह्वास्यः ॥

(ऋ० १।१२।६)

"अग्नि द्वारा अग्नि प्रज्वलित होती है कवि, गृहपति, युवा, हव्य का ले जाने वाला, जिसके मुंह में आहुति डाली जाती है" ।

याज्य यह है :—

त्वꣳ ह्यग्नेऽअग्निना विप्रो विप्रेण सन्त्सता सखा सख्या समिध्यसे ।

(ऋ० ८।४३।१४)

"हे अग्नि तू अग्नि से अर्थात् विप्र विप्र से, सखा-सखा से, प्रज्वलित हुआ है" इस प्रकार वह इनकी ओर से यजमान की प्रजा और पशुओं की रक्षा के लिये शांति स्थापित करता है । इस सम्बन्ध में यही कर्म है ॥५॥

प्रश्न करते हैं कि यदि किसी की आहवनीय न बुझे परन्तु गार्हपत्य बुझ जाय तो क्या कर्म, क्या प्रायश्चित्त ? कुछ तो आहवनीय को ही गार्हपत्य मानकर उस में से अग्नि लेकर अलग आहवनीय बना लेते हैं । क्योंकि वे कहते है कि अग्नियां प्राण हैं । हम उसके लिये प्राण ही तो उद्धृत करते हैं । ऐसा न करे । यदि कोई कहने लगे कि 'इसने तो

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ऽअयं यजमानस्य प्राणान्प्रारौत्सीन्मरिष्यत्ययं यजमानऽइतीश्वरो ह तथैव स्यात् ॥ ६ ॥

अथ हैके प्रत्यञ्चमाहरन्ति । प्राणोदानाविमाविति वदन्तस्तदु तथा न कुर्यात्स्वर्ग्यं वाऽएतद्यग्निहोत्रं यो हैनं तत्र ब्रूयात्प्रति ष्वाऽअयꣳ स्वर्गाल्लोकादवारुक्षन्नास्यदꣳ स्वर्ग्यमिव भविष्यतीतीश्वरो ह तथैव स्यात् ॥ ७ ॥

अथ हैकेऽन्यं गार्हपत्यं मन्थन्ति । तदु तथा न कुर्याद्यो हैनं तत्र ब्रूयादग्नेर्वाऽअयमधि द्विषन्तं भ्रातृव्यमजीजनत क्षिप्रꣳस्य द्विषन्भ्रातृव्यो जनिष्यते प्रियतमꣳ रोत्स्यतीतीश्वरो ह तथैव स्यात् ॥ ८ ॥

अथ हैकेऽनुगमय्यान्यं मन्थन्ति । तस्याशां नेयादपि यत्परिशिष्टमभूत्तदजीजनत नास्य दायादश्च न परिशेक्ष्यतऽइतीश्वरो ह तथैव स्यात् ॥ ९ ॥

इत्थमेव कुर्यात् । अरण्योरग्नी समारोह्योदङ्ङुदवसाय निर्मथ्य जुह्वद्धसेत्तथा ह न कां चन परिचक्षां करोति नवावसानऽउऽअस्याभितो रात्रꣳ हुतं भवति ॥ १० ॥

ब्राह्मणम् ॥ ५ ॥ ४. ३. ॥

बढ़ते हुये प्राणों को रोक दिया । यजमान मर जायगा' तो अवश्य ऐसा ही हो जायगा ॥६॥

कुछ लोग आहवनीय से गार्हपत्य को लौटा लाते हैं । उनका कथन है कि ये दोनों प्राण और उदान हैं । परन्तु ऐसा न करे । यह अग्नि होत्र स्वर्ग के लिये है । यदि कोई कहने लगे कि यह अग्नि तो स्वर्ग लोक से लौट आई, यह स्वर्ग के लिये न होगी, तो ऐसा ही हो जायगा ॥७॥

कोई दूसरी गार्हपत्य अग्नि का मंथन करते हैं, परन्तु ऐसा न करे । यदि कोई उससे कहने लगे कि "इसने तो अग्नि से एक द्वेषी शत्रु उत्पन्न कर दिया तो तुरन्त ही उससे द्वेषी शत्रु उत्पन्न हो जायगा और उसे अपने किसी प्यारे के लिये रोना पड़ेगा" तो वैसा ही हो जायगा ॥८॥

कुछ लोग आहवनीय को बुझाकर अन्य गार्हपत्य को मथते हैं । इस की आशा भी न करनी चाहिये । क्योंकि यदि कोई कहने लगे कि इसने तो बची बचाई भी बुझा दी तो उसका कोई दायाद (वारिस) भी न रहेगा" तो ऐसा हो जायगा ॥९॥

ऐसा करे । दो अरणियों पर दो अग्नियों को लेकर उत्तर की ओर जावे और अग्नि मंथन करके वहीं आहुतियाँ देता हुआ ठहरे । इस प्रकार किसी को दोष भी न लगेगा और रात में उसके नये स्थान में आहुति भी लगी हुई समझी जायगी ॥१०॥

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अध्याय ४—ब्राह्मण ४

अथ प्रातर्भस्मान्युद्धृत्य । गोमयेनालिप्यारण्योरेवाग्नी समारोह्य प्रत्यवस्यति मथित्वा गार्हपत्यमुद्धृत्याहवनीयमाहृत्यान्वाहार्यपचनमग्नये पथिकृतेऽष्टाकपालं पुरोडाशं निर्वपेत्तस्यावृत्ताऽएव सप्तदश सामिधेनीरनुब्रूयाद्वार्त्रघ्नावाज्यभागौ विराजौ संयाज्येऽअथैते याज्याऽनुवाक्ये वेत्था हि वेधोऽअध्वनः पथश्च देवाञ्जसा । अग्ने यज्ञेषु सुक्रतवित्यथ याज्या देवानामपि पन्थामगन्म यच्छक्नवाम तदनुप्रवोढुम् । अग्निर्विद्वान्त्स यजात्सेदु होतासोऽअध्वरान्त्सऽऋतून्कल्पयातीत्यग्निर्वे पथिकृत्पथामपिनेता सऽएवैनं यज्ञपथमपिनयत्येतदेव तत्र कर्म ॥ १ ॥

तदाहुः । यस्याग्नयः सꣳसृज्येरन्किं तत्र कर्म का प्रायश्चित्तिरिति स यदि परस्ताद्दहन्नभीयात्तद्विद्यात्परस्तान्मा शुक्रमागन्नुपमां देवाः प्राभूवञ्छेयान्भविष्यामीति यद्युऽअस्य हृदयं व्येव लिखेदग्नये विविचयेऽष्टाकपालं निर्वपे-

प्रातः काल राख को हटा कर, गोबर से लीप कर, दोनों अरणियों पर अग्नियों को उठा कर लौटता है। फिर गार्हपत्य को मथ कर आहवनीय को उद्धृत करके और आहवनीय पचन को दक्षिणी धिष्ण्या में लाकर अग्निपथिकृत् के लिये आठ कपालों का पुरोडाश तैयार करे। इस विधि से :—सत्रह सामिधेनियों को पढ़े। वृत्र के मारने वाले के लिये दो आज्य भागों को, दो विराट् संयाज। याज्य और अनुवाक ये हैं :—

(अनुवाक)

वेत्था हि वेधोऽअध्वनः पथश्च देवाञ्जसा अग्ने यज्ञेषु सुक्रतो। (ऋ० ६।१६।३)

"हे सुक्रतु अग्नि देव, बुद्धिमान्, तू वेग से यज्ञ के मार्गों को जानता है।"

(याज्य)

आ देवानामपि पन्थामगन्म यच्छक्नवाम तदनु प्रवोढुम्।

अग्निर्विद्वान्त्स यजात्सेदु होता सो अध्वरान्त्स ऋतून्कल्पयाति। (ऋ० १०।२।३)

हम देवों के मार्ग में प्रविष्ट हुये हैं जो हम कर सकते हैं उसको करने के लिये। विद्वान् अग्नि यज्ञ करे। वह होता हो। वह यज्ञों और ऋतुओं को निर्धारित करता है" अग्नि पथिकृत् मार्ग का प्रदर्शक है वह यज्ञ पथ का प्रदर्शन करता है। यही कर्म है ॥१॥

इस पर पूछते हैं कि यदि किसी की अग्नियाँ मिल जावें (टकरा जावें) तो क्या कर्म है ? क्या प्रायश्चित्त ? यदि पीछे से अग्नि जलकर (दूसरी से मिले) तो समझना चाहिये

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त्तस्यावृत्ताऽएव सप्तदश सामिधेनीरनुब्रूयाद्वार्त्रघ्नावाज्यभागौ विराजौ संयाज्येऽ-अथैते याज्यानुवाक्ये वि ते विष्वग्वातजूतासोऽअग्ने भामासः शुचे शुचयश्चरन्ति । तुविम्रक्षासो दिव्या नवग्वा वना वनन्ति धृषता रुजन्तऽइत्यथ याज्या त्वामग्ने मानुषीरीडते विशो होत्राविदं विविचिꣳ रत्नधातमम् । गुहा सन्तꣳ सुभग विश्वदर्शतं तुविष्वणसꣳ सुयजं घृतश्रियमित्यथो ह यो द्विषतो भ्रातृ-व्याद्व्याविवृत्सेत तत्कामऽएतया यजेत वि हैवास्माद्वर्त्ततऽएतदेव तत्र कर्म ॥ २ ॥

यद्द्वयमितो दहन्न भीयात् । तद्विद्यादभि द्विषन्तं भ्रातृव्यं भविष्यामि श्रेया-न्भविष्यामीति यद्युऽअस्य हृदयं व्येव लिखेदग्नये संवर्गायाष्टाकपालं पुरोडाशं नि-र्वपेत्तस्यावृत्ताऽएव सप्त० ऽअथैते याज्यानुवाक्ये परस्याऽअधि संवतोऽवराँ२॥ ऽअभ्यातर । यत्राहमस्मि ताँ२ ॥ऽअवेत्यथ याज्या मा नोऽअस्मिन्महाधने परावर्भा-रभूद्यथा सं वर्गꣳ सꣳ रयिं जयेत्यथो ह यो द्विषतो भ्रातृव्यात्संविवृक्षेत तत्काम-

कि परलोक से प्रकाश उसके पास आया है, देवताओं ने मेरी सहायता की है । मेरा प्रभुत्व बढ़ेगा" । यदि हृदय न माने तो 'अग्नि विविचि' के लिये आठ कपालों का पुरोडाश बनावे । इस विधि से :—सत्रह सामिधेनियों को कहे, दो आज्य भाग वृत्र को मारने वाले के लिये हैं । दो विराट् संयाज्य हैं । ये हैं याज्य और अनुवाक्य ।

अनुवाक्य

वि ते विष्वग्वातजूतासो अग्ने भामासः शुचे शुचयश्चरन्ति । तुविम्रक्षासो दिव्या नवग्वा वनावनन्ति धृषता रुजन्ते । (ऋ० ६।६।३)

हे अग्नि, तेरी प्रकाश युक्त, चमकीली लौ चारों ओर चलती हैं । नौ गुने तेज वाली दिव्य शक्तियां वनों पर आधिपत्य प्राप्त करें और उनको बल पूर्वक जलावें ।

याज्य

त्वामग्ने मानुषीरीडते विशो होत्राविदं विविचिꣳ रत्नधातमम् । गुहा सन्तꣳ सुभग विश्वदर्शतं तुविष्वणसꣳ सुयजं घृतश्रियम् ॥ (ऋ० ५।८।३)

"हे अग्नि तुझ आहुतियों को जानने वाले, विवेक वाले, धनवान, गूढ़, सबको दिखाई देने वाले, बड़े शब्द वाले, अच्छे यज्ञ वाले, घृत रूपी श्री वाले की मनुष्य लोग स्तुति करते हैं" । यदि कोई अपने दुष्ट शत्रु से छुटकारा प्राप्त करना चाहे तो इस कामना से इस यज्ञ को करे । वह अवश्य ही उससे मुक्त हो जायगा । यह कर्म है ॥२॥

यदि जलना इधर से हो तो समझे कि मैं अपने शत्रु को जीत लूंगा और गौरव-शील हो जाऊंगा । यदि उसका हृदय न माने तो "अग्नि संवर्ग" के लिये आठकपाल पुरो-डाश बनावे । इस प्रकार :—सत्रह सामिधेनियों को कहे । दो आज्य भाग वृत्र को मारने वाले के लिये हैं । दो विराट् संयाज्य हैं । आज्य और अनुवाक्य ये हैं ।

अनुवाक्य

परस्याऽअधि संवतोऽवराँ अभ्यातर । यत्राहमस्मि ताँ अव ॥ (ऋ० ८।७५।१४)

"दूर से तू निकट आजा । जहाँ मैं हूं, वहाँ की रक्षा कर" ॥

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ऽएतया यजेत सꣳ हैवास्माद्वृङ्क्तऽएतदेव तत्र कर्म ॥ ३ ॥

तदाहुः । यस्य वैद्युतो दहेत्किं तत्र कर्म का प्रायश्चित्तिरिति तद्विद्यादुपरिष्टान्माशुक्रमागन्नुप मां देवाः प्राभूवञ्छ्रेयान्भविष्यामीति यद्युऽअस्य हृदयं व्येव लिखेदग्नयेऽप्सुमतेऽष्टाकपालं पुरोडाशं निर्वपेत्तस्यावृत्ताऽएव सप्त०ऽअथैते याज्याऽनुवाक्येऽअप्स्वग्ने सधिष्टव सौषधीरनुरुध्यसे । गर्भे सञ्जायसे पुनरित्यथ याज्या गर्भोऽअस्योषधीनां गर्भो वनस्पतीनाम् । गर्भो विश्वस्य भूतस्याग्ने गर्भोऽअपामसीति शान्तिमेवाभ्यामेतद्वदति यजमानस्य प्रजायै पशूनामहिꣳसायाऽएतदेव तत्र कर्म ॥ ४ ॥

तदाहुः । यस्याग्नयोऽमेध्यैरग्निभिः सꣳसृज्येरन्किं तत्र कर्म का प्रायश्चित्तिरित्यग्नये शुचयेऽष्टाकपालं पुरोडाशं निर्वपेत्तस्यावृत्ताऽएव सप्त०ऽअथैते या-

याज्य

मा नो अस्मिन् महाधने परा वर्ग्भारभृद् यथा । संवर्गं सं रयिं जय ॥ (ऋ० ८।७५।१२)

"इस बड़े युद्ध में भारी बोझ उठाने वाले के समान हमको मत छोड़, धनों और सम्पत्ति को जीत" । यदि कोई अपने शत्रु को जीतना चाहे तो इस कामना से यज्ञ करे । वह शत्रु को जीत लेगा । यही कर्म है ॥३॥

प्रश्न होता है "यदि किसी को अग्नि की बिजली गिर कर खराब कर दे तो क्या कर्म है ? क्या प्रायश्चित्त ?" उसको समझना चाहिये कि ऊपर से प्रकाश आया है । देवों ने मेरी सहायता की है । मुझे प्रभुत्व प्राप्त होगा । यदि उसका हृदय न माने तो 'अग्नि अप्सुमत्' के लिये आठ कपालों का पुरोडाश बनावें । इस विधि से :—सत्रह सामिधेनियाँ कहे, दो आज्यभाग वृत्रघ्न के लिये हैं । दो विराट् संयाज्य हैं । याज्य और अनुवाक्य ये हैं :—

अनुवाक्य

अप्स्वग्ने सधिष्टव सौषधीरनुरुध्यसे । गर्भे संजायसे पुनः ।

(ऋ० ८।४३।९, यजु० १२।३६)

'हे अग्नि, जलों में तेरा घर है । तू ओषधियों से लिपटा है । उनके गर्भ में होकर फिर उत्पन्न होता है ।"

याज्य

गर्भो अस्योषधीनां गर्भो वनस्पतीनाम् ।

गर्भो विश्वस्य भूतस्याग्ने गर्भो अपामसि ॥ (यजु० १२।३७)

"तू ओषधियों का गर्भ है, वनस्पतियों का गर्भ है । सब भूतों का गर्भ है । हे अग्नि ! तू जलों का गर्भ है ।' उन दोनों की शान्ति के लिये यजमान की प्रजा तथा पशुओं की रक्षा के लिये ऐसा कहता है । यही कर्म है ॥४॥

एक और प्रश्न करते हैं कि यदि किसी की अग्नियां अपवित्र अग्नियों के संसर्ग में आजावें तो क्या कर्म है ? क्या प्रायश्चित्त ? 'अग्नि शुचि' के लिये आठ कपालों का पुरोडाश

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ज्याऽनुवाक्येऽग्निः शुचिव्रततमः शुचिर्विप्रः शुचिः कविः । शुची रोचतऽआहुतऽइत्यथ याज्योदग्ने शुचयस्तव शुक्रा भ्राजन्तऽईरते तव ज्योतीँष्यर्चयऽइति शान्तिमेवा० ॥ ५ ॥

तदाहुः । यस्याहवनीयमनुद्धृतमादित्योऽभ्यस्तमियात्किं तत्र कर्म का प्रायश्चित्तिरित्येते वै रश्मयो विश्वे देवास्तेऽस्मादपप्रयन्ति तदस्मै व्यृध्यते यस्माद्देवाऽअपप्रयन्ति तामनु व्यृद्धिं यश्च वेद यश्च न ताऽउभावाहतुरनुद्धृतमस्याभ्यस्तमगादिति तत्रेत्थं कुर्याद्धिरण्यँ हिरण्यं दर्भे प्रबध्य पश्चाद्धर्त्तवै ब्रूयात्तदेतस्य रूपं क्रियते यऽएष तपत्यहर्वाऽएष तदन्हो रूपं क्रियते पवित्रं दर्भाः पवयत्येवैनं तदथेध्ममादीप्य प्राञ्चँ हर्तवै ब्रूयाद्ब्राह्मणऽआर्षेयऽ उद्धरेद्ब्राह्मणोः वाऽआर्षेयः सर्वा देवताः सर्वाभिरेवैनं तद्देवताभिः समर्धयति तमुपसमाधाय प्रतिपरेत्य गार्हपत्यऽआज्यमधिश्रित्योद्वास्योत्पूयावेक्ष्य चतुर्गृहीतमाज्यं गृहीत्वा समिधमुपसंगृह्य प्राङुदाद्रवत्यथाहवनीये समिधमभ्याधाय दक्षिणं जान्वा-

बनावे । इस विधि से :—सत्रह सामिधेनियां कहे । दो आज्य भाग वृत्रघ्न के लिये हैं । दो विराट् संयाज्य हैं । याज्य और अनुवाक्य ये हैं :—

अनुवाक्य

अग्निः शुचिव्रततमः शुचिर्विप्रः शुचिः कविः । शुची रोचत आहुतः ।

(ऋ० ८।४४।२१)

"शुद्ध व्रत वाला, शुद्ध बुद्धि वाला, शुद्ध ज्ञान वाला, आहुति वाला अग्नि पवित्र चमकता है" ।

उदग्ने शुचयस्तव शुक्रा भ्राजन्त ईरते । तव ज्योतींष्यर्चयः ॥ (ऋ० ८।४४।१७)

"हे अग्नि तेरी पवित्र ज्वालायें, चमकती हुई उठती हैं । तेरी प्रकाशयुक्त अर्चियां" ।

इस प्रकार दोनों अग्नियों की शान्ति के लिये यजमान की प्रजा तथा पशुओं की रक्षा के लिये ऐसा कहता है, यही कर्म है ॥५॥

एक और प्रश्न है :—यदि जब तक किसी की आहवनीय को उद्धृत नहीं करने पाये तभी सूर्य अस्त हो जाय तो क्या कर्म है ? क्या प्रायश्चित्त ? यह सूर्य की किरणें विश्वेदेव हैं । वे उसके पास से चले जाते हैं । उसका अग्निहोत्र निष्फल हो जाता है । क्योंकि विश्वेदेव उसके पास से चले जाते हैं । उस असफलता के पीछे, चाहे वह जाने या न जाने, वे दोनों आहुतियाँ कहती हैं कि इसके आहवनीय के उद्धत न होने पर भी सूर्य अस्त हो गया । इसके लिये ऐसा करे :—दर्भ में सोने का टुकड़ा बांध कर पीछे ले जावे, यह उसी का रूप है जो तपता है (अर्थात् सूर्य का) चूंकि सूर्य दिन है । इसलिये यह भी दिन का रूप हो जाता है । दर्भ पवित्र करते हैं । इसलिये इससे इसको पवित्र करता है । अब कुछ लकड़ी जला कर आहवनीय पर ले जावे । कोई आर्ष (ऋषि-सन्तान) ब्राह्मण उसे ले जाय । क्योंकि आर्ष ब्राह्मण सब देवताओं का प्रतिनिधि है । इस प्रकार उसको सब देवताओं द्वारा

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च्य जुहोति विश्वेभ्यो देवेभ्यः स्वाहेति स यथा ब्राह्मणमावसथवामिनं क्रुद्ध यन्त-मुक्षंवे हतोपमन्त्रयेतैवमेवैतद्विश्वान्देवानुपमन्त्रयते जानन्ति हैनमुप हैनमावर्त-न्तऽएतदेव तत्र कर्म ॥ ६ ॥

तदाहुः । यस्याहवनीयमनुद्धृतमादित्योऽभ्युदियात्किं तत्र कर्म का प्राय-श्चित्तिरित्येते वै रश्मयो विश्वे देवास्तेऽसदूमाषिवाऽसोऽपप्रयन्ति तदस्मै व्यृध्यते यस्माद्देवाऽअपप्रयन्ति तामनु व्यृद्धिं यश्च वेद यश्च न ताऽउभावाहतुरनुद्धृत-मस्याभ्युदगादिति तत्रेत्थं कुर्याद्रजतꣳ हिरण्यं दर्भे प्रबध्य पुरस्ताद्धर्तवै ब्रूया-त्तच्चन्द्रमसो रूपं क्रियते रात्रिर्वै चन्द्रमास्तद्रात्रे रूपं क्रियते पवित्रं दर्भाः पवयत्येवैनं तदथेध्ममदीप्यान्वञ्चꣳ हर्तवै ब्रूयाद् ब्राह्मणऽार्षेयऽउद्धरेद्ब्रा-ह्मणो वाऽआर्षेयः सर्वा देवताः सर्वाभिरेवैनं तद्देवताभिः समर्धयति तमुपस-माधाय प्रतिपरेत्य गार्हपत्यऽआज्यमधिश्रित्योद्वास्योत्पूयावेक्ष्य यथागृहीतमा-ज्यं गृहीत्वा सभिधमुपसंगृह्य प्राङुदाद्रवत्यथाहवनीये समिधमभ्याधाय दक्षिणं

उस अग्नि का संवर्धन करता है। उसको आहवनीय में रख कर फिर लौट कर गार्हपत्य पर घी रख कर, उस पर तपा कर, उसे प्रकाश में देखकर, उसे उतार कर चार चमचे घी लेकर समिधा को लेकर, जल्दी से आगे बढ़ता है। और आहवनीय अग्नि में समिधा को रख कर, दायां जानु झुका कर आहुति देता है :—

विश्वेभ्यो देवेभ्यः स्वाहा ।

जैसे यदि किसी के घर कोई ब्राह्मण ठहरा हो और कुपित हो जाय तो गृहस्थी उसे बैल-की-इच्छा करने वाली गौ (सन्तान देने योग्य) को दान करके प्रसन्न करके लौटा लेता है। इसी प्रकार यह यजमान भी विश्वेदेवों को लौटाता है। वे इसको स्वीकार करते हैं और लौट आते हैं। यही कर्म है ॥६॥

एक और प्रश्न करते हैं। यदि जब तक किसी की आहवनीय उद्धृत न हो सके तभी सूर्य निकल आवे तो क्या कर्म है ? क्या प्रायश्चित्त ? ये किरणें विश्वेदेव हैं। यहाँ ठहर कर वे उस यजमान से चली जाती हैं। और अग्निहोत्र असफल हो जाता है, क्योंकि विश्वेदेव उसके पास से चले जाते हैं। उस विफलता के पश्चात् दोनों आहुतियाँ, चाहे वह जाने या न जाने, कहती हैं कि इसकी आहवनीय उद्धृत न होने पाई कि सूर्य निकल आया। इसलिये ऐसा करे :—चांदी का टुकड़ा दर्भ से बांधकर आगे को ले जावे। यह चन्द्रमा का रूप है। रात चन्द्रमा है। इस प्रकार रात का रूप बनाते हैं। दर्भ पवित्र करने की चीज़ है। इससे पवित्र करता है। एक लकड़ी को लेकर जलावे और उस चांदी के टुकड़े के पीछे ले जावे। इसको एक आर्ष ब्राह्मण ले जावे। आर्ष ब्राह्मण सब देवताओं का प्रतिनिधि है। इस प्रकार अग्नि को सब देवताओं द्वारा बढ़ाता है। उसको आहवनीय में रखकर गार्हपत्य को लौट कर उस पर घी रख कर, तपा कर, प्रकाश में देख कर, उठा कर, पहले के समान घी भर कर,

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जान्वाच्य जुहोति विश्वेभ्यो देवेभ्यः स्वाहेति सोऽसावेव बन्धुर्न ह वै तत्र का चनार्तिर्न रिष्टिर्भवति यत्रैषा प्रायश्चित्तिः क्रियतऽएदेव तत्र कर्म ॥ ७ ॥

ब्राह्मणम् ॥ ६ ॥ [४. ४.] इति चतुर्थोऽध्यायः समाप्तः [७८] ॥

समिधा लेकर, जल्दी से आगे बढ़ता है और आहवनीय पर लकड़ी रखकर दायां जानु झुका कर आहुति देता है "विश्वेभ्यः देवेभ्यः स्वाहा"। इसका फल बताया जा चुका है। ऐसा करने से न कुछ दोष रहता है न अनिष्ट। यही प्रायश्चित्त है। यही कर्म ॥७॥

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अध्याय ५—ब्राह्मण १

तदाहुः। यदेष दीर्घसत्र्यग्निहोत्रं जुह्वत्प्रवसन्म्रियेत जुहुयुरस्मा३ऽइ ना३ऽइति तद्धैके होतव्यं मन्यन्तऽआगन्तोरिति तदु तथा न कुर्यादतस्थानो वाऽएष तस्मै यदेनꣳ शवदह्यायाऽइव जुहुयुर्यज्ञाय वाऽएषऽआहुतिभ्यस्तस्थानः स हैनममृष्यमाणस्तृप्रꣳ सचते ॥ १॥

अथ हैकऽआहुः। एवमेवान्वाहिताऽअहूयमानाः शयीरन्निति तदु तथा न कुर्यादतस्थानो वाऽएष तस्मै यदेनꣳ शवदह्यायाऽइवेन्धीरन्यज्ञाय वाऽएषऽआहुतिभ्यस्तस्थानः स हैनममृष्यमाणस्तृप्रꣳ सचते ॥ २ ॥

अथ है केऽरण्योः।अग्नी समारोह्य निदधति तमाहृते निर्मन्थन्ति तदु तथा न कुर्यादतस्थानो वाऽएष तस्मै यदेनꣳ शवदह्यायाऽएव निर्मन्थेयुर्यज्ञाय वाऽएषऽआहुतिभ्यस्तस्थानः स हैनममृष्यणस्तृप्रꣳ सचते ॥ ३ ॥

इत्थमेव कुर्यात्। निवान्यवत्सामेष्टवै ब्रूयात्तस्यै पयसा जुहुयादातं वाऽएत-

प्रश्न होता है कि यदि कोई दीर्घ सत्री है जो नित्य अग्निहोत्र किया करता है वह परदेस में मर गया उसके लिये आहुति देवे या न देवे। कुछ लोगों की राय है कि आहुति देनी चाहिये क्योंकि वे मान लेते हैं कि अभी वह आयेगा। ऐसा न करे। वह अग्नि शवदाह (लाश जलाना) के लिये अपने को अर्पण नहीं करता। परन्तु यज्ञ की आहुति के लिये अर्पण करती है। वह सहन न करके उसके पास ठहरती है ॥१॥

कुछ की राय है कि अग्नियां उसी प्रकार जलती रहनी चाहियें। उनमें आहुतियाँ न दी जायं' परन्तु ऐसा भी न करे। क्योंकि यह अग्नि अपने को शवदाह के लिये अर्पण नहीं करता, किन्तु यज्ञ और आहुतियों के लिये। और वह सहन न करके उसके पास ठहरता है ॥२॥

कुछ लोग दोनों अग्नियों को अरणियों पर उठा कर रख देते हैं और जब वह लाया जाता है तब अग्नि को मथते हैं। ऐसा न करे। क्योंकि यह अग्नि शवदाह के लिये अपने को अर्पण नहीं करता, किन्तु यज्ञ और आहुतियों के लिये। वह तो सहन न करके उसके पास ठहरता है ॥३॥

ऐसा करे :—ऐसी गाय मंगावें जो दूसरे के बछड़े को पिलाती है। और उसके दूध की आहुति दे। जो गाय दूसरे के बछड़े को पिलाती है, उसका दूध दूषित है,

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त्पयो यन्निवान्यवत्सायाऽआर्तमेतदग्निहोत्रं यन्मृतस्य तदार्तेनैव तदार्तं निष्कृत्य श्रेयान्भवति ॥ ४ ॥

तदप्युपमाऽस्ति । यद्द्वौ रथौ मृदितौ समागच्छेताꣳ स्यादेवान्यतरः स्यदयिति ॥ ५ ॥

तस्य वाऽएतस्याग्निहोत्रस्योपचारः । प्राचीनावीती दोहयति यज्ञोपवीती वै देवेभ्यो दोहयत्यथैवं पितृणाम् ॥ ६ ॥

नाङ्गारेष्वधिश्रयति । यद्ध ङ्गारेष्वधिश्रयेद्देवत्रा कुर्याद्गार्हपत्यादुष्णं भस्म दक्षिणा निरुह्य तस्मिन्नेनदधिश्रयति पितृदेवत्यमेवैनत्तत्करोति ॥ ७ ॥

नावज्योतयति नापः प्रत्यानयति । यद्धावज्योतयेद्यदपः प्रत्यानयेद्देवत्रा कुर्यान्न त्रिः प्रतिष्ठापꣳ हरति यत्त्रिः प्रष्ठिापꣳ हरेद्देवत्रा कुर्यात्सकृदेव निकर्षन्हरति पितृदेवत्यमेवैनत्तत्करोति ॥ ८ ।

नोन्नेष्यामीत्याह । न चतुरुन्नयति यद्धोन्नेष्यामीति ब्रूयाद्यच्चतुरुन्नयेद्देवत्रा कुर्यात्सकृदेव तूष्णीं न्यक्पर्यस्यति पितृदेवत्यमेवैनत्तत्करोति ॥ ९ ॥

नोपरिष्टात्समिधमभ्यस्य हरति । यद्धोपरिष्टात्समिधमभ्यस्य हरेद्देवत्रा

और मृत पुरुष की अग्नि भी दूषित है । दूषित से दूषित को दूर करके यशस्वी हो जाता है ॥४॥

इसकी एक उपमा है । यदि दो रथ टूटे हुये जोड़े जायं तो उनसे एक पूरा रथ बनना संभव है ॥५॥

अग्निहोत्र का यह उपचार है । प्राचीनावीती होकर दूहे । यज्ञोपवीती होकर देवों के लिये दुहा जाता है । इस प्रकार पितरों के लिये । (प्राचीनावीती उसे कहते हैं कि जनेऊ सीधे कन्धे पर हो और बाईं बगल में । यज्ञोपवीती वह है कि जनेऊ बायें कन्धे पर और सीधी बग़ल में हो ।) ॥६॥

वह दूध को अंगारों पर नहीं पकाता । अंगारों पर पकाने से तो देवों के योग्य होता है । गार्हपत्य से गरम राख लेकर दक्षिण की ओर रख ले, उसी पर पकावे, इस प्रकार पितरों के योग्य हो जाता है ॥७॥

न प्रकाश से देखता है, न पानी डालता है । यदि प्रकाश से देखे या पानी डाले तो देवों के योग्य हो जाय । न तीन बार रख कर निकालता है । तीन बार रख कर निकाले तो देवों के योग्य हो जाय । एक बार ही उतार कर ले आता है । इस प्रकार पितरों के योग्य बना लेता है ॥८॥

'मैं उंडेलता हूँ' ऐसा नहीं कहता । न चार बार में उंडेलता है । यदि "मैं उंडेलता हूं" ऐसा कहे या चार बार में उंडेले तो देवों के योग्य बनावे । इसलिये चुपके से एक बार ही उंडेल लेता है । इस प्रकार पितरों के योग्य बनाता है ॥९॥

समिधा को ऊपर करके उसको आहवनीय तक नहीं ले जाता । यदि उसके ऊपर

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कुर्यादधस्तादुपास्य हरति पितृदेव० ॥ १० ॥

नोत्तरेण गार्हपत्यमेति । यद्धोत्तरेण गार्हपत्यमियाद्देवत्रा कुर्य्याद्दक्षिणेन गार्हपत्यमेति पितृदेव० ॥ ११ ॥

अथ यान्यामून्युदीचीनाग्राणि तृणानि भवन्ति । दक्षिणाग्राणि तानि करोति पितृदेवत्यमेवैनत्तत्करोत्याहवनीये समिधमभ्याधाय सव्यं जान्वाच्य सकृदेव तूष्णीं न्यक्पर्यस्यति पितृदेव० नोदिङ्गयति नोपमृष्टे न प्राश्नाति नोदुक्षति पितृदेव० ॥ १२ ॥

तदाहु । यदेष दीर्घसत्र्यग्निहोत्रं जुह्वत्प्रवसन्म्रियेत कथमेनमग्निभिः कुर्युरिति तꣳ हैकेऽदग्ध्वाऽऽहरन्ति तमाहृतमग्निभिः संघ्रापयन्ति तदु तथा न कुर्याद्यथाऽन्यस्यां योनौ रेतः सिक्तं तदन्यस्यां प्रजिजनयिषेत्ताद्दक्तदस्थीन्येतान्याहृत्य कृष्णाजिने न्युप्य पुरुषविधिं विधायोर्णाभिः प्रच्छाद्याज्येनाभिघार्य तमग्निभिः समुपोषेत्तदेनꣳ स्वाद्योनेः प्रजनयतीति ॥ १३ ॥

तꣳ हैके ग्रामाग्निना दहन्ति । तदु तथा न कुर्यादेष वै विश्वात्क्रव्यादग्निः स हैनमीश्वरः सपुत्रꣳ सपशुꣳ समत्तोः ॥ १४ ॥

समिधा करके ले जावे तो देवों के योग्य बना दे । वह नीचे को करके ले जाता है । इस प्रकार पितरों के योग्य बनाता है ॥१०॥

गार्हपत्य के उत्तर की ओर होकर नहीं जाता । यदि गार्हपत्य के ऊपर की ओर होकर जाय तो देवों के योग्य हो जाय । दक्षिण की ओर होकर जाता है । इस प्रकार इस को पितरों के योग्य बनाता है ॥११॥

जिन तृणों के सिरे उत्तर की ओर थे उनको दक्षिण की ओर कर देता, है इस प्रकार उनको पितर-सम्बन्धी कर देता है । आहवनीय पर समिधा रख कर बायाँ जानु झुका कर चुपके से स्रुच को अग्नि पर लौट देता है । इस प्रकार पितरों के योग्य बनाता हैं । वह न तो ऊपर को हिलाता है न पोंछता है । न बचे दूध को पीता है न फैंकता है । इस प्रकार पितरों के योग्य बनाता है ॥१२॥

इस पर प्रश्न करते हैं कि यदि दीर्घसत्री जो सदा अग्निहोत्र किया करता है, परदेस में मर जाय तो उसकी अग्नियों को किस प्रकार सम्पादन करें । कुछ लोग दाह करके उसकी हड्डियों को ले आते हैं और अग्नियों को सुंघा देते हैं । ऐसा न करे । यह तो ऐसा होगा जैसे एक योनि में वीर्य का सिंचन करे और दूसरी योनि से बच्चा जनवावे । जब हड्डियां घर आ जायं तो कृष्णमृगचर्म पर डाले । और मनुष्य की सी आहुति बनावे । उस पर ऊन लगा कर घी डाल कर जला दें । इस प्रकार वह अग्नियों से मिल-जायगा । इस प्रकार वह उसको उसी की (माता की) योनि से जनवाता है ॥१३॥

कुछ लोग इस (शव) को जो गांव में अग्नि मिले उसमें जला देते हैं । ऐसा न करे । क्योंकि यह अग्नि तो सभी कच्ची चीज़ को खाती है । यह तो उसके पुत्र और पशु को खाने में समर्थ है ॥१४॥

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अथ हैके प्रदव्येन दहन्ति। तदु तथा न कुर्यादेष वाऽअशान्तोऽग्निः स हैनमीश्वरः स पुत्रꣳ सपशुꣳ प्रदग्धोः ॥ १५ ॥

अथ हैकऽउल्मुक्येन दहन्ति। तदु तथा न कुर्यादेष वै रुद्रियोऽग्निः स हैनमीश्वरः सपुत्रꣳ सपशुमभिमन्तोः ॥ १६ ॥

अथ हैकेऽन्तरेणाग्नींश्चितिं चित्वा। तमग्निभिः समुपोषन्त्येतद्वै यजमानस्यायतनं यदन्तरेणाग्नीनिति तदु तथा न कुर्याद्यो हैनं तत्र ब्रूयान्मध्ये न्वाऽअयं ग्रामस्याशसनमजीजनत क्षिप्रेऽस्याशसन जनिष्यते प्रियतमꣳ रोत्स्यतीतीश्वरो ह तथैव स्यात् ॥ १७ ॥ ब्राह्मणम् ॥ ७ ॥ [५. १.] ॥

कुछ लोग बनकी अग्नि में जलाते हैं। ऐसा न करे। यह अग्नि अशान्त होती है। यह उसको पुत्र और पशु सहित जलाने में समर्थ है ॥१५॥

कुछ लोग उल्मुक (जलती हुई लकड़ी) की आग से जलाते हैं। ऐसा न करे। यह अग्नि रुद्र की है। यह उसको पुत्र तथा पशु सहित नाश करने में समर्थ है ॥१६॥

कुछ लोग तीनों अग्नियों के बीच में चिता चिन कर जलाते हैं और समझते हैं कि हमने इसको तीनों अग्नियों से मिला दिया, क्योंकि तीनों अग्नियों के बीच में यजमान का घर है। ऐसा न करे। क्योंकि यदि कोई कहने लगे कि इसने तो ग्राम के बीच में ही काट (विभाग) कर दिया तो उसका काट हो जायगा वह अपने प्रियतम के वियोग में रोवेगा।" तो ऐसा ही हो जायगा ॥१७॥

—:०:—

और्ध्वदेहिकनिरूपणम्

अध्याय ५—ब्राह्मण २

अथ ह स्माह नाको मौद्गल्यः। मरिष्यन्तं चेद्यजमानं मन्येत यत्रैवास्माऽआशसनं जोषितꣳ स्यात्तदरण्योरग्नी समारोह्य निर्मथ्य जुह्वद्वसेत्स यदाऽस्माल्लोकाद्यजमानः प्रेयात् ॥ १ ॥

अथैनमन्तरेणाग्नींश्चितिं चित्वा। तमग्निभिः समुपोषेदिति तदु तथा न

नाक मौद्गल्य ने कहा था कि यदि उसे विश्वास हो जाय कि यजमान मर रहा है तो जहाँ उसका आशसन (काटना ?) करना हो, वहाँ अरणियों पर अग्नि को उठाकर फिर अग्नि मथ कर अग्निहोत्र करता रहे। यदि यजमान इस लोक से चल बसे तो——॥१॥

अग्नियों के बीच में चिता चिनकर उसको अग्नियों से संयुक्त कर देवे। परन्तु

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कुर्यादतस्थानो वाऽएष तस्मै यदेनꣳ शवदह्यायाऽइव जुहुयुर्यज्ञाय वाऽएषऽआहुति-भ्यस्तस्थानः स हैनममृष्यमाणस्तृप्रꣳ सचते ॥ २ ॥

इत्थमेव कुर्यात्। तिस्रऽएव स्थालीरेष्टवै ब्रूयात्तासु गोमयानि च शुम्ब-लानि चावधाय नाना त्रिष्वग्निषु प्रवृञ्ज्यात्ते ये ततः संतापादग्नयो जायेरंस्तेरेनं दहेयुस्तथा ह तैरेव दग्धो भवति नो प्रत्यक्षमिव ॥ ३ ॥

तस्मादप्येतदृषिणऽभ्यनूक्तम्। योऽग्निरग्नेरध्यजायत शोकात्पृथिव्याऽउत वा दिवस्परि। येन प्रजा विश्वकर्मा जजान तमग्ने हेडः परि ते वृणक्त्विति यथऽ-र्क्तथा ब्राह्मणम् ॥ ४ ॥

अथैनं विपुरीषं कृत्वा। अस्यां पुरीषं प्रतिष्ठापयति पुरीषं वाऽइयं तत्पुरी-षऽएवैतत्पुरीषं दधाति या ह वाऽअस्येषा वृकला सपुरीषा तस्यै ह विदग्धायै सृगालः सम्भवति नेत्सृगालः सम्भवदिति तदु तथा न कुर्यात्क्षोधुका हास्य प्रजा भवति तमन्तरतः प्रक्षाल्याज्येनान्वनक्ति मेध्यमेवैनत्तत्करोति ॥ ५ ॥

अथास्य सप्तसु प्राणायतनेषु। सप्त हिरण्यशकलान्प्रत्यस्यति ज्योतिर्वा-ऽअमृतꣳ हिरण्यं ज्योतिरेवास्मिंस्तदमृतं दधाति ॥ ६ ॥

ऐसा न करे। क्योंकि यह अग्नियां अपने को शवदाह के लिये अर्पण नहीं करतीं, किन्तु यज्ञ के लिये अर्पण करती हैं वे सहन न करती हुई ठहरी रहती हैं ॥२॥

ऐसा करे :—तीन हांडियां मंगावे उनमें सूखा गोबर या भूसा भरे, और तीनों अग्नियों पर अलग-अलग रखकर उनको जलावे। जो अग्नियां बनें उनमें उसको जलावे। इस प्रकार वह जल जायगा, प्रत्यक्ष न सही ॥३॥

इसीलिये वेद का कहना है :—

यो अग्निरग्नेरध्यजायत शोकात् पृथिव्या उतवा दिवस्परि। येन प्रजा विश्वकर्मा जजान तमग्ने हेडः परि ते वृणक्तु ॥ (यजु० १३।४५)

"जो अग्नि अग्नि से उत्पन्न हुई, पृथ्वी के शोक से या द्यौलोक के। जिससे विश्व-कर्मा ने प्रजा को उत्पन्न किया, हे अग्नि! तेरा क्रोध उसको बचादे।" जैसी ऋचा वैसा उसका ब्राह्मण (व्याख्या) ॥४॥

पहले उसको मलरहित करता है। मल को पृथिवी में रखता है। यह पृथ्वी पुरीष या मल है। इस प्रकार मल को मल में स्थापित करता है। यदि उसकी (वृकला) अंतड़ी मलसहित जले तो उससे सगाल उत्पन्न हो जाय। इसलिये वह मल निकाल देता है कि कहीं सृगाल न उत्पन्न हो जाय। परन्तु ऐसा न करे। नहीं तो उसकी सन्तान भूखों मर जायेगी। उसको भीतर से साफ करके घी लगा देता है। इस प्रकार इसको मेध्य कर देता है ॥५॥

उसके सात प्रारम्भ-स्थानों में सात सोने के टुकड़े रख देता है। सोना ज्योति या अमृत है। इस प्रकार उसमें अमृत रखता है ॥६॥

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अथैनमन्तरेणाग्नींश्चिर्तिं चित्वा । कृष्णाजिनमुत्तरलोम प्राचीनग्रीवं प्रस्तीर्य तस्मिन्नेनमुत्तान निपाद्य जुहूं घृतेन पूर्णान्दक्षिणे पाणावादधाति सव्यऽउपभृतमुरसि ध्रुवां मुखेऽग्निहोत्रहवणीं नासिकयोः स्रुवौ कर्णयोः प्राशित्रहरणे शीर्षंश्चमसं प्रणीताप्रणयनं पार्श्वयोः शूर्पेऽउदरे पात्रीꣳ समवत्तधानीं पृषदाज्यवतीꣳ शिश्नस्यान्ते शम्यामाण्डयोरन्ते वृषास्वावन्वगुलूखलं च मुसलं चान्तरेणोरूऽअन्यानि यज्ञपात्राणि दक्षिणे पाणौ स्फ्यम् ॥ ७ ॥

सऽएष यज्ञायुधी यजमानः । यथा बिभ्यदामोषमतीयादेवमेव योऽस्य स्वर्गे लोकोजितो भवति तमभ्यत्येति तमेते संताप्याऽअग्नयो यथा पुत्राः पितरं प्रोषुषमागतꣳ शिवमुपस्पृशन्त्येवꣳ शिवꣳ हैवैनमुपस्पृशन्ति प्र हैवैनं कल्पयन्ति ॥ ८ ॥

तं यदि गार्हपत्यः पूर्वः प्राप्नुयात् । तद्विद्यात्प्रतिष्ठऽएनमग्निः पूर्वः प्रापत्प्रतिष्ठास्यति प्रत्येव तेऽस्मिँल्लोके स्थास्यन्ति येऽस्माप्रत्यञ्चऽइति ॥ ९ ॥

अथ यद्याहवनीयः । तद्विद्यान्मुख्यऽएनमग्निः पूर्वः प्रापन्मुखतो लोकानजैषीन्मुखमेव तेऽस्मिँल्लोके भविष्यन्ति येऽस्मात्प्रत्यञ्चऽइति ॥ १० ॥

अथ यद्यन्वाहार्यपचनः । तद्विद्यादन्नादऽएनमग्निः पूर्वः प्रापदन्नमत्स्यत्यन्न-

अब उसकी अग्नियों के बीच में चिता बनाकर कृष्णमृगचर्म को जिसके बाल ऊपर को हों और गर्दन पूर्व को हो बिछाकर उस पर लिटा देता है मुख ऊपर की ओर करके । जुहू को घी से भर कर दाहिनी ओर रखता है, उपभृत को बांई ओर । ध्रुवा को छाती पर अग्निहोत्र चमचे को मुख में, दोनों स्रुवों को नाक के छेदों में, दोनों प्रशित्रहरण (दो पात्र विशेष जिनमें ब्रह्मा का आज्य भाग रक्खा जाता है) को दोनों नाकों में, प्रणीता-प्रणयन चमसे को सिर में, दो सूपों को बगलों में, समवत्तधावी पात्री को जिसमें घी भरा हो उदर में, शम्या को शिश्न के अन्त में, दो हतोड़ियों को अण्डकोषों के पास, और उलूखल और मूसल को उनके पीछे, जांघों के बीच में अन्य यज्ञपात्र, दाहिने हाथ में स्फ्या ॥७॥

इस प्रकार यज्ञपात्रों से सुसज्जित होकर यजमान, दूषित चीज़ों से भय करता हुआ उस स्वर्ग लोक को जाता है, जिसको उसने प्राप्त किया है । और यह जली हुई अग्नियां उसको इस प्रकार प्रेम से छूती हैं जैसे किसी परदेस से लौटते हुये बाप को उसके पुत्र, और उसके लिये सब सामग्री तैयार रखती हैं ॥८॥

यदि गार्हपत्य अग्नि पहले पहुंचे तो जानना चाहिए कि यह अग्नि प्रतिष्ठित होकर उसके लिये पहले पहुँच गई है । अब वह प्रतिष्ठित हो जायगा । अन्य अग्नियां इस लोक में उसके पीछे स्थापित होवेंगी ॥९॥

यदि आहवनीय पहले पकड़े तो समझे कि सबसे अगली अग्नि उसको पहले मिल गई, वह परलोक जीतने में अगुआ रहा और जो उसके पीछे रह गईं, वे इस लोक में प्रतिष्ठित रहेंगी ॥१०॥

यदि अन्वाहार्यपचन पहले पहुँचे तो समझना चाहिए कि अन्नाद (अन्न खाने वाली)

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मेव तेऽस्मिल्लोकेऽत्स्यन्ति येऽस्मात्प्रत्यञ्चऽइति ॥ ११ ॥

अथ यदि सर्वे सकृत् । तद्विद्यात्कल्याणं लोकमजैषीदित्येतान्यस्मिन्विज्ञानानि ॥ १२ ॥

तां वाऽएताम् । यजमानात्माहुतिमन्ततो जुहोति स योऽस्य स्वर्गे लोको जितो भवति ततऽआहुतिमयोऽमृतः सम्भवति ॥ १३ ॥

अथ यान्यश्ममयानि च मृन्मयानि च भवन्ति । तानि ब्राह्मणाय दद्याच्छवोद्वहमु ह तं मन्यन्ते यस्तानि प्रतिगृह्णात्यपऽएवैनान्यभ्यवहरेयुरापो वाऽअस्य सर्वस्य प्रतिष्ठा तदेनमप्स्वेव प्रतिष्ठापयति ॥ १४ ॥

अथैतामाहुतिं जुहोति । पुत्रो वा भ्राता वायो वाऽन्यो ब्राह्मणः स्यादस्मात्त्वमधि जातोऽसि त्वदयं जायतां पुनः । असौ स्वर्गाय लोकाय स्वाहेत्यनपेक्षमेत्यापऽउपस्पृशन्ति ॥ १५ ॥ ब्राह्मणम् ॥ ८ ॥ [५. २.] ॥

द्वितीयः प्रपाठकः ॥ कण्डिकासंख्या ॥ ७९ ॥

इति पञ्चमोऽध्यायः समाप्तः [७९] ॥ ॥

अग्नि पहले पहुँच गईं । वह अन्न खायेगा और उसके अनुयायी भी इस संसार में अन्न खायेंगे (अर्थात् भूखों नहीं मरेंगे) ॥११॥

यदि वे सब एक साथ पहुंचे तो समझना चाहिये कि उसने कल्याण लोक को जीत लिया । इस सम्बन्ध में यह विज्ञान अर्थात् भेद है । (अर्थात् मरने वाले के भाग्य की पहचान उन अग्नियों की लपटों से इस प्रकार करनी चाहिये) ॥१२॥

यजमान इस शरीर की आहुति को सबसे अन्त में देता है । उसने जो स्वर्ग लोक जीता होता है, वह आहुति का रूप धारण करके अमर हो जाता है ॥१३॥

उसके जो पत्थर या मिट्टी के यज्ञपात्र हों उन्हें ब्राह्मण को दे देवे । परन्तु ऐसे पात्रों को लेने वाला ब्राह्मण "मुर्दा ढोने वाला" (शवोद्वह) माना जाता है । या इनको जलों में फैंक दे क्योंकि जल इस सब (संसार) की प्रतिष्ठा हैं । इस प्रकार वह उसको जलों में स्थापित कर देगा ॥१४॥

इस आहुति को या पुत्र दे या भाई या कोई और ब्राह्मण । इस मंत्र से :—

अस्मात् त्वं अधिजातोऽसि त्वदयं जायतां पुनः ।
असौ स्वर्गाय लोकाय स्वाहा ॥

(यजु० ३५।२२)

"हे अग्नि, तू उसी में से उत्पन्न हुई है । यह फिर तुझ में से उत्पन्न हो स्वर्ग लोक के लिये, स्वाहा", लौटकर देखते नहीं । चलकर जल का स्पर्श करते हैं ॥१५॥

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अध्याय ३—ब्राह्मण १

सोमो वै राजा यज्ञः प्रजापतिः। तस्यैतास्तन्वो याऽएता देवता याऽएता-ऽआहुतीर्जुहोति ॥ १ ॥

स यद्यज्ञस्यार्छेत्। यान्तत्ऽ ति देवतां मन्येत तामनुसमीक्ष्य जुहुयाद्यदि दीक्षो-पसत्स्वाहवनीये यदि प्रसुतऽआग्नीध्रे वि वाऽएतद्यज्ञस्य पर्व स्रꣳसते यद्ध्वलति सा यैव तर्हि तत्र देवता भवति तयैवैतद्देवतया यज्ञं भिषज्यति तया देवतया यज्ञं प्रति-संदधाति ॥ २ ॥

स यद्येनं मनसाऽभिध्यातः। यज्ञो नोपनमेत्परमेष्ठिने स्वाहेति जुहुयात्परमेष्ठी हि स तर्हि भवत्यप पाप्मानꣳ हतऽउपैनं यज्ञो नमति ॥ ३ ॥

अथ यद्येनं वाचाऽभिव्याहृतः। यज्ञो नोपनमेत्प्रजापतये स्वाहेति जुहुयात्प्र-जापतिहि स तर्हि भवत्यप पा० ॥ ४ ॥

यज्ञ प्रजापति राजा सोम है। और जो देवता हैं जिनके लिये आहुतियां दी जाती हैं, वे उसका रूप हैं ॥१॥

यदि यज्ञ के किसी भाग में त्रुटि रह जाय तो जो उस भाग का देवता है उसी को दृष्टि में रखकर आहुति देनी चाहिए। यदि दीक्षा या उपसद के समय की त्रुटि हो तो आहुति आहवनीय में दी जायेगी और यदि सोम निचोड़ने के समय की हो तो अग्नीध्र में। जब यज्ञ में कोई त्रुटि हो जाती है तो मानो यज्ञ का वह भाग टूट जाता है। जो उस भाग का देवता होता है उसी के द्वारा उस भाग की चिकित्सा होती है। उसी के द्वारा यज्ञ पूरा होता है ॥२॥

यदि मन में संकल्प किया हुआ यज्ञ किसी कारण न हो सके तो 'परमेष्ठिने स्वाहा' से एक आहुति दे। यह (सोम) इस समय परमेष्ठी है। यह बुराई को दूर कर देता है और यज्ञ को अनुकुल कर देता है ॥३॥

यदि वाणी से बोला हुआ यज्ञ किसी कारण से न हो सके तो "प्रजापतये स्वाहा" से एक आहुति देवे। क्यों वह सोम इस समय प्रजापति है। यह बुराई को दूर कर देता है और यज्ञ को अनुकूल बना देता है ॥४॥

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अथ यस्य राजानमच्छेत्त्वा । नाहरन्तऽएयुरन्धसे स्वाहेति जुहुयादन्धो हि स तर्हि भ० ॥ ५ ॥

अथ यदि सातः । किंचिदापद्येत सवित्रे स्वाहेति जुहुयात्सविता हि स तर्हि भ० ॥ ६ ॥

अथ यदि दीक्षासु । किंचिदापद्येत विश्वकर्मणे स्वाहेति जुहुयाद्विश्वकर्मा हि स तर्हि भ० ॥ ७ ॥

अथ यदि सोमक्रयण्याम् । किंचिदापद्येत पूष्णे स्वाहेति जुहुयात्पूषा हि स तर्हि भ० ॥ ८ ॥

अथ यदि क्रयायोपोत्थितः । किंचिदापद्येतेन्द्राय च मरुद्भ्यश्च स्वाहेति जुहुयादिन्द्रश्च हि स तर्हि मरुतश्च भ० ॥ ९ ॥

अथ यदि पण्यमानः । किंचिदापद्येतासुराय स्वाहेति जुहुयादसुरो हि स तर्हि भ० ॥ १० ॥

अथ यदि क्रीतः । किंचिदापद्येत मित्राय स्वाहेति जुहुयान्मित्रो हि स तर्हि भ० ॥ ११ ॥

यदि सोम राजा को ढूंढ़ने जावें और न ला सकें तो "अन्धसे स्वाहा" से आहुति दे। उस समय वह "अन्ध" (बूटी) है, वह बुराई को दूर कर देता है और यज्ञ को अनुकूल बना देता है ॥५॥

यदि सोम मिल तो जाय, परन्तु कोई और बाधा निकल आये तो 'सवित्रे स्वाहा' की आहुति दे। वह इस समय सविता है, वह बुराई को दूर करता है और यज्ञ को अनुकूल बनाता है ॥६॥

यदि दीक्षाओं के समय सोम पर कोई विपत्ति आ जाय तो 'विश्वकर्मणे स्वाहा' की आहुति दे। उस समय सोम विश्वकर्मा है। वह बुराई को दूर करता है और यज्ञ को अनुकूल बना देता है ॥७॥

यदि सोम के बदले में जो गाय दी जाती है, उसके सम्बन्ध में कोई आपत्ति हो जाय तो 'पूष्णे स्वाहा' की आहुति दे। क्योंकि वह इस समय 'पूषा' है। यह बुराई को दूर करता है और यज्ञ को अनुकूल बना देता है ॥८॥

यदि जब सोम बेचने के लिये लाया जाता है, उस समय कुछ दोष हो जाय तो "इन्द्राय च मरुद्भ्यश्च स्वाहा" की आहुति दे। क्योंकि इस समय वह इन्द्र और मरुद् है। वह बुराई को दूर करता है और यज्ञ को अनुकूल बना देता है ॥९॥

यदि मोल तोल करते समय सोम पर विपत्ति आवे तो 'असुराय स्वाहा' की आहुति देवे। क्योंकि यह इस समय असुर है। यह बुराई को दूर करता है और यज्ञ को अनुकूल बना देता है ॥१०॥

यदि मोल लेने पर कुछ विपत्ति आ जाय तो 'मित्राय स्वाहा' की आहुति दे देवे। इस समय वह मित्र है। वह बुराई को दूर करता है और यज्ञ को अनुकूल बनाता है ॥११॥

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अथ यद्यूरावासन्नः । किंचिदापद्यत विष्णवे शिपिविष्टाय स्वाहेति जुहुयाद्विष्णुर्हि शिपिविष्टो भ० ॥ १२ ॥

अथ यदि पर्युह्यमाणः । किंचिदापद्येत विष्णवे नरंधिषाय स्वाहेति जहुयाद्विष्णुर्हि स तर्हि नरंधिषो भ० ॥ १३ ॥

अथ यद्यागतः । किंचिदापद्येत सोमाय स्वाहेति जुहुयात्सोमो हि स तर्हि भ० ॥ १४ ॥

अथ यद्यासन्द्यामासन्नः । किंचिदापद्येत वरुणाय स्वाहेति जुहुयाद्वरुणो हि स तर्हि भ० ॥ १५ ॥

अथ यद्याग्नीध्रगतः । किंचिदापद्येताग्नये स्वाहेति जुहुयादग्निर्हि स तर्हि भ० ॥ १६ ॥

अथ यदि हविर्धानगतः । किंचिदापद्येतेन्द्राय स्वाहेति जुहुयादिन्द्रो हि स तर्हि भ० ॥ १७ ॥

अथ यद्युपावह्रियमाणः । किंचदापद्यैताथर्वणे स्वाहेति जुहुयादथर्वा हि स तर्हि भ० ॥ १८ ॥

अथ यद्यँशुषु न्युप्तः । किंचिदापद्येत विश्वेभ्यो देवेभ्यः स्वाहेति जुहुयाद्विश्वे हि स तर्हि देवा भ० ॥ १९ ॥

यदि यजमान की गोद में रखते समय कुछ आपत्ति आ जाय तो 'विष्णवे शिपिविष्टाय स्वाहा' से आहुति दें। इस समय वह विष्णु शिपिविष्ट है। वह बुराई को दूर करता है और यज्ञ को अनुकूल बनाता है ॥१२॥

जब सोम को गाड़ी में ले जा रहे हों, उस समय कोई आपत्ति आ जाय तो 'विष्णवे नरंधिषाय' से आहुति दे। इस समय वह विष्णु नरंधिष है·····इत्यादि ॥१३॥

जब सोम आ गया हो उस समय आपत्ति आवे तो 'सोमाय स्वाहा' की आहुति दे। उस समय वह सोम है·····इत्यादि ॥१४॥

जब सिंहासन पर सोम को बिठाते समय कोई विपत्ति आवे तो 'वरुणाय स्वाहा' से आहुति दे। उस समय वह वरुण है·····इत्यादि ॥१५॥

अग्नीध्र में ठहरते समय उस पर कोई विपत्ति आवे तो 'अग्नये स्वाहा' की आहुति दे। उस समय वह 'अग्नि' है·····इत्यादि ॥१६॥

यदि सोम हविर्धान में आवे और उस समय उस पर कोई विपत्ति आवे तो 'इन्द्राय स्वाहा' की आहुति दे। उस समय वह इन्द्र है·····इत्यादि ॥१७॥

यदि गाड़ी में उतारते समय कोई आपत्ति आ जाय तो 'अथर्वणे स्वाहा' की आहुति दे। वह उस समय अथर्वा है·····इत्यादि ॥१८॥

यदि टुकड़े करके सिल पर डालते समय कोई विपत्ति आ जाय तो 'विश्वेभ्यो देवेभ्यः स्वाहा' की आहुति देवे। वह उस समय विश्वेदेवा है·····इत्यादि ॥१९॥

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अथ यद्याप्याय्यमानः। किंचिदापद्येत विष्णवऽआप्रीतपाय स्वाहेति जुहुयाद्विष्णुर्हि स तर्ह्याप्रीतपा भ० ॥ २० ॥

अथ यद्यभिषूयमाणः। किंचिदापद्येत यमाय स्वाहेति जुहुयाद्यमो हि स तर्हि भ० ॥ २१ ॥

अथ यदि सम्भ्रियमाणः। किंचिदापद्येत विष्णवे स्वाहेति जुहुयाद्विष्णुर्हि स तर्हि भ० ॥ २२ ॥

अथ यदि पूयमानः। किंचिदापद्येत वायवे स्वाहेति जुहुयाद्वायुर्हि स तर्हि भ० ॥ २३ ॥

अथ यदि पूतः। किंचिदापद्येत शुक्राय स्वाहेति जुहुयाच्छुक्रो हि स तर्हि भ० ॥ २४ ॥

अथ यदि क्षीरश्रीः। किंचिदापद्येत शुक्राय स्वाहेति जुहुयाच्छुक्रो हि स तर्हि भ० ॥ २५ ॥

अथ यदि सक्तुश्रीः। किंचिदापद्येत मन्थिने स्वाहेति जुहुयान्मन्थी हि स तर्हि भ० ॥ २६ ॥

अथ यदि चमसेषून्नीतः। किंचिदापद्येत विश्वेभ्यो देवेभ्यः स्वाहेति जुहुयाद्विश्वे हि स तर्हि देवा भ० ॥ २७ ॥

अथ यदि होमायोद्यतः। किंचिदापद्येतासवे स्वाहेति जुहुयादसुर्हि स तर्हि

जब उसको भिगोते समय कोई आपत्ति आ जाय तो 'विष्णवे आप्रीतपाय स्वाहा' की आहुति देवे। वह उस समय "विष्णु आप्रीतप" है·····इत्यादि ॥२०॥

जब पीसते समय कोई विपत्ति आ जाय तो "यमाय स्वाहा" की आहुति देवे। उस समय वह यम है·····इत्यादि ॥२१॥

यदि समेटते समय कोई आपत्ति आवे तो। 'विष्णवे स्वाहा' की आहुति देवे। उस समय वह विष्णु है·····इत्यादि ॥२२॥

यदि छानते समय कोई आपत्ति आवे तो 'वायवे स्वाहा' की आहुति देवें। उस समय यह वायु है·····इत्यादि ॥२३॥

छान चुकने पर यदि कोई आपत्ति आवे तो 'शुक्राय स्वाहा' की आहुति देवे। वह उस समय शुक्र है·····इत्यादि ॥२४॥

जब दूध मिलाते समय कोई आपत्ति आवे तो 'शुक्राय स्वाहा' की आहुति देवे। उस समय वह शुक्र है।·····इत्यादि ॥२५॥

यदि सत्तू मिलाते समय कोई विपत्ति आवे तो 'मन्थिने स्वाहा' की आहुति देवे। उस समय वह 'मन्थी' है·····इत्यादि ॥२६॥

जब चमचों में भरते समय कोई आपत्ति आवे तो 'विश्वेभ्यो देवेभ्यः स्वाहा' की आहुति देवें। उस समय वह "विश्वेदेवा" है·····इत्यादि ॥२७॥

जब होम के लिये उद्यत होते समय कोई आपत्ति आवे तो 'आसवे स्वाहा' की

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भ० ॥ २८ ॥

अथ यदि हूयमानः । किंचिदाहद्येति रुद्राय स्वाहेति जुहुयाद्रुद्रो हि स तर्हि भ० ॥ २९ ॥

अथ यद्यभ्यावृत्तः । किंचिदापद्येत वाताय स्वाहेति जुहुयाद्वातो हि स तर्हि भ० ॥ ३० ॥

अथ यदि प्रतिख्यातः । किंचिदापद्येत नृचक्षसे स्वाहेति जुहुयान्नृचक्षा हि स तर्हि भ० ॥ ३१ ॥

अथ यदि भक्ष्यमाणः । किंचिदापद्येत भक्षाय स्वाहेति जुहुयाद्भक्षो हि स तर्हि भ० ॥ ३२ ॥

अथ यदि नाराशꣳसेषु सन्नः । किंचिदापद्येत पितृभ्यो नाराशꣳसेभ्यः स्वाहेति जुहुयात्पितरो हि स तर्हि नाराशꣳसा भ० ॥ ३३ ॥

अथ यद्यवभृथायोद्यतः । किंचिदापद्येत सिन्धवे स्वाहेति जुहुयात्सिन्धुर्हि स तर्हि भ० ॥ ३४ ॥

अथ यद्यभ्यवह्रियमाणः । किंचिदापद्येत समुद्राय स्वाहेति जुहुयात्समुद्रो हि स तर्हि भ० ॥ ३५ ॥ शतम् ६३०० ॥

अथ यदि प्प्लुतः । किंचिदापद्येत सलिलाय स्वाहेति जुहुयात्सलिलो हि

आहुति देवे । उस समय वह आसव है·····इत्यादि ॥२८॥

जब आहुति के समय कोई आपत्ति आवे तो "रुद्राय स्वाहा" की आहुति देवे । उस समय वह रुद्र है·····इत्यादि ॥२९॥

यदि (हविर्धान को) लौटते समय कोई आपत्ति आवे तो 'वाताय स्वाहा' की आहुति देवे । उस ससय वह 'वात' है·····इत्यादि ॥३०॥

यदि जिस समय सोम देखा जाता है उस समय कोई आपत्ति आवे तो 'नृचक्षे से स्वाहा' की आहुति देवे । क्योंकि वह उस समय 'नृचक्षा' है·····इत्यादि ॥३१॥

यदि सोमपान के समय कोई विपत्ति आये तो 'भक्षाय स्वाहा' की आहुति देवे । उस समय वह 'भक्ष' है·····इत्यादि ॥३२॥

यदि नाराशंसी ग्रह में रखते समय सोम पर कोई आपत्ति आवे "तो पितृभ्यो नाराशंसेभ्यः स्वाहा" से आहुति देवे । वह उस समय "पितर नाराशंसा:"है····· इत्यादि ॥३३॥

अवभृथ स्नान कराते समय सोम पर यदि कोई विपत्ति आवे तो 'सिन्धवे स्वाहा' की आहुति देवें । क्योंकि वह उस समय 'सिन्धु' है·····इत्यादि ॥३४॥

जल में उतारते समय यदि सोम पर कोई विपत्ति आवे तो 'समुद्राय स्वाहा' की आहुति देवे । उस समय वह समुद्र है·····इत्यादि ॥३५॥

जब जल में डुबोते समय सोम पर कोई आहुति आवे तो 'सलिलाय स्वाहा' की

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स तर्हि भवत्यप पाप्पानꣳ हतऽउपैनं यज्ञो नज्ञो नमति ॥ ३६ ॥

ता वाऽएताः । चतुस्त्रिꣳशतमाज्याहुतीर्जुहोति त्रयस्त्रिꣳशद्वै देवाः प्रजापतिश्चतुस्त्रिꣳशऽएतदु सर्वैर्देवैर्यज्ञं भिषज्यति सर्वैर्देवैर्यज्ञं प्रतिसंदधाति ॥ ३७ ॥

ता ब्रह्मैव जुहुयात् । नाब्रह्मा ब्रह्मा वै यज्ञस्य दक्षिणतऽआस्ते ब्रह्मा यज्ञं दक्षिणतो गोपायति यदि तु ब्रह्मा न विद्यादपि यऽएव कश्च विद्यात्स जुहुयाद्ब्रह्माणं त्वामन्त्र्य ब्रह्मणऽतिसृष्टस्तासां वाऽएतासां व्याहृतीनां बन्धुता वसिष्ठो ह विराजं विदांचकार ताꣳ हेन्द्रोऽभिदध्यौ ॥ ३८ ॥

स होवाच । ऋषे विराजꣳ ह वै वेत्थ तां मे ब्रूहीति स होवाच किं मम ततः स्यादिति सर्वस्य च ते यज्ञस्य प्रायश्चित्तिं ब्रूयाꣳ रूपं च त्वा दर्शयेयेति स होवाच यन्नु मे सर्वस्य यज्ञस्य प्रायश्चित्तिं ब्रूयाः किमु स स्याद्यं त्वꣳ रूपं दर्शयेथाऽइति जीव स्वर्गऽएवास्माल्लोकात्प्रेयादिति ॥ ३९ ॥

ततो हैतामृषिरिन्द्राय विराजमुवाच । इय वै विराडिति तस्माद्योऽस्यै भूयिष्ठं लभते सऽएव श्रेष्ठो भवति ॥ ४० ॥

अथ हैतामिन्द्रऽऋषये । प्रायश्चित्तिमुवाचाग्निहोत्रादग्रऽआमहतऽउक्थात्ता ह स्मैताः पुरा व्याहृतीर्वसिष्ठाऽएव विदुस्तस्माद्ध स्म पुरा वासिष्ठऽएव ब्रह्मा

आहुति देवे । उस समय वह सलिल है·····इत्यादि ॥३६॥

यह चौतीस आहुतियाँ देता है । तेतीस देवता हैं । प्रजापति चौतीसवां है । इन सब देवों की सहायता से वह यज्ञ की चिकित्सा करता है । इन सब देवों की सहायता से वह यज्ञ को पूर्ण करता है ॥३७॥

यह आहुति ब्रह्मा ही देवे । अन्य कोई न देवे । ब्रह्मा यज्ञ के दक्षिण को बैठता है । और वह उसकी दक्षिण की ओर से रक्षा करता है । यदि ब्रह्मा विधि न जानता हो तो जो कोई जानता हो वह आहुति देवे । ब्रह्मा से पूछकर और उसकी आज्ञा लेकर 'इन व्याहृतियों का तात्पर्य क्या है ?—वसिष्ठ विराट् को जानता था । इन्द्र ने जानने की इच्छा की ॥३८॥

वह बोला, "ऋषि, तुम विराट् जानते हो, मुझे सिखादो", उसने कहा, "मुझे क्या लाभ होगा?" "मैं तुमको समस्त यज्ञ के प्रायश्चित्त बता दूँगा और उनके रूप भी दर्शा दूँगा ।" उसने कहा; यदि तुम मुझको समस्त यज्ञ के प्रायश्चित्त बता दोगे तो उसको क्या लाभ होगा जिसको तुम उसके रूप दर्शाओगे?" 'वह इस लोक से जीव स्वर्ग को चला जायेगा" ॥३९॥

तब ऋषि ने इनको विराट् की शिक्षा दे दी । कहावत है कि यह पृथ्वी ही विराट् है । जिसके पास सबसे अधिक पृथ्वी है वही श्रेष्ठ है ॥४०॥

अब इन्द्र ने वशिष्ठ ऋषि को अग्निहोत्र से लेकर महदुक्थ तक सब प्रायश्चित्त

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भवति यतस्त्वेनाऽअप्येतर्हि यऽएव कश्चाधीते ततोऽप्येतर्हि यऽएव कश्च ब्रह्मा भवति स ह वै ब्रह्मा भवितुमर्हति स वा ब्रह्मन्नित्यामन्त्रितः प्रतिश्रृणयाद्यऽएवमेता व्याहृतीर्वेद ॥ ४१ ॥ ब्राह्मणम् ॥ [६. १.] ॥

इति षष्ठोऽध्यायः समाप्तः ॥ [८०] ॥

सिखा दिया । पहले केवल वशिष्ठ वंशी ही प्रायश्चित्त जानते थे । इसलिये पहले वशिष्ठ के वंश का ही ब्रह्मा हुआ करता था । आजकल तो कोई सीख सकता है । जो कोई सीखले वही ब्रह्मा हो जाय । जो इन व्याहृतियों को जानता है वह ब्रह्मा होने के योग्य है या जो कोई उसको 'ब्रह्मा' कहकर पुकारे उसका उत्तर देने का अधिकारी है ॥४१॥

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अध्याय ७—ब्राह्मण १

विश्वरूपं वै त्वाष्ट्रमिन्द्रोऽहन्। तं त्वष्टा हतपुत्रोऽभ्यचरत्सोऽभिचरणीयमपेन्द्रꣳ सोममाहरत्तस्येन्द्रो यज्ञवेशसं कृत्वा प्रासहा सोममपिबत्स विष्वङ् व्याच्छत्तस्येन्द्रियं वीर्यमङ्गादङ्गादस्रवत् ॥ १ ॥

तस्याक्षिभ्यामेव तेजोऽस्रवत्। सोऽजः पशुरभवद्धूम्रोऽअथ यत्पक्ष्मभ्यस्ते गोधूमा यदश्रुभ्यस्तत्कुवलम् ॥ २ ॥

नासिकाभ्यामेवास्य वीर्यमस्रवत्। सोऽविः पशुरभवन्मेषोऽथ यच्छ्लेष्मणस्ताऽउपवाका यत्स्नीहा तद्बदरम् ॥ ३ ॥

मुखादेवास्य बलमस्रवत्। स वगौः पशुरभद्दधभोऽथ ये फेनास्ते यवा यत्स्नेहस्तत्कर्कन्धु ॥ ४ ॥

श्रोत्रादेवास्य यशोऽस्रवत्। तदेकशफमभवदश्वोऽश्वतरो गर्दभः ॥ ५ ॥

स्तनाभ्यामेवास्य शुक्रमस्रवत्। तत्पयोऽभवत्पशूनां ज्योतिरुरसऽएवास्य हृदयात्त्विषिरस्रवत्स श्येनोऽपाष्ठिहाऽभवद्वयसाꣳ राजा ॥ ६ ॥

इन्द्र ने त्वष्टा के लड़के विश्वरूप को मार डाला। त्वष्टा ने अपने पुत्र के मरने पर इन्द्र का अभिचरण कर दिया और अभिचरण के लिये सोम को लाया, जिसमें इन्द्र का भाग न था; इन्द्र ने बलात्कार से वह सोम पीकर यज्ञ को अपवित्र कर दिया। वह सब दिशाओं को धूमा और उसके अंग अंग से उसका इन्द्रसम्बन्धी वीर्य बह गया ॥१॥

उसकी आंखों से तेज बह गया। वह धुंए के रंग का पशु बकरा (अज) बन गया। उसके पलकों से जो बहा उसके गेहूँ हो गये। उसके आंसुओं से जो बहा उसका कुवल (फल विशेष) बन गया ॥२॥

उसके दोनों नथनों से वीर्य बहा, वह मेष या भेड़ पशु बना। श्लेष्म से इन्द्र जौ और नाक के मल (टॅट) से बेर ॥३॥

उसके मुख से बल बहा। वह गाय पशु हुआ। फेन से जौ और थूक से कर्कन्धु (फल) ॥४॥

उसके कान से यश बहा। उससे एक खुर वाले घोड़ा, खिच्चर, गधा हुआ ॥५॥

उसके दोनों स्तनों से शुक्र बहा। वह दूध हो गया जो पशुओं की ज्योति है। उसके हृदय या छाती से साहस बहा। उससे चिड़ियों का राजा चिड़ियों का खाने वाला बाज हुआ ॥६॥

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नाभ्याऽएवास्य शूषोऽस्रवत् । तत्सीसमभवन्नायो न हिरण्यꣳ रेतसऽएवास्य रूपमस्रवत्तत्सुवर्णꣳ हिरण्यमभवच्छिश्नादेवास्य रसोऽस्रवत्सा परिस्रुदभवत्स्फिग्भ्यामेवास्य भामोऽस्रवत्सा सुराऽभवदन्नस्य रसः ॥ ७ ॥

मूत्रादेवास्यौजोऽस्रवत् । स वृकोऽभवदारण्यानां पशूनां जूतिरूवध्यादेवास्य मन्युरस्रवत्स व्याघ्रोऽभवदारण्यानां पशूनाꣳ राजा लोहितादेवास्य सहोऽस्रवत्स सिꣳहोऽभवदारण्यानां पशूनामीशः ॥ ८ ॥

लोमभ्यऽएवास्य चित्तमस्रवत् । ते श्यामाकाऽअभवंस्त्वचऽएवास्यापचितिरस्रवत्सोऽश्वत्थो वनस्पतिरभवन्माꣳसेभ्यऽएवास्योर्गस्रवत्सऽउदुम्बरोऽभवदस्थिभ्यऽएवास्य स्वधाऽस्रवत्स न्यग्रोधोऽभवन्मज्जभ्यऽएवास्य भक्षः सोमपीथोऽस्रवत्ते व्रीहयोऽभवन्नेवमस्येन्द्रियाणि वीर्याणि व्युदक्रामन् ॥ ९ ॥

अथ ह वै तर्हि । नमुचिनैवासुरेण सह चचार सऽऐक्षत नमुचिरपुनर्वाऽअयमभूद्धन्तास्येन्द्रियं वीर्यꣳ सोमपीथमन्नाद्यꣳहराणीति तस्यैतयैव सुरयेन्द्रियेण वीर्यं सोमपीथमन्नाद्यमहरत्स ह न्यर्णः शिश्ये तं देवा उपसंजग्मिरे श्रेष्ठो वै नोऽयमभूत्तमिमं पाप्माऽविदद्धन्तेमं भिषज्यामेति ॥ १० ॥

उसकी नाभी से जीवन-रस बहा। उससे सीसा हुआ। न लोहा, न चांदी। इसके रेत या वीर्य से रूप बहा। उससे सोना उत्पन्न हुआ। उसके शिश्न (लिंग) से रस बहा वह परिस्रुद (कच्ची शराब ?) हो गई। उसके चूतड़ों से प्रकाश निकला, वह सुरा हो गई जो अन्न का रस है ॥७॥

उसके मूत्र से ओज निकला। वह भेड़िया हो गया। जो बनैले पशुओं की तेजी है। उसकी अंतड़ियों से क्रोध बहा, वह व्याघ्र हो गया जो बनैले पशुओं का राजा है। उसके खून से सहन शक्ति बही, उससे सिंह हुआ जो बनैले पशुओं का ईश है ॥८॥

उसके लोम (रोंगटों में) से चित्त बहा। उससे बाजरा हुआ। उसकी त्वचा से अपचिति (इज्जत) बही। उससे अश्वत्थ वनस्पति हुआ। उसके मांसों से ऊर्ज बहा, वह उदुम्बर हो गया। उसकी हड्डियों से स्वधा बही, उससे न्यग्रोध हुआ। उसकी मज्जाओं से सोम का शर्बत बहा। उससे व्रीहि (चांवल) हुये। इस प्रकार उसका पराक्रम और वीर्य उससे निकल गया ॥९॥

उस समय उस (इन्द्र) का पाला असुर नमुचि से हुआ। उस नमुचि ने सोचा कि अब तो यह सदा के लिये कमजोर हो गया। अब उसके पराक्रम, वीर्य, सोम रस तथा अन्न आदि को मैं हर लूं", । वह उसकी सुरा को लेकर पराक्रम, वीर्य, सोमरस, अन्न को इन्द्र से हर ले गया। वह विचारा वहां शक्तिरहित पड़ा रहा। देवता उसके पास आये। और बोले "यह हम में सबसे श्रेष्ठ था। इस पर आपत्ति आ गई। लाओ इसकी चिकित्सा करें" ॥१०॥

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तेऽश्विनावब्रुवन्। युवं वै ब्रह्माणौ भिषजौ स्थो युवमिमंभिषज्यमिति तावब्रूतामस्तु नौ भागऽइति तेऽब्रुवन्यऽएषौऽजः स वां भागऽइति तथेति तस्मादाश्विनौ धूम्रो भवति ॥ ११ ॥

ते सरस्वतीमब्रुवन्। त्वं वै भैषज्यमसि त्वमिमं भिषज्येति साऽब्रवीदस्तु मे भागऽइति तेऽब्रुवन्यऽएषोऽविः स ते भागऽइति तथेति तस्मात्सारस्वतो मेषो भवति ॥१२॥

अथाब्रुवन्। एतावद्वाऽअस्मिन्नेतर्हि यावदयमृषभोऽस्यैवायमस्त्विति तथेति तस्मादैन्द्रऽऋषभो भवति ॥ १३ ॥

तावश्विनौ च सरस्वती च। इन्द्रियं वीर्यं नमुचेराहृत्य तदस्मिन्पुनरदधुस्तं पाप्मनोऽत्रायन्त सुत्रातं वतैनं पाप्मनोऽत्रास्महीति तद्वाव सौत्रामण्यभवत्तत्सौत्रामण्यै सौत्रामणीत्वं त्रायते मृत्योरात्मानमप पाप्मानꣳ हते यऽएवमेतत्सौत्रामण्यै सौत्रामणीत्वं वेद त्रयस्त्रिꣳशद्दक्षिणा भवन्ति त्रयस्त्रिꣳशद्वि तं देवताऽअभिषज्यंस्तस्मादाहुर्भेषजं दक्षिणाऽइति ॥ १४ ॥ ब्राह्मणम् ॥ २ ॥ [७. १.]

उन्होंने दोनों अश्विनों से कहा, "तुम दोनों ब्रह्मा के डाक्टर हो। तुम इसका इलाज करो।" वे बोले हमारी फीस क्या होगी ?" उन्होंने कहा, "यह बकरा तुम्हारी फीस होगा।"उन्होंने कहा, "अच्छा" इसलिए धुआं के रंग का बकरा अश्विनों का होता है ॥११

उन्होंने सरस्वती से कहा, "तू तो दवाई है। तू इसका इलाज कर।" उसने कहा, "मेरी फीसक्या हगी ?" वे बोले " यह भेड़ तेरी फीस होगी।" उसने कहा "अच्छा", इसलिए भेड़ सरस्वती की होती ॥१२॥

वे बोले "इस इन्द्र में अब भी इतनी शक्ति है जितनी ऋषभ (सांड) में। इसलिये सांड इसी का रहे।" इसलिये सांड इन्द्र का है ॥१३॥

उन दोनों अश्विनों और सरस्वती ने नमुचि के पराक्रम और वीर्य को लेकर इन्द्र में फिर स्थापित कर दिया। और उसको बुराई से बचा लिया। उन्होंने सोचा "हमने इसको पाप से बचाया (सुत्रात)" यह 'सुत्रात' से सौत्रामणि हो गया। सौत्रामणि का यह सौत्रामणित्व है कि यह आत्मा को पाप और मृत्यु से बचाता है। इसकी तेतीस दक्षिणायें होती हैं। क्योंकि तेतीस देवता थे जिन्होंने इलाज किया। इसीलिये कहते हैं कि दक्षिणायें ओषधियां हैं ॥१४॥

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अध्याय ७—ब्राह्मण २

अप वाऽएतस्मात् । तेजऽइन्द्रियं वीर्यं क्रामति यꣳ सोमोऽतिपवतऽऊर्ध्वं वाऽवाञ्चं वा ॥ १ ॥

तदाहुः । अन्नं वाऽएतद्ब्राह्मणस्य यत्सोमो न वै सोमेन ब्राह्मणः सोमवामी स यो वाऽप्रलं भूत्यै सन्भूतिं न प्राप्नोति यो वाऽलं पशुभ्यः सन्पशून्न विन्दते स सोमवामी पशवो हि सोमऽइति ॥ २ ॥

सऽएतमाश्विनं धूम्रमालभेत । सारस्वतं मेषमैन्द्रमृषभमश्विनौ वै देवानां भिषजौ ताभ्यामेवैनं भिषज्यति सरस्वती भेषजं तयैवास्मै भेषजं करोतीन्द्रऽइन्द्रियं वीर्यं तेनैवास्मिन्निन्द्रियं वीर्यं दधाति ॥ ३ ॥

चक्षुर्वाऽअश्विनौ तेजः । यदाश्विनो भवति चक्षुरेवास्मिंस्तत्तेजो दधात्यथो श्रोत्रꣳ समानꣳ हि चक्षुश्च श्रोत्रं च ॥ ४ ॥

प्राण. सरस्वती वीर्यम् । यत्सारस्वतो भवति प्राणमेवास्मिंस्तद्वीर्यं दधात्यथोऽअपानꣳ समानꣳ हि प्राणश्चापानश्च ॥ ५ ॥

जिसको सोम ऊपर या नीचे पवित्र करता है, उसमें से तेज, पराक्रम, वीर्य निकल जाता है ॥१॥

इस विषय में कहावत है कि सोम जो है वह ब्राह्मण का अन्न है। जो ब्राह्मण सोमवामी अर्थात् सोम का वमन करने वाला है वह सोम के कारण नहीं। सोमवामी वह है जो विभूति के योग्य होता हुआ भी विभूति को नहीं पाता या पशुओं के योग्य होता हुआ भी पशुओं को नहीं पाता। पशु ही सोम हैं ॥२॥

वह अश्विनसम्बन्धी धूम्ररंग के बकरे का, सरस्वतीसम्बन्धी भेड़ का, इन्द्रसम्बन्धी ऋषभ (सांड) का आलभन करे। अश्विन देवों के डाक्टर हैं। उन्हीं के द्वारा इसका इलाज करता है। सरस्वती ओषधि है। उसी के द्वारा इसकी ओषधि करता है। इन्द्र पराक्रम तथा वीर्य है। उसी के द्वारा उसमें पराक्रम और वीर्य स्थापित करता है ॥३॥

दोनों अश्विन आंख या प्रकाश हैं। बकरा अश्विन का होता है। इस प्रकार इसमें आंख या तेज की स्थापना करता है। इसी प्रकार कान की भी, क्योंकि आंख कान एक ही है ॥४॥

सरस्वती प्राण या वीर्य है। भेड़ सरस्वती की है। इसके द्वारा उसमें प्राण स्थापित करता है, इसी प्रकार अपान भी। क्योंकि प्राण अपान समान हैं ॥५॥

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वागिन्द्रो बलम्। यदैन्द्रो भवति वाचमेवास्मिंस्तद्बलं दधात्यथो मनः समानꣳ हि वाक्च मनश्च ॥ ६ ॥

आश्विनीरजाः। सारस्वतीरवीरेन्द्रीर्गावऽइत्याहुर्यदेते पशवऽआलभ्यन्तऽएताभिरेव देवताभिरेतान्पशूनवरुन्द्धे ॥ ७ ॥

वडवाऽनुशिशुर्भवति। यशऽएवैकशफमवरुन्द्धऽआरण्यानां पशूनां लोमानि भवन्त्यारण्यानां पशूनामवरुद्धचै वृकलोमानि भवन्त्योजऽएव जूतिमारण्यानां पशूनामवरुन्द्धे व्याघ्रलोमानि भवन्ति मन्युमेव राज्यमारण्यानां पशूनामवरुन्द्धे सिꣳहलोमानि भवन्ति सहऽएवैषामारण्यानां पशूनामवरुन्द्धे ॥ ८ ॥

व्रीहयश्च श्यामाकाश्च भवन्ति। गोधूमाश्च कुवलानि चोपवाकाश्च बदराणि च यवाश्च कर्कन्धूनि शष्पाणि च तोक्मानि चोभयमेव ग्राम्यं चान्नमारण्यं चावरुन्द्धेऽथोऽउभयेनैवान्नेन यथा रूपमिन्द्रियं वीर्यमात्मन्धत्ते ॥ ९ ॥

सीसेन शष्पाणि क्रीणाति। ऊर्णाभिस्तोक्मानि सूत्रैर्व्रीहीनुभयोर्वाऽएतद्रूपमयसश्च हिरण्यस्य उ यत्सीसमुभयꣳ सौत्रामणीष्टिश्च पशुबन्धश्चोभयस्यावरुद्धचै ॥ १० ॥

ऊर्णासूत्रेण क्रीणाति। तद्वाऽएतत्स्त्रीणां कर्म यदूर्णासूत्रं कर्म वाऽइन्द्रियं

इन्द्र वाक् और बल है, इन्द्र का ऋषभ होता है। इस प्रकार इसमें वाक् और बल स्थापित करता है। मन भी। वाक् और मन समान हैं ॥६॥

कहावत है कि बकरे अश्विनों के हैं, भेड़ सरस्वती की, गौएं इन्द्र की। इन पशुओं को जो आलभन होता है इससे इन देवताओं के द्वारा इन पशुओं की प्राप्ति करता है ॥७॥

बछेड़े के साथ घोड़ी होती है, इसके द्वारा एक खुर वाले जानवर और यश को यजमान के लिये लाभ कराता है। बनैले पशुओं के बाल होते हैं। बनैले पशुओं के लाभ के लिये। भेड़िये के बाल होते हैं। बनैले पशुओं के ओज और तेजी के लाभ के लिये। व्याघ्र के बाल होते हैं बनैले पशुओं के राज्य तथा क्रोध के लिये। सिंह के बाल होते हैं इनके द्वारा बनैले पशुओं के लाभ के लिये ॥८॥

चावल और बाजरा होते हैं, गेहूं, कुवल, इन्द्रजौ, बेर, जौ, कर्कन्धू, शष्प (एक घास) और जई, गांव के और बनैले अन्नों की प्राप्ति के लिये। दोनों प्रकार के अन्न द्वारा यथारूपआत्मा में वीर्य तथा पराक्रम स्थापित करता है ॥९॥

सीसे के बदले शष्प खरीदता है। उनके बदले तोक्म (जई)। सूत के बदले चावल। यह सीसा लोहा और चांदी दोनों का रूप है। सौत्रामणि इष्टि भी है और पशुबन्ध भी। इस प्रकार वह इन दोनों का लाभ करता है ॥१०॥

ऊन और सूत से खरीदता है। ऊन और सूत स्त्रियों के काम हैं। कर्म पराक्रम

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वीर्यं तदेतदुत्सन्नꣳ स्त्रीषु तद्यदेवेन्द्रियं वीर्यमुत्सन्नꣳ स्त्रीषु तदेवावरुन्द्धे ॥ ११ ॥

तद्धैतदन्येऽध्वर्यवः । सीसेन क्लीवाच्छष्पाणि क्रीणन्ति तत्तदिति न वाऽएष स्त्री न पुमान्यत्क्लीबो नेष्टिर्न पशुबन्धः सौत्रामणीति वदन्तस्तदु तथा न कुर्यादुभयं वै सौत्रामणीष्टिश्च पशुबन्धश्च व्यृद्धमु वाऽएतन्मनुष्येषु यत्क्लीबो यज्ञमुखऽएव ते यज्ञस्य व्यृद्धिं दधति ये तथा कुर्वन्ति सोमविक्रयिणऽएव क्रीणीयात्सोमो वै सौत्रामणी यज्ञमुखऽएव तत्सोमरूप करोति यज्ञस्य समृद्ध्यै ॥ १२ ॥

शतातृण्णा कुम्भी भवति । बहुधेव हि स व्यस्रवदथो शतोन्मानो वै यज्ञो यज्ञमेवावरुन्द्धे सतं भवति सदेवावरुन्द्धे चप्पं भवत्यन्नाद्यस्यैवावरुद्ध्यै पवित्रं भवति पुनन्ति ह्येनं वालो भवति पाप्मनो व्यावृत्यै सुवर्णꣳ हिरण्यं भवति रूपस्यैवावरुद्ध्यै शतमानं भवति शतायुर्वै पुरुषः शतेन्द्रियऽआयुरेवेन्द्रियं वीर्यमात्मन्धत्ते ॥ १३ ॥

आश्वत्थं पात्रं भवति । अपचितिमेवावरुन्द्धऽऔदुम्बरं भवत्यूर्जमेवावरुन्द्धे नैयग्रोधं भवति स्वधामेवावरुन्द्धे स्थाल्यो भवन्ति पृथिव्याऽएवान्नाद्यमवरुन्द्धे ॥ १४ ॥

और वीर्य है। यह स्त्रियों में नहीं होता। इस प्रकार वह यजमान के लिये वह पराक्रम और वीर्य स्थापित करता है जो स्त्रियों में पाया नहीं जाता ॥११॥

कुछ अध्वर्यु लोग सीसा के बदले शष्प नपुंसक से मोल लेते हैं। यह सोचकर कि यह नपुंसक न स्त्री है न पुमान् और सौत्रामणि न इष्टि है न पशुबन्ध। परन्तु ऐसा न करे। सौत्रामणि दोनों है इष्टि भी और पशुबंध भी। जो नपुंसक है वह मनुष्यों में असफल है। जो ऐसा करते हैं वे यज्ञ के मुख में असफलता रखते हैं। सोम बेचने वाले से ही खरीदना चाहिये। सौत्रामणी यज्ञ का मुख सोम है। उसको सोम का रूप बनाता है यज्ञ की सफलता के लिये ॥१२॥

एक सौ छेदों का घड़ा होता है। सोम इन्द्र में से बहुत रूप से निकला था। यज्ञ भी सौ पैमानों के बराबर है अर्थात् सौ गुना है। यज्ञ की प्राप्ति करता है। एक सत (पात्र विशेष) भी होता है। सत् या अच्छी चीज़ के लाभ के लिये। एक चप्प (कटोरी) भी होती है अन्न की प्राप्ति के लिये। पवित्रा होता है यजमान को पवित्र करने के लिये। बाल भी होते हैं बुराई को दूर करने के लिये। सोना होता है रूप की प्राप्ति के लिये। यह सोना सौ भर होता है, क्योंकि पुरुष की आयु सौ वर्ष की होती है। आयु सौ पराक्रम वाली होती है, इस प्रकार शरीर में पराक्रम तथा वीर्य स्थापित करता है ॥१३॥

अश्वत्थ लकड़ी का पात्र होता है अपचिति या इज्ज़त के लिये। उदुम्बर का पात्र होता है, अर्थ की प्राप्ति के लिये न्यग्रोध का पात्र होता है स्वधा के लिये, कढ़ाइयां होती हैं पृथिवी में अन्न आदि के लाभ के लिये ॥१४॥

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पालाशान्युपशयानि भवन्ति । ब्रह्म वै पलाशो ब्रह्मणैव स्वर्गं लोकं जयत्य-पाष्ठिहस्य पत्रे भवतस्त्विषिमेव राज्यं वयसामवरुन्द्धे षट्त्रिꣳशदे तानि भवन्ति षट्त्रिꣳशदक्षरा वै बृहती बार्हताः पशवो बृहत्यैवास्मै पशूनवरुन्द्धे ॥ १५ ॥

तदाहुः । अन्यदेवत्या; पशवो भवन्त्यन्यदेवत्याः पुरोडाशा विलोमैतत् क्रियते कथमेतत्सलोम भवतीत्यैन्द्रः पशूनामुत्तमो भवत्यैन्द्रः पुरोडाशानां प्रथमऽइन्द्रियं वै वीर्यमिन्द्रऽइन्द्रियेणैवास्माऽइन्द्रियं वीर्यꣳ संदधातीन्द्रियेणेन्द्रियं वीर्यमवरुन्द्धे ॥ १६ ॥

सावित्रः पुरोडाशो भवति । सवितृप्रसूततायै वारुणो भवति वरुणो वाऽएतं गृह्णाति य पाप्मना गृहीतो भवति वरुणेनैवैनं वरुण्यान्मुञ्चत्यन्त्यो भवत्यन्ततऽए-वैनं वरुणपाशात्प्रमुञ्चति ॥ १७ ॥

एकादशकपालऽऐन्द्रो भवति । एकादशाक्षरा वै त्रिष्टुबिन्द्रियमु वै वीर्यं त्रिष्टुबिन्द्रियस्यैव वीर्यस्यावरुद्धये ॥ १८ ॥

द्वादशकपालः सावित्रो भवति । द्वादश वै मासा संवत्सरस्य संवत्सरं वाऽ-अन्नाद्यमन्वायत्तꣳ संदत्सरादेवास्माऽअन्नाद्यमवरुन्द्धे ॥ ११ ॥

दशकपालो वारुणो भवति । दशाक्षरा वै विराडन्नं विराड्वरुणोऽन्नपति-

पलाश लकड़ी के उपशय (छोटे पात्र) होते हैं । पलाश ब्राह्मण है । ब्रह्म के द्वारा ही स्वर्ग लोक को जीतता है । चील के दो पंख होते हैं । साहस तथा पक्षियों के आधिपत्य के लिये । ये सब छत्तीस होते हैं । छत्तीस अक्षर की बृहती होती है । पशु बृहती के हैं । बृहती के द्वारा पशुओं की प्राप्ति के लिये ॥१५॥

इस पर प्रश्न होता है कि पशु तो अन्य देवताओं के होते हैं और पुरोडाश अन्य देवताओं के । ये तो अनुचित है फिर यह उचित कैसे हो सके ? पशुओं में सबसे पिछला इन्द्र का है । इन्द्र के द्वारा ही पराक्रम तथा वीर्य को स्थापित करता है । पराक्रम और वीर्य की उपलब्धि के लिये ॥१६॥

पुरोडाश सविता का होता है । सविता की प्रेरणा के लिये वरुण का पुरोडाश भी क्यों ? जिसको बुराई पकड़ती है उसे वरुण पकड़ता है । वरुण के द्वारा ही वरुण की शक्ति से उसको छुड़ाता है । इस प्रकार सदा के लिये उसे वरुण की फांस से छुड़ाता है ॥१७॥

इन्द्र का पुरोडाश ग्यारह कपालों का होता है । त्रिष्टुप् के ग्यारह अक्षर होते हैं । त्रिष्टुप् पराक्रम तथा वीर्य है । पराक्रम और वीर्य के लाभ के लिये ॥१८॥

सविता का पुरोडाश बारह कपोलों का होता है । संवत्सर के बारह मास होते हैं । संवत्सर निरन्तर अन्न है । इस प्रकार संवत्सर से उसके लिये अन्न की प्राप्ति कराता है ॥१९॥

वरुण का पुरोडाश दस कपाल का होता है । विराट् में दस अक्षर होते हैं । अन्न

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वंरुणेनैवास्माऽअन्नमवरुन्द्धे मध्यतऽएतैः पुरोडाशैः प्रचरति मध्यं वाऽएतेषां योनिः स्वादेवैनान्योनेःप्रजनयति ॥ २० ॥

वडवाऽनुशिशुर्दक्षिणा भवति । उभयं वाऽएषा जनयत्यश्वं चाश्वतरं चोभयꣳ सौत्रामणीष्टिश्च पशुबन्धश्चोभयस्यैवावरुद्धयै ॥ २१ ॥

ब्राह्मणम् ॥ ३ ॥ [७. २.] ॥

विराट् है । वरुण अन्नपति है । वरुण के द्वारा ही अन्न की प्राप्ति कराता है । यज्ञ के बीच में ही इन पुरोडाशों की आहुति देता है । मध्य इनकी योनि है । इनको इन्हीं की योनि से उत्पन्न कराता है ॥२०॥

इसकी दक्षिणा बछेड़े वाली घोड़ी है । क्योंकि घोड़ी से घोड़ा भी होता है और खिच्चर भी । सौत्रामणी भी दोनों है इष्टि भी और पशुबन्ध भी । दोनों की प्रगति के लिये ॥२१॥

सौत्रामणीग्रहग्रहणादि

अध्याय ७—ब्राह्मण ३

इन्द्रस्येन्द्रियमन्नस्य रसम् । सोमस्य भक्षꣳ सुरयाऽऽसुरो नमुचिरहरत्सोऽश्विनौ च सरस्वतीं चोपाधावच्छेपानोऽस्मि नमचये न त्वा दिवा न नक्तꣳ हनानि न दण्डेन धन्वना न पृथेन न मुष्टिना न शुष्केण नार्द्रेणाथ मऽइदमहार्षीदि दंमऽआजिहीर्षतेति ॥ १ ॥

तेऽब्रुवन् । अस्तु नोऽत्राप्यथाहरामेति सह नऽएतदथाहरतेत्यब्रवीदिति ॥ २ ॥

असुर नमुचि सुरा की सहायता से इन्द्र के पराक्रम, अन्न के रस अर्थात् सोमपान को हर ले गया । वह इन्द्र सरस्वती और अश्विनों के पास गया और कहने लगा कि "मैं ने नमुचि से प्रतिज्ञा की है कि मैं तुझे न दिन में, न रात में, न डंडे से, न धनुष से, न थप्पड़ से, न मुक्के से, न सूखी चीज से, न भीगी चीज से मारूंगा" । अब यह मेरी ये चाजें उठा ले गया । ये मेरी चीजें दिला दो" ॥१॥

वे बोले "इस में कुछ हमारा भी भाग हो । हम दिला देंगे", इन्द्र ने कहा, "तुम दिला दो । ये चीजें हम सब की हो जायेंगी" ॥२॥

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तावश्विनौ च सरस्वती च। अपां फेनं वज्रमसिञ्चन्न शुष्को नार्द्रऽइति तेनेन्द्रो नमुचेरासुरस्य व्युष्टायाꣳ रात्रावनुदितऽआदित्ये न दिवा न नक्तमिति शिर ऽउदवासयत् ॥ ३ ॥

तस्मादेतदृषिणाऽभ्यनूक्तम्। अपां फेनेन नमुचे शिरऽइन्द्रोदवर्तयः विश्वा यदजय स्पृधऽइति पाप्मा वै नमुचिः पाप्मानं वाव तद्द्विषन्तं भ्रातृव्यꣳ हत्वेन्द्रियं वीर्यमस्यावृङ्क्त स यो भ्रातृव्यवान्त्स्यात्स सौत्रामण्या यजेत पाप्मानमेव तद्द्विषन्तं भ्रातृव्यꣳ हत्वेन्द्रियं वीर्यमस्य वृङ्क्ते तस्यंशीर्षंश्छिन्ने लोहितमिश्रः सोमोऽतिष्ठ-त्तस्मादबीभत्सन्त तऽएतदन्धसो विपानमपश्यन्त्सोमो राजाऽमृतꣳ सुतऽइति तेनैनꣳ स्वदयित्वाऽऽत्मन्नदधत ॥ ४ ॥

स्वाद्वीं त्वा स्वादुनेति सुराꣳ संदधाति। स्वदयत्येवैनां तीव्रां तीव्रेणेती-

उन दोनों अश्विन और सरस्वती ने जलों के फेन को वज्र बनाया "यह न सूखा है न गीला"। इन्द्र ने उससे असुर नमुचि के सिर को काट लिया ऐसे समय में जब रात तो बीत चुकी थी और दिन नहीं निकलने पाया था। क्योंकि यह न रात का समय था न दिन का ॥३॥

इसी सम्बन्ध में ऋग्वेद में लिखा है :—

अपां फेनेन नमुचे शिर इन्द्रोदवर्तयः विश्वा यदजय स्पृधे । (ऋ० ८।१४।१३)

"हे इन्द्र ! जब तूने युद्ध में सब शत्रुओं को जीता तो जलों के फेन से नमुचि का सिर काट लिया"।

पाप का नाम है नमुचि। पापी दुष्ट शत्रु को मार कर ही इन्द्र का वीर्य और पराक्रम उसको फिर मिल सका। जिसके शत्रु हो वह सौत्रामणी यज्ञ करे। उसके पापी दुष्ट शत्रुओं के मरने पर पराक्रम और वीर्य उसके पास लौट आवेगा। उसके कटे सिर में रुधिर-मिश्रित सोम था, उनको घृणा लगी। उन्होंने इन दोनों (रुधिर और सोम) में से एक को पीने की तरकीब निकाली।

"सोमो राजामृतꣳ सुतः"

"अमृत राजा सोम निचोड़ा गया"।

उसको स्वादिष्ट बनाकर उन्होंने उसे खा लिया ॥४॥

"स्वाद्वीं त्वा स्वादुना"। (यजु० १९।१)

"स्वादु वाले को स्वादु वाले के द्वारा"।

इस मंत्र से सुरा को मिलाता है और स्वादिष्ट बनाता है।

"तीव्रां तीव्रेण" (यजु० १९।१)

"तीव्र को तीव्र से"।

इस प्रकार इसमें पराक्रम को स्थापित करता है।

"अमृताममृतेन"। (यजु० १९।१)

"अमृत को अमृत से"।

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न्द्रियमेवास्मिन्दधात्यमृताममृतेनेत्यायुरेवास्मिन्दधाति मधुमतीं मधुमतेति रसमेवास्यां दधाति सृजामि सꣳ सोमेनेति सोमरूपमेवैनां करोति ॥ ५ ॥

सोमोऽस्यश्विभ्यां पच्यस्व । सरस्वत्यै पच्यस्वेन्द्राय सुत्राम्णे पच्यस्वेत्येतावाऽएतं देवताऽअग्रे यज्ञꣳ ममभरंस्ताभिरेवैनꣳ सम्भरत्यथोऽएताऽएवैतद्देवता भागधेयेन समर्धयत्यासुनोति सुत्यायै तिस्रो रात्रीर्वसति तिस्रो हि रात्रीः सोमः क्रीतो वसति सोमरूपमेवैनां करोति ॥ ६ ॥

द्वे वेदी भवतः । द्वौ वाव लोकावित्याहुर्देवलोकश्चैव पितृलोकश्चेत्युत्तराऽन्या भवति दक्षिणाऽन्योत्तरो वै देवलोको दक्षिणः पितृलोकऽउत्तरयैव देवलोकमवरुन्द्धे दक्षिणया पितृलोकम् ॥ ७ ॥

पयश्च सुरा च भवतः । सोमो वै पयोऽन्नꣳ सुरा पयसैव सोमपीथमवरुन्द्धे सुरयाऽन्नाद्यं क्षत्रं वै पयो विट् सुरा सुरां पूत्वा पयः पुनाति विशऽएव तत्क्षत्रं जनयति विशो हि क्षत्रं जायते ॥ ८ ॥

वायोः पूतः पवित्रेण । प्रत्यङ्क्सोमोऽअतिद्रुतऽइति सोमातिपूतस्य पुनाति

इससे आयु को स्थापित करता है ।

मधुमतीं मधुमता (यजु० १६।१)

इससे उस में रस स्थापित करता है ।

सृजामि संꣳ सोमेन । (यजु० १६।१)

इससे इसको सोमरूप करता है ।

सोमोऽस्यश्विभ्यां पच्यस्व । सरस्वत्यै पच्यस्वेन्द्राय सुत्राम्णे पच्यस्व ।

"तू सोम है । दोनों अश्विनों के लिये पक । सरस्वती के लिये पक । इन्द्र सुत्रामा के लिये पक" ।

यही देवता थे जिन्होंने पहले यज्ञ तैयार किया था । इन्हीं की सहायता से यह भी यज्ञ को तैयार करता है । और इन देवताओं को उनका भाग भी दिलाता है । सोम यज्ञ के लिये उसको निचोड़ता है । वह तीन रात तक इसी प्रकार रक्खा रहता है । क्योंकि सोम को भी तो मोल लेने के पश्चात् तीन दिन तक रखते हैं । इस प्रकार इस सुरा को सोम का रूप देता है ॥६॥

दो वेदियां होती हैं । कहते हैं कि लोक भी दो हैं । देवलोक और पितृलोक । एक उत्तर में एक दक्षिण में । उत्तर में देव लोक है और दक्षिण में पितृलोक । उत्तर वाली से देवलोक की प्राप्ति होती है दक्षिण वाली से पितृलोक की ॥७॥

दूध और सुरा होते हैं । सोम दूध है और अन्न सुरा ! दूध से सोम का लाभ करता है, सुरा से अन्न का । क्षत्रिय दूध है वैश्य सुरा । सुरा को पवित्र करके दूध को पवित्र करता है । इस प्रकार वैश्यों से क्षत्रिय को उत्पन्न करता है । क्षत्रिय वैश्य से ही उत्पन्न होता है ॥८॥

वायोः पूतः पवित्रेण प्रत्यङ्क्सोमोऽअतिद्रुतः (यजु० १६।३)

"वायु के पवित्र से बहता हुआ सोम पवित्र हो गया" ।

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यथारूपमेवैनं पुनातीन्द्रस्य युज्यः सखेति यदेवास्य तेनेन्द्रियं वीर्यमतिक्रान्तं भवति तदस्मिन्पुनर्दधाति ॥ ९ ॥

वायोः पूतः पवित्रेण । प्राङ्क्सोमोऽअतिद्रुतऽइति सोमवामिनः पुनाति यथारूपमेवैनं पुनातीन्द्रस्य युज्यः सखेति यदेवास्य तेने० ॥ १० ॥

पुनाति ते परिस्रुतमिति । समृद्धिकामस्य पुनाति समृद्ध्यै सोमꣳ सूर्यस्य दुहितेति श्रद्धा वै सूर्यस्य दुहिता श्रद्धयैष सोमो भवति श्रद्धयैवैनꣳ सोमं करोति वारेण शश्वता तनेति वालेन ह्येषा पूयते ॥ ११ ॥

ब्रह्म क्षत्रं पवतऽइति पयः पुनाति । ब्रह्मणऽएव तत्क्षत्रं जनयति ब्रह्मणो हि क्षत्रं जायते तेजऽइन्द्रियमिति तेजऽएवास्मिन्निन्द्रियं वीर्यं दधाति सुरया सोमऽइति सुरया हि सोमः सुतऽआसुतऽइत्यासुताद्धि सूयते मदायेति मदाय वाव सोमो मदाय सुरोभावेव सोममदं च सुरामदं चावरुन्द्धे शुक्रेण देव देवताः पिपृग्धीति शुक्रेण देव देवताः प्रीणीहीत्येवैतदाह रसेनान्नं यजमानाय धेहीति रसमेवान्नं यज-

इस प्रकार सोम द्वारा पवित्र हुये को पवित्र करता है। यजमान को ठीक रीति से पवित्र करता है।

'इन्द्रस्य युज्यः सखा' (यजु० १९।३)

"इन्द्र का यथेष्ट सखा है"।

जो कुछ पराक्रम तथा वीर्य सोम के साथ बह गया था, उसको अब फिर वापिस लाता है ॥९॥

वायोः पूतः पवित्रेण प्राङ्क्सोमो अतिद्रुतः। इन्द्रस्य युज्यः सखा ।

(यजु० १९।३)

सोम का वमन करने वाले के लिये वह सुरा को पवित्र करता है। यथार्थ रूप से यजमान को पवित्र करता है। "इन्द्र का उपयुक्त सखा"। इन्द्र का पराक्रम और वीर्य जो सोम के साथ बह गया था उसको वापिस लाता है ॥१०॥

पुनाति ते परिस्रुतꣳ सोमꣳ सूर्यस्य दुहिता। वारेण शश्वता तना।

(यजु० १९।४)

वैभव की कामना वाले के लिये सुरा को पवित्र करता है। श्रद्धा सूर्य की दुहिता हैं। श्रद्धा से ही यह सोम हो जाता है। बाल से यह पवित्र होता है ॥११॥

ब्रह्म क्षत्रं पवत। (यजु० १९।५)

"ब्रह्म और क्षत्र को पवित्र करता है"

इस मंत्र से दूध को पवित्र करता है। ब्रह्म से ही क्षत्र को उत्पन्न करता है। ब्रह्म से ही क्षत्र उत्पन्न होता है।

तेज इन्द्रियम्। (यजु० १९।५)

इस प्रकार इसमें तेज पराक्रम तथा वीर्य स्थापित करता है।

सुरया सोमः (यजु० १९।५)

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माने दधाति पूर्वे पयोग्रहा गृह्यन्तेऽपरे सुराग्रहा विशं तत्क्षत्रस्यानुवर्त्मानं करोति ॥ १२ ॥

कुविदङ्ग यवमन्तो यवं चिदिति । पयोग्रहान्गृह्णाति सोमाꣳशवो वै यवाः सोमः पयः सोमेनैवैनꣳ सोमं करोत्येकया गृह्णात्येकधैव यजमाने श्रियं दधाति श्रीर्हि पयः ॥ १३ ॥

नाना हि वां देवहितꣳ सदस्कृतमिति । सुराग्रहान्गृह्णाति नाना हि सोमश्च सुरा च देवहितमिति देवहिते ह्येते नाना सदस्कृतमिति द्वे हि वेदी भवतो मा सꣳसृक्षाथां परमे व्योमन्निति पाप्मनैवैनं व्यावर्तयति सुरा त्वमसि शुष्मिणीति सुरामेवं सुरां करोति सोमऽएषऽइति सोममेव सोमं करोति मा मा

सुरा से सोम निचोड़ा गया ।
सुत आसुतः (यजु० १९।५)
"रस खींचा गया"
मदाय (यजु० १९।५)
"प्रसन्नता के लिये" ।

सोम भी आनन्द के लिये है और सुरा भी । सोम का आनन्द और सुरा का आनन्द, दोनों को प्राप्त करता है ।

शुक्रेण देव-देवताः पिपृग्धि । (यजु० १९।५)
अर्थात् "हे देव ! निर्मल रस से देवताओं को तृप्त करो" ।
रसेनान्नं यजमानाय धेहि । (यजु० १९।५)

इस प्रकार यजमान में रस के द्वारा अन्न स्थापित करता है । पहले दूध के ग्रह लेते हैं फिर सुरा के । इस प्रकार वैश्यों को क्षत्रियों के अनुयायी बनाते हैं ॥१२॥

कुविदङ्ग यवमन्तो यवं चिद् । (यजु० १९।६)
"जैसे जौ वाले जौ काटते हैं" ·····इत्यादि ।

इस मंत्र से दूध के ग्रहों को लेता है । सोमलता के टुकड़े जौ हैं । सोम दूध है । इस प्रकार सोम के द्वारा ही इसको सोम बनाता है । एक ही मंत्र से ग्रहों को भरता है । इस प्रकार एक बार में ही यजमान में श्री स्थापित करता है । दूध श्री है ॥१३॥

नाना हि वां देवहितꣳ सदस्कृतम् । (यजु० १९।७)
"तुम दोनों की देवों के अनुकूल जगह अलग-अलग बनाई गई है" ।

इसमंत्र से सुराग्रहों को लेता है । सोम अलग है, और सुरा अलग । देवों के हित के लिये इन दोनों का अलग-अलग स्थान है । वेदियां दो होती हैं ।

मा सꣳ सृक्षाथां परमे व्योमन् । (यजु० १९।७)
"तुम दोनों परम आकाश में मत मिलो" ।
ऐसा कह कर यजमान को पाप से अलग करता है ।

सुरा त्वमसि शुष्मिणी (यजु० १९।७)
अर्थात् "तू तेज सुरा है" ।
इस प्रकार सुरा को ही सुरा बनाता है ।
सोम एषः (यजु० १९।७)

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हिꣳसीः स्वां योनिमाविशन्तीति यथायोन्येवैनां व्यावर्तयत्यात्मनोऽहिꣳसाया-ऽएकया गृह्णात्येकधैव यजमाने यशो दधाति यशो हि सुरा ॥ १४ ॥

क्षत्रं वै पयोग्रहाः । विट् सुराग्रहा यदव्यतिषक्तान्गृह्णीयाद्विशं क्षत्राद्वयवच्छिन्द्यात्क्षत्रं विशः पापवस्यसं कुर्याद्यज्ञस्य व्यृद्धि व्यतिषक्तान्गृह्णाति विशमेव क्षत्रेण संदधाति क्षत्रं विशा पापवस्यसस्य व्यावृत्त्यै यज्ञस्य समृद्धयै ॥ १५ ॥

प्राणा वै पयोग्रहाः । शरीरꣳ सुराग्रहा यदव्यतिषक्तान्गृह्णीयाच्छरीरं प्राणेभ्यो व्यवच्छिन्द्यात्प्राणाच्छरीरात्प्रमायुको यजमानः स्याद्व्यतिषक्तान्गृह्णाति शरीरमेव प्राणैः संदधाति प्राणाच्छरीरेणाथोऽआयुरेवास्मिन्दधाति तस्मात्सौत्रामण्येजानः सर्वमायुरेत्यथो यऽएवमेतद्वेद ॥ १६ ॥

सोमो व पयोग्रहाः । अन्नꣳ सुराग्रहा यत्पयोग्रहाश्च सुराग्रहाश्च गृह्यन्ते सोमपीथं चैवान्नाद्यं चावरुन्द्धे ॥ १७ ॥

पशवो वै पयोग्रहाः । अन्नꣳ सुराग्रहाः यत्पयोग्रहाश्च सुराग्रहाश्च गृह्यन्ते पशूंश्चैवान्नाद्यं चावरुन्द्धे ॥ १८ ॥

"यह सोम है ।" इससे सोम को सोम बनाता है ।

मा मा हिꣳसीः स्वां योनिमाविशन्ती । (यजु० १९।७)

"अपनी योनि में प्रवेश करके मुझ को हानि न पहुंचा" ।

इस प्रकार सुरा को अपनी रक्षा के लिये उसी के स्थान में लौटा देता है । एक ही मंत्र से सब ग्रहों को भरता है । इस प्रकार समस्त यश यजमान को ही दे देता है, क्योंकि सुरा यश है ॥१४॥

दूध के ग्रह क्षत्र हैं । सुरा ग्रह वैश्य है । यदि इनको बिना संयुक्त किये ग्रहण करे तो वैश्य और क्षत्रियों को निरन्तर अलग-अलग कर देगा । इस से गड़बड़ मच जायगी । और यज्ञ असफल होगा । इसलिये इनको मिला कर निकालता है (एक सुरा का, एक दूध का, फिर एक सुरा का फिर दूध का) । इस प्रकार वैश्यों और क्षत्रियों में मेल कर देता है । जिससे नीच-ऊंच में गड़बड़ न हो और यज्ञ सफल हो जाय ॥१५॥

प्राण ही दूध के ग्रह हैं, शरीर सुरा का ग्रह । यदि अलग-प्रलग निकाले तो शरीर और प्राण में विच्छेद कर दे । और यजमान प्राण तथा शरीर से अलग हो जाय और मर जाय । इसलिये इनको मिलाकर निकालता है (अर्थात् एक सुरा का, एक दूध का, एक सुरा का, एक दूध का) । इस प्रकार शरीर और प्राण में मेल कराता है । इस प्रकार यजमान में आयु को स्थापित करता है । इसलिये जो सौत्रामणि यज्ञ करते हैं या इसके रहस्य को समझते हैं उनकी आयु बड़ी होती है ॥१६॥

दूध का ग्रह है सोम, सुराग्रह है अन्न ! ये जो दूध के ग्रह और सोम के ग्रह निकाले जाते हैं, ये सोम तथा अन्न की प्राप्ति के लिये हैं ॥१७॥

दूध के ग्रह पशु हैं । सुराग्रह हैं अन्न । दूध के ग्रह और सुराग्रह लिये जाते हैं, पशुओं तथा अन्न की प्राप्ति के लिये ॥१८॥

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ग्राम्याः वै पशवः पयोग्रहाः। आरण्याः सुराग्रहा यत्पयोग्रहाश्च सुराग्रहाश्च गृह्यन्ते ग्राम्यांश्चैव पशूनारण्यांश्चावरुन्द्धे ग्राम्येण चान्नेनारण्येन च पयोग्रहाञ्छ्रीणाति तस्माद्ग्राम्याणां पशूनां ग्राम्यं चैवान्नद्यमारण्यं चावरुद्धम् ॥ १९ ॥

तदाहुः। एतस्यै वाऽएतदघलायै देवतायै रूपं यदेते घोराऽआरण्याः पशवो यदेतेषां पशूनां लोमभिः पयोग्रहाञ्छ्रीणीयाद्द्रस्यास्ये पशूनपिदध्यादपशुर्यजमानः स्याद्यन्न श्रीणीयादनवरुद्धाऽअस्य पशवः स्यू रुद्रो हि पशूनामीष्टऽइति सुराग्रहानेवैतेषां पशूनां लोमभिः श्रीणाति सुरायामेव तद्रौद्रं दधाति तस्मात्सुरां पीत्वा रौद्रमनाऽअथोऽआरण्येष्वेव पशुषु रुद्रस्य हेतिं दधाति ग्राम्याणां पशूनामहिꣳसायाऽअवरुद्धाऽअस्य पशवो भवन्ति न रुद्रस्यास्ये पशूनपिदधाति ॥ २० ॥

या व्याघ्रं विषूचिका। उभौ वृकं च रक्षति श्येनं पतत्त्रिणꣳ सिꣳहꣳ सेमं पात्वꣳहसः॥ यदापिपेष मातरं पुत्रः प्रमुदितो धयन्। एतत्तदग्नेऽअनृणो भवाम्यहतौ पितरौ मयेति ॥ २१ ॥

दूध के ग्रह गांव के पशु हैं। सुराग्रह जंगली पशु हैं। दूध के ग्रह और सुराग्रह निकाले जातेहैं, जिससे गांव के और जंगली दोनों प्रकार के पशुओं की प्राप्ति हो सके। दूध के ग्रह को गांव के तथा वन के अन्न से गाढ़ा करता है। इस प्रकार गांव के अन्न और बन के अन्न को प्राप्त करने के लिये ॥१९॥

इस पर कुछ लोग कहते हैं कि "ये जो वन के भयंकर पशु हैं वे एक भयंकर देवता के रूप हैं। यदि दूध को इन पशुओं के बालों से गाढ़ा करे, तो पशुओं को रुद्र के मुख में रखदे और यजमान पशुओं से शून्य हो जाय। उसको न मिलाना चाहिये, अन्यथा यजमान के लिये पशुओं की प्राप्ति न होगी। रुद्र पशुओं का अधिपति है", सुरा के ग्रहों को पशुओं के बालों से गाढ़ा करता है। इस प्रकार उसमें रुद्र का भाग मिला देता है। इसीलिये सुरा पीकर लोगों की रुद्र की सी प्रकृति हो जाती है। इस प्रकार रुद्र के बाणों को केवल बन के पशुओं तक ही सीमित रखता है गांव के पशुओं की रक्षा के लिये। इसके पशु ठीक रहते हैं। वे रुद्र के मुख में नहीं रहते। ॥२०॥

या व्याघ्रं विषूचिकोभौ वृकं च रक्षति। श्येनं पतत्त्रिणꣳ सिꣳहꣳ सेमं पात्वꣳहसः। (यजु० १९।१०)

यदापिपेष मातरं पुत्रः प्रमुदितो धयन्।

एतत् तदग्ने अनृणो भवाम्यहतौ पितरौ मया ॥ (यजु० १९।११)

"जो विषूचिका रोग व्याघ्र और वृक दोनों की रक्षा करता है, बाज़ की और सिंह की। वह मुझे भी बुराई से बचावे" (अर्थात् जैसे बन के जीवों को यह रोग नहीं होता उसी प्रकार मुझे भी न हो)।

"यतः मैंने प्रसन्न पुत्र होकर अपनी माता का दूध पिया। उस ऋण से हे अग्नि अब मैं मुक्त होता हूँ। मेरे माता-पिता मेरे द्वारा कष्ट में नहीं हैं ॥२१॥

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अध्वर्युश्च प्रतिप्रस्थाता च । जघनेन वेदिं प्राञ्चमावृत्तं यजमानꣳ श्येनपत्राभ्यामूर्ध्वं चावाञ्च च पावयतः प्राणोदानयोस्तद्रूपं प्राणोदानावेवावरुन्द्धऽऊर्ध्वश्च ह्ययमवाङ् च प्राणऽआत्मानमनुसंचरति सम्पृच स्थ संमा भद्रेण पृङ्क्तेति पयोग्रहान्त्संमृशति श्रियैवैनं यशसा समर्धयति विपृच स्थ वि मा पाप्मना पृङ्क्तेति सुराग्रहान्पाप्मनैवैनं व्यावर्तयति ॥ २२ ॥ ब्राह्मणम् ॥ ४ ॥ [७. ३.]

इति सप्तमोऽध्यायः समाप्तः [८. १] ॥

अध्वर्यु और प्रतिप्रस्थाता वेदी के पीछे पूर्व की ओर मुड़ कर बाज़ के पंखों से यजमान को नीचे और ऊपर शुद्ध करते हैं। यह प्राण और उदान का रूप है। प्राण और उदान की प्राप्ति के लिये। क्योंकि यह प्राण शरीर में ऊपर और नीचे संचरित होता है।

सम्पृचस्थ संमा भद्रेण पृङ्क्त। (तुम मिले हुये हो मुझ से कल्याण को मिला दो)।

इस से दूध के ग्रह को छूता है। इस प्रकार यजमान को श्री और यश से सम्पन्न करता है।

"विपृच स्थ विमा पाप्मना पृङ्क्त"। तुम अलग-अलग हों। मुझे बुराई से अलग करो)

इस से सुराग्रह को छूता है। इस प्रकार यजमान को बुराई से दूर करता है ॥२२॥

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अध्याय ८—ब्राह्मण १

इन्द्रस्य वै यत्र। इन्द्रियाणि वीर्याणि व्युदक्रामंस्तानि देवाऽएतेनैव यज्ञन पुनः समदधुर्यत्पयोग्रहाश्च सुराग्रहाश्च गृह्यन्तऽइन्द्रियाण्येवास्मिंस्तद्वीर्याणि पुनः संदधत्युत्तरेऽग्नौ पयोग्रहाञ्जुह्वति शुक्रेणैवैनं तत्सोमपीथेन समर्धयति ॥१॥

स जुहोति। सुरावन्तं बर्हिषदꣳ सुवीरमिति सुरावान्वाऽएष बर्हिषद्यज्ञो यत्सौत्रामणी बर्हिषैवैनं यज्ञेन समर्धयति यज्ञꣳ हिन्वन्ति महिषा नमोभिरित्यृत्विजो वै महिषा यज्ञो नमऽऋत्विग्भिरेव यज्ञꣳ समर्धयति यज्ञेन यजमानं दधानाः सोममिति सोमपीथमेवास्मिन्दधति दिवि देवतास्विति दिव्येवैनं देवतासु दधति मदेमेन्द्रमिति मदाय वाव सोमो मदाय सुरोभावेव सोममदं च सुरामदं चावरुन्द्धे यजमानाः स्वर्काऽइत्यर्को वै देवानामन्नमन्नं यज्ञो यज्ञेनैवैनमन्नाद्येन समर्धयति हुत्वा भक्षयन्ति समृद्धमेवास्य तद्वर्धयन्ति ॥ २ ॥

इन्द्र का पराक्रम तथा वीर्य जो उससे चला गया था, उसको देवों से इस (सौत्रामणि) यज्ञ के द्वारा फिर लौटाया । इसके लिये दूध के ग्रह तथा सुरा के ग्रह ग्रहण किये जाते हैं । इसके द्वारा इन्द्र के पराक्रम तथा वार्य को उसमें स्थापित करते हैं । उत्तर-वेदी में दूध के ग्रहों की आहुतियां दी जाती हैं । इसके द्वारा शुक्र अर्थात् सोमपान से उसको सम्पन्न किया जाता है ॥१॥

वह इस मंत्र से आहुति देता है :—

सुरावन्तं बर्हिषदꣳ सुवीरं यज्ञꣳ हिन्वन्ति महिषा नमोभिः ।
दधानाः सोमं दिवि देवतासु मदेमेन्द्रं यजमानाः स्वर्काः ॥

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यह जो सौत्रामणी यज्ञ है वह "सुरावान बर्हिषद्" है । इस बर्हिषद् यज्ञ के द्वारा इसको पूरा करता है । 'महिषा' ऋत्विज हैं । 'नम' यज्ञ है । इस प्रकार ऋत्विजों द्वारा यज्ञ को समृद्ध करता है । "दधानाः सोमं" । इसमें सोम को स्थापित करता है । इसको द्यौलोक में देवताओं के मध्य में रखता है । "मदेम इन्द्रं" । सोम आनन्द के लिये है । सुरा आनन्द के लिये है । इस प्रकार सोम का आनन्द और सुरा का आनन्द दोनों को प्राप्त कराता है । "यजमानाः स्वर्काः । 'अर्क' कहते हैं देवों के अन्न को । यज्ञ है अन्न । इस प्रकार यज्ञ के द्वारा इस यज्ञ को सम्पन्न करता है । आहुति देकर (दूध) भक्षण करते हैं । इसकी जो समृद्धि है उसको बढ़ाते हैं ॥२॥

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स भक्षयति । यमश्विना नमुचेरासुरादधीत्यश्विनौ ह्येतं नमुचेरध्याहरताꣳ सरस्वत्यसुनोदिन्द्रियायेति सरस्वती ह्येतमसुनोदिन्द्रियायेमं तꣳ शुक्रं मधुमन्तमिन्दुमिति शुक्रो वाऽएष मधुमानिन्दुर्यत्सोमः सोमꣳ राजानमिह भक्षयामीति सोमऽएवास्य राजा भक्षितो भवति दक्षिणेऽग्नौ सुराग्रहाञ्जुह्वति पाप्मनैवैनं तद्व्यावर्तयन्ति ॥ ३ ॥

स जुहोति । यस्ते रसः सम्भृतऽओषधीष्वित्यपां च वाऽएषऽओषधीनां च रसो यत्सुराऽपांचैवैनमेतदोषधीनां च रसेन समर्धयति सोमस्य शुष्मः सुरया सुतस्येति यऽएव सोमे शुष्मो यःसुरायां तमेवावरुन्द्धे तेन जिन्व यजमानं मदेनेति तेन प्रीणीहि यजमानं मदेनेत्येवैतदाह सरस्वतीमश्विनाविन्द्रमग्निमिति देवताभिरेव यज्ञꣳ समर्धयति देवताभिर्यज्ञेन यजमानꣳ हुत्वा भक्षयन्ति व्यृद्धमेवास्य तत्समर्धयति ॥४॥

स भक्षयति । यदत्र रिप्तꣳ रसिनः सुतस्येति सुतासुतयोरेव रस-

वह इस मंत्र से भक्षण करता है :—

यमश्विना नमुचेरासुरादधि सरस्वत्यसुनोदिन्द्रियाय ।
इमं तꣳ शुक्रं मधुमन्तमिन्दुꣳ सोमꣳ राजानमिह भक्षयामि ॥

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सोम को असुर नमुचि से दो सोम तो लाये ही थे । सरस्वती ने इस सोम को इन्द्र की शक्ति के लिये निचोड़ा था । यह सोम शुक्र (चमकदार) भी है और मीठा भी । "हे सोम राजा ! मैं तुझ को पीता हूं" । इस दूध का पान मानो सोमपान हो जाता है ।

दक्षिण वेदी पर सुराग्रहों की आहुति देता है । इसके द्वारा इसके पाप की निवृत्ति करता है ॥३॥

यह आहुति इस मंत्र से दी जाती है :—

यस्ते रसः सम्भृत ओषधीषु सोमस्य शुष्मः सुरया सुतस्य ।
तेन जिन्व यजमानं मदेन सरस्वतीमश्विनाविन्द्रमग्निम् ॥

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यह जो सुरा है वह जलों और ओषधियों का रस है । इस प्रकार इसको जलों और ओषधियों के रस से समृद्ध करता है । सोम में जो शक्ति है और जो सुरा में, उन दोनों का लाभ करता है । "तेन जिन्व यजमानं मदेन" का तात्पर्य है कि उस आनन्द से यजमान को प्रसन्न कर । 'सरस्वती और अश्विन' इन देवताओं से यज्ञ को बढ़ाता है और उन्हीं देवताओं और यज्ञ के द्वारा यजमानको ।

आहुति देकर सुरा का पान करते हैं । इस प्रकार जो त्रुटि होती है, उसको दूर करते हैं ॥४॥

इस मंत्र मे (सुरापान) किया जाता है :—

यदत्र रिप्तꣳ रसिनः सुतस्य यदिन्द्रो अपिबच्छचीभिः ।
अहं तदस्य मनसा शिवेन सोमꣳ राजानमिह भक्षयामि ॥

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मवरुन्द्धे यदिन्द्रोऽअपिबच्छचीभिरितीन्द्रो ह्येतदपिबच्छचीभिरहंतदस्यमनसा शिवेनेत्यशिवऽइव वाऽएष भक्षो यत्सुरा ब्राह्मणस्य शिवमेवैनमेतत्कृत्वाऽऽत्मन्धत्ते सोम७ राजानमिह भक्षयामीति सोमऽएवास्य राजा भक्षितो भवति ॥ ५ ॥

तद्धैतदन्येऽध्वर्यवः । राजन्यं वा वैश्यं वा परिक्रीणन्ति सऽएतद्भक्षयिष्यतीति तदु तथा न कुर्य्याद्यो ह वाऽएतद्भक्षयति तस्य हैवं पितॄन्पितामहानेष सोमपीथोऽन्वेति दक्षिणस्यैवाग्नेस्त्रीनङ्गारान्निर्वर्त्य बहिष्परिधि तदेताभिर्व्याहृतिभिर्जुहुयात् ॥ ६ ॥

पितृभ्यः स्वधायिभ्यः स्वधा नमऽइति । पित्रॄनेव पितृलोके स्वधायां दधाति पितामहेभ्यः स्वधायिभ्यः स्वधा नमऽइति पितामहानेव पितामहलोके स्वधायां दधाति प्रपितामहेभ्यः स्वधायिभ्यः स्वधा नमऽइति प्रपितामहानेव प्रपितामहलोके स्वधायां दधाति ॥ ७ ॥

अपऽआनीय निनयति । अक्षन्पितरऽइत्यन्नाद्यमेवैषु दधात्यमीमदन्त पितरऽइति मदयत्येवैनानतीतृपन्त पितरऽइति तर्पयत्येवैनान्पितरः शुन्धध्वमित्यनुपूर्वमेवैनान्त्सर्वान्पावयति पवित्रं वै सौत्रामणी ॥ ८ ॥

"जो यहाँ रस वाले सुत अर्थात् सोम से मिला है।" इससे रस की प्राप्ति कराता है। "जिसको इन्द्र ने बड़ी उत्सुकता से पिया।" उसको वह 'शिवेन मनसा' शुभ मन से पीता है। ब्राह्मण के लिये सुरा अभक्ष है। उसको शुभ मानकर पीता है। "मैं राजा सोम को पीता हूं"। ऐसा कहने से सोम पिया हुआ मान लिया जाता है ॥५॥

कुछ अध्वर्यु इस (सुरा) को पिलाने के लिये किसी वैश्य या क्षत्रिय को किराये पर ले लेते हैं। परन्तु ऐसा नहीं करना चाहिये। क्योंकि जो इसको पीता है उसी के पिता या पितामहों को यह सुरा तलाश करती है। दक्षिण वेदी से तीन अंगारे लेकर परिधि के बाहर रक्खे और इन व्याहृतियों से आहुति देवे ॥६॥

'पितृभ्यः स्वधायिभ्यः स्वधा नमः'

पितृलोक में पितरों को स्वधा देता है।

"पितामहेभ्यः स्वधायिभ्यः स्वधा नमः"।

पितामह लोक में पितामहों को स्वधा देता है।

"प्रपितामहेभ्यः स्वाधायिभ्यः स्वधा नमः"

प्रपितामहलोके प्रपितामहों को स्वधा कर देता है ॥७॥

जल को लाकर उन ग्रहों में छोड़ता है, "पितरों ने पी लिया" यह कहकर उनको अन्न पहुंचाता है।

"पितर खुश हो गये"। यह कहकर उनको तृप्त करता है।

"पितर तृप्त हो गये"। यह कहकर उनको तृप्त करता है।

"पितरः शुन्धध्वम्" (पितरो ! तुम शुद्ध हो जाओ), इस प्रकार क्रमशः इनको पवित्र करता है। सौत्रामणी यज्ञ पवित्र करने के लिये ही होता है ॥८॥

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त्रिभिः पवित्रैः पावयन्ति । त्रयो वाऽइमे लोकाऽएभिरेवैनं लोकैः पुनन्ति ॥ ६ ॥

पावमानीभिः पावयन्ति । पवित्रं वै पावमान्यः पवित्रेणैवैनं पुनन्ति ॥ १० ॥

तिसृभिस्तिसृभिः पावयन्ति । त्रयो वै प्राणाः प्राणऽउदानो व्यानस्तैरेवैनं पुनन्ति ॥ ११ ॥

नवभिः पावयन्ति । नव वै प्राणाः प्राणैरेवैनं पुनन्ति प्राणेषु पुनः पूतं प्रतिष्ठापयन्ति ॥ १२ ॥

पवित्रेण पावन्ति । अजाविकस्य वाऽएतद्रूपं यत्पवित्रमजाविकेनैवैनं पुनन्ति- ॥ १३ ॥

वालेन पावयन्ति । गोऽश्वस्य वाऽएतद्रूपं यद्वालो गोऽश्वेनैवैनं पुनन्ति ॥ १४ ॥

हिण्येन पावयन्ति । देवानां वाऽएतद्रूपं यद्धिरण्यं देवानामेवैनं रूपेण पुनन्ति ॥ १५ ॥

सुरया पावयन्ति । सुरा हि पूता पूतयैवैनं पुनन्ति तद्यथा सुरा पूयमाना बल्कसेन विविच्यतऽएवमेवैतद्यजमानः सर्वस्मात्पाप्मनो निर्मुच्यते यऽएवं विद्वान्त्सौत्रामण्या यजते यो वैतदेवं वेद ॥ १६ ॥

तीन पवित्रों से पवित्र करते हैं। तीन लोक हैं। इन्हीं तीनों लोकों के द्वारा उसको पवित्र करते हैं ॥६॥

'पवमान' वाले मंत्रों से पवित्र करते हैं। 'पवमान' वाले मंत्र पवित्र करने वाले हैं। इस प्रकार पवमान वाले मंत्रों से पवित्र करते हैं ॥१०॥

तीन तीन मंत्रों से पवित्र करते हैं। तीन प्राण हैं प्राण, उदान, व्यान। उनसे पवित्र करते हैं ॥११॥

नौ मंत्रों से पवित्र करते हैं। प्राण नौ हैं। इसको प्राणों द्वारा पवित्र करते हैं और प्राणों में ही इस पवित्र किये हुये को प्रतिष्ठित करते हैं ॥१२॥

पवित्रे या छन्ना से पवित्र करते हैं। यह छन्ना बकरे और भेड़ का रूप है। इस प्रकार बकरे और भेड़ के इस छन्ने से पवित्र करते हैं ॥१३॥

बालों से पवित्र करते हैं। यह गौ और घोड़ेका रूप है। इस प्रकार गौ और घोड़े के रूप से पवित्र करते हैं ॥१४॥

स्वर्ण से पवित्र करते हैं। यह सोना देवों का रूप है। देवों के इस रूप से पवित्र करते हैं ॥१५॥

सुरा से पवित्र करते हैं। सुरा पवित्र की हुई है। इस प्रकार पवित्र की हुई चीज से उसको पवित्र करते हैं। जैसे सुरा को पवित्र करते समय उसका मैल दूर हो जाता है, इसी तरह जो सौत्रामणी यज्ञ करता है या केवल जानता है, वह यजमान सब प्रकार के पापों से मुक्त हो जाता है ॥१६॥

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तदाहुः याजयितव्यꣳ सोत्रामण्याꣳ न याजयितव्याꣳमित्यनन्तायꣳ ह्येवास्मात्सर्वं पाप्मानमपघ्नन्तीति तदु ह स्माह रेवोत्तरास्थपतिः पाटवश्चाक्रोऽपि प्रदानं प्रदाय याजयितव्यमेवात्मा वै यज्ञस्य यजमानोऽङ्गान्यृत्विजो यत्र वाऽआत्मा पूतः पूतानि तत्राङ्गान्युभयऽएव पुनतऽउभये पाप्मानमपघ्नते तस्मादपि प्रदानं प्रदाय याजयितव्यमेवेति ॥ १७ ॥

पितृलोकं वाऽएतेऽन्वयन्ति । ये दक्षिणेऽग्नौ चरन्त्याज्यमाहुति जुहोति यज्ञो वाऽआज्यं यज्ञादेव यज्ञे प्रतितिष्ठन्ति ॥ १८ ॥

स जुहोति । ये समानाः समनसः पितरो यमराज्ये । तेषां लोकः स्वधा नमो यज्ञो देवेषु कल्पतामिति पितृनेव यमे परिदधात्यथो पितृलोकमेव जयति सर्वे यज्ञोपवीमानि कृत्वोत्तरमग्निमुपसमायन्त्वयं वै लोकऽउत्तरोऽग्निरस्मन्नेव लोके प्रतितिष्ठन्त्याज्यमाहुति जुहोति यज्ञो वाऽआज्यं यज्ञादेव यज्ञे प्रतितिष्ठन्ति ॥ १९ ॥

स जुहोति । ये समानाः समनसो जीवा जीवेषु मामकाः । तेषाꣳ श्रीर्मयि कल्पतामस्मिँल्लोके शतꣳ समाऽइति स्वानामेव श्रियमवरुन्द्धेऽथो ज्योग्जीवातुमेवैषु दधाति पयः समन्वारब्धेषु जुहोति प्राणो वाऽअन्नं पयः प्राणऽएवान्नाद्ये-

इस पर लोगों का कहना है कि सोत्रामणी यज्ञ करे या न करें। क्योंकि सब पापों से छूटने का निरन्तर प्रयत्न होता ही है। देवोत्तरास्थपति पाटव चाक्र ने एक बार कहा था कि "अपनत्व का दान करके भी यज्ञ करना चाहिये"। यजमान यज्ञ का शरीर है और ऋत्विज अंग है। जिसका शरीर पवित्र है उसके अंग भी पवित्र हैं। दोनों पवित्र करते हैं। दोनों पाप को हरते हैं। इसलिये अपना समर्पण करके भी यज्ञ करना चाहिये ॥१७॥

जो दक्षिण अग्नि में यज्ञ करते हैं वे पितृलोक को जाते हैं। घी की आहुति देता है। घी यज्ञ है। इस प्रकार यज्ञ की यज्ञ में प्रतिष्ठा करता है ॥१८॥

इस मंत्र से आहुति देता है :—

ये समानाः समनसः पितरो यमराज्ये । तेषां लोकः
स्वधा नमो यज्ञो देवेषु कल्पताम् ॥

(यजु० १९।४५)

इससे पितरों को यम लोक में भेजता है। और पितृलोक को जीत लेता है। यज्ञोपवीत पहन कर वे सब उत्तरवेदी को जाते हैं। उत्तरवेदी यह लोक है। इस लोक में ठहरते हैं, घी की आहुति देता है। घी यज्ञ है। यज्ञ से यज्ञ को प्रतिष्ठित करता है ॥१९॥

इस मंत्र से आहुति देता है :—

ये समानाः समनसो जीवा जीवेषु मामकाः ।
तेषां श्रीर्मयि कल्पतामस्मिँल्लोके शतं समाः ॥

(यजु० १९।४६)

"ये जो मेरे समान मेरे सम्बन्धी और एक से विचार वाले लोग हैं, वे इस लोक में सौ वर्ष तक श्री और यज्ञ से सम्पन्न रहें"। यह अपने लोगों की समृद्धि के लिये है। दीर्घ-

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ऽन्ततः प्रतितिष्ठन्ति ॥ २० ॥

स जुहोति । द्वे सृतीऽअशृणवं पितॄणामहमिति द्वे वाव सृतीऽइत्याहुर्देवानां चैव पितॄणां चेति ताभ्यामिदं विश्वमेजत्समेतीति ताभ्याᳬ हीदᳬ सर्वमेजत्समेति यदन्तरा पितरं मातरं चेत्यसौ वै पितेयं माताऽऽभ्यामेव पितॄन्देवलोकमपिनयत्येकाकी हुतोच्छिष्टं भक्षयत्येकधैव श्रियमात्मन्धत्ते श्रीर्हि पयः ॥ २१ ॥

स भक्षयति । इदᳬ हविः प्रजननं मेऽअस्त्विति प्रजननᳬ हि यदि पयो यदि सोमो दशवीरमिति प्राणा वै दश वीराः प्राणानेवात्मन्धत्ते सर्वगणमित्यङ्गानि वै सर्वे गणाऽअङ्गान्येवात्मन्धत्ते स्वस्तयऽआत्मसनीत्यात्मानमेव सनोति प्रजासनीति प्रजामेव सनोति पशुसनीति पशूनेव सनोति लोकसनीति लोकाय वै यजते तमेव जयत्यभयसनीति स्वर्गो वै लोकोऽभयᳬ स्वर्गऽएव लोकेऽन्ततः प्रतितिष्ठत्यग्निः प्रजां बहुलां मे करोत्वन्नं पयो रेतोऽस्मासु धत्तेति तद्यऽएवैनमेते याजयन्ति तानेतदाहैतन्मयि सर्वं धत्तेति हिरण्येन मार्जयन्तेऽमृतं वै हिरण्यममृतऽएवान्ततः प्रतितिष्ठन्ति ॥ २२ ॥ ब्राह्मणम् ॥ ७ ॥ [८ १.[॥

तृतीयः प्रपाठकः ॥ कण्डिकासंख्या ॥ १२० ॥

जीवन इनमें स्थापित करता है। अध्वर्यु दूध की आहुति देता है। प्राण अन्न है। दूध प्राण है। इस प्रकार अन्ततः अन्न को प्रतिष्ठित करता है ॥२०॥

वह इस मंत्र से आहुति देता है:—

द्वे सृती अशृणवं पितॄणामहं देवानामुत मर्त्यानाम् ।
ताभ्यामिदं विश्वमेजत्समेति यदन्तरा पितरं मातरं च ॥ (यजु० १९।४७)

"मैंने दो मार्ग सुने हैं पितरों के और देवों के। इन दोनों के बीच में सब प्राणी चलते हैं जो कुछ मां और बाप के बीच में है"।

द्यौ पिता है। पृथ्वी माता है। इन्हीं के द्वारा वह पितरों को देवलोक में पहुंचाता है।

आहुति देकर अकेला उच्छिष्ट को खाता है। एक बार ही श्री को आत्मा में धारण करता है। दूध श्री है ॥२१॥

इस मंत्र से खाता है:—

इदं हविः प्रजननं मे अस्तु दशवीरᳬ सर्वगणᳬ स्वस्तये ।
अग्निः प्रजां बहुलां मे करोत्वन्नं पयो रेतो अस्मासु धत्त ॥ (यजु० १९।१८)

"यह हवि मुझ को उत्पादक शक्ति दे"। उत्पादक शक्ति तो देगी ही चाहे दूध की हो चाहे सोम की। 'दशवीर' प्राणः है। प्राण को अपने में धारण करता है। सर्वगण अंग हैं। इन सब अंगों को अपने में धारण करता है। आत्मा को जीतता है, प्रजा को, पशुओं को, लोगों को। लोक के लिये यज्ञ करता है उसी को जीतता है। 'अभय' नाम है स्वर्ग का। अन्त में स्वर्ग लोक में ही प्रतिष्ठित होता है। "अग्नि मेरी प्रजा को बढ़ावे। मुझ में अन्न, दूध, वीर्य स्थापित करे" जो यज्ञ कराने वाले हैं उनसे कहता है कि यह मुझ में स्थापित करो। स्वर्ण से पवित्र करते हैं, क्योंकि स्वर्ण अमृत है। अमृत में ही अन्त को स्थापित करते हैं ॥२२॥

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अध्याय ८--ब्राह्मण २

प्रजापतिर्यज्ञमसृजत् । तमाहरत्तेनायजत तेनेष्ट्वा रिरिचानऽइवामन्यत स-ऽएतं यज्ञक्रतुमपश्यत्सौत्रामणीं तेनायजत ततो वै पुनराप्यायत रिच्यतऽइव वाऽएष यः सोमेन यजते वीव ह्यस्य वित्तं वेदो हरन्ति ॥ १ ॥

सोमेनेष्ट्वा सौत्रामण्या यजेत । यथा धेनुर्दुग्धा पुनराप्यायेतैवꣳ हैव पुनराप्यायतऽआ प्रजया पशुभिः प्यायते प्रत्यस्मिंस्लोके तिष्ठत्यभि स्वर्गं लोकं जयति यऽएवं विद्वान्त्सौत्रामण्या यजते यो वैतदेवं वेद ॥ २ ॥

तद्धैतत्प्रच्छ । सुप्ला साञ्जयः प्रतीदर्शमैभावतं यन्न दीक्षयेव दीक्षते न सोमाꣳशवऽइव न्युप्यन्तेऽथ कथꣳ सौत्रामणी सोमयज्ञो भवतीति ॥ ३॥

स होवाच । शिरो वाऽएतद्यज्ञस्य यद्व्रतमात्मा दीक्षैतत्खलु वै व्रतस्य रूपं यत्सत्यमेतद्दीक्षायै यच्छ्रद्धा मनो यजमानस्य रूपं वाग्यज्ञस्येति ॥ ४ ॥

स यद्वाचा व्रतमुपैति । आत्मन्येवैतद्यज्ञस्य शिरः प्रतिदधाति सत्यꣳ श्रद्धा-यां दधाति यजमानं यज्ञे ॥ ५ ॥

प्रजापति ने (सोम) यज्ञ किया । उसने उसको लिया और यज्ञ किया । यज्ञ करके उसने अनुभव किया कि मैं तो बिल्कुल खाली हो गया, उसने इस सौत्रामणी यज्ञ को देखा । उस यज्ञ को किया । तब वह फिर भरपूर हो गया, जो सोम यज्ञ करता है, वह खाली हो जाता है । क्योंकि इसका धन तो इस से चला जाता है ॥१॥

सोम यज्ञ करके सौत्रामणी यज्ञ करे । जैसे गाय को दूह लो तो फिर भरने की जरूरत है, उसी प्रकार वह भी फिर भरपूर होना चाहता है प्रजा से और पशुओं से । जो सौत्रामणी यज्ञ को करता है या उसका ज्ञान रखता है, वह इस लोक में सन्तान और पशुओं से सम्पन्न हो जाता है और स्वर्गलोक को जीत लेता है ॥२॥

सुल्पा साञ्जय ने प्रतीदर्श ऐभावत से पूछा "कि न तो दीक्षा होती है और न सोम के टुकड़े पीसे जाते हैं फिर सौत्रामणी की गणना सोम यज्ञ में कैसे है ?" ॥३॥

उसने उत्तर दिया कि व्रत तो यज्ञ का सिर है, दीक्षा शरीर है । सत्य ही व्रत का असली रूप है, और श्रद्धा दीक्षा का । मन यजमान का रूप है और वाक् यज्ञ का ॥४॥

यह जो वाक् से व्रत करता है मानों यज्ञ के शिर को उसके शरीर में स्थापित करता है । सत्य को श्रद्धा में रखता है, यजमान को यज्ञ में ॥५॥

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तस्मादेतस्य यज्ञस्य । व्रतमेव दीक्षा वृषो वै व्रतं योषा दीक्षा वृषा सत्यं योषा श्रद्धा वृषा मनो योषा वान्वृषा पत्न्यै यजमानस्तस्माद्यत्रैव पतिस्तत्र जायाऽथो यज्ञमुखऽएव तन्मिथुनानि करोति प्रजात्यै ॥ ६ ॥

एते खलु वाऽएतस्य यज्ञस्य । सोमाꣳशवऽइत्याहुर्यच्छष्पाणि तोक्मानि लाजाऽइति ॥ ७ ॥

प्रातः सवनस्यैतद्रूपम् । यच्छष्पा-ययं वै लोकः प्रातःसवनꣳ सऽआश्विन-ऽआश्विनेन पयसाप्रथमाꣳ रात्रिं परिषिञ्चति स्वेनैवैनमेतल्लोकेन स्वया देवतया स्वेन रूपेण प्रातःसवनेन समर्धयति ॥ ८ ॥

माध्यन्दिनस्यैतत्सवनस्य रूपम् । यत्तोक्मान्यन्तरिक्षं वै माध्यन्दिनꣳ सवनं तत्सारस्वतꣳ सारस्वतेन पयसा द्वितीयाꣳ रात्रिं परिषिञ्चति स्वे-नैवैनमेतल्लोकेन स्वया देवतया स्वेन रूपेण माध्यन्दिनेन सवनेन समर्धयति ॥ ९ ॥

तृतीयसवनस्यैतद्रूपम् । यल्लाजा द्यौर्वै तृतीयसवनꣳ सैन्द्रयैन्द्रेण पयसा तृतीयाꣳ रात्रिं परिषिञ्चति स्वेनैवैनमेतल्लोकेन स्वया देवतया स्वेन रूपेण तृतीयसवनेन समर्धयति ॥ १० ॥

एकस्यै दुग्धेन । प्रथमाꣳ रात्रिं परिषिञ्चति द्वयोर्दुग्धेन द्वितीयां तिसृणां

इसलिये इस (सौत्रामणी) यज्ञ का व्रत ही दीक्षा है । व्रत नर है, दीक्षा स्त्री । सत्य नर है श्रद्धा नारी । मन नर है । वाणी नारी । यजमान नर है, उसकी पत्नी नारी । इसलिये जहां पति होता है, वहां पत्नी । इस प्रकार यज्ञ के आरम्भ में ही वह जोड़ों को उपस्थित करता है सन्तान के लिये ॥६॥

शष्प, तोक्य (जई) और लाजा यही इस यज्ञ के सोम-के टुकड़े समझे ज ने चाहिये ॥७॥

शष्प जो हैं सो प्रातःसवन का रूप हैं । यह लोक प्रातःसवन है । यह आश्विन का है । पहली रात को 'आश्विन दूध' डालता है । इस प्रकार वह यजमान को इसी के लोक से, इसी के देवता से, इसी के रूप से प्रातःसवन से, सम्पन्न करता है ॥८॥

तोक्म (या जई) मध्यसवन के रूप हैं । मध्यसवन अन्तरिक्ष लोक है । यह सरस्वती का है । दूसरी रात को 'सरस्वती के दूध' को डालता है । इस प्रकार यजमान को उसी के लोक, उसी के देवता और उसी के रूप द्वारा माध्यन्दिन-सवन से सम्पन्न करता है ॥९॥

लाजा तीसरे सवन का रूप है । द्यौ तीसरा सवन है, वह इन्द्र का है । तीसरी रात को इन्द्र सम्बन्धी दूध डालता है । इस प्रकार यजमान को उसी के लोक, उसी के देवता और उसी के रूप द्वारा तीसरे सवन से सम्पन्न करता है ॥१०॥

पहली रात को एक गाय का दूध डालता है, दूसरी को दो का और तीसरी को

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दुग्धेन तृतीयां यथारूपमेवैनं यथादेवतꣳ सवनैः समर्धयति ॥ ११ ॥

परीतो षिञ्चता सुतमिति । परिषिञ्चति सुत्यायै सोमो यऽउत्तमꣳ हविरित्युत्तमं वाऽएतद्धविर्यत्सोमऽउत्तममेवैनꣳ हविष्करोति दधन्वा यो नर्योऽअप्स्वन्तरेत्यद्भिश्च ह्येषोऽन्तरेण च सूयते सुषाव सोममद्रिभिरित्यद्रिभिर्वै सोमः सूयतेऽद्रिभिरेवैनꣳ सुनोति सोमसुत्यायै ॥ १२ ॥

तदाहुः । उभयोर्वाऽएतद्रूपꣳ सुतस्य चासुतस्य च यत्सौत्रामण्यपामेषऽओषधीनाꣳ रसो यत्पयस्तत्सुतस्य रूपमन्नस्यैष रसो यत्परिस्रुत्तदासुतस्य रूपमुभाभ्यामेवैनꣳ सवाभ्याꣳ सुनोत्युभाभ्याꣳ सवाभ्यामवरुन्द्धे ॥ १३ ॥

तदाहुः । यद्ग्रावभिः सोमः सूयतेऽथ कथꣳ सौत्रामणीति प्रैषाग्नीभिरिति ब्रूयाद्वाहर्ता वै प्रैषा बार्हता ग्रावाणो ग्रावभिर्वै सोमः सूयते ग्रावभिरेवैनꣳ सुनोति सोमसुत्यायै ॥ १४ ॥

तीन का । इस प्रकार इस यज्ञ को रूप और देवता की अपेक्षा (तीनों) सवनों से सम्पन्न कर देता है । (तात्पर्य यह है कि तीन सवन सोम यज्ञ में होते हैं । सौत्रामणी में भी तीन सवन हो गये । इस प्रकार सौत्रामणी भी सोम यज्ञ हो गया) ॥११॥

परीतोषिञ्चता सुतम् । (यजु० १९।२)

"निचोड़े हुये के लिये डालो" ।

इससे दूध डालता है सोमयज्ञ की बराबरी के लिये ।

सोमो य उत्तमं हविः । (यजु० १९।२)

"यह जो सोम है वह उत्तम हवि है" । इस प्रकार इसको "उत्तम हवि" बनाता है ।

दधन्वा यो नर्यो अप्स्वन्तरा सुषाव सोममद्रिभिः ॥ (यजु० १९।२)

"जो वीर जलों में घुस गया और उनके भीतर है । मैं सोम को पत्थरों पर पीसता हूँ ।" सोम जल में ही पीसा जाता है और पत्थरों पर । इसलिये सोम की बराबरी के लिये (सौत्रामणी सम्बन्धी इन चीजों को भी) जल में पत्थरों पर पीसते हैं ॥१२॥

कहा जाता है कि सौत्रामणी दोनों प्रकार के सोम का रूप है 'सुत' (पीसे हुये) का और असुत का । दूध ओषधि तथा जल का रूप है, इसलिये वह तो सुत सोम का रूप हुआ । सुरा जो है वह अन्न का रूप है । यह असुत सोम का रूप हुआ । इस प्रकार के "सवों" से यज्ञ करता है दोनों प्रकार के "सवों" की प्राप्ति करता है ॥१३॥

प्रश्न होता है कि सोम तो सिल पर पीसा जाता है । सौत्रामणी कैसे ? इसका उत्तर यह है कि "प्रैष और आग्नि मंत्रों द्वारा" । (प्रैष उन आज्ञाओं को कहते हैं जिनके द्वारा मैत्रावरुण होता से आहुतियों के मंत्र कहलवाता है । 'प्रैष' बृहतीछन्द में हैं और सिल बृहती का गुण रखती है । सोम सिल पर पीसा जाता है, इस (सौत्रामणी की चीजों) को भी सिल पर पीसते हैं सोम यज्ञ की समानता करने के लिये ॥१४॥

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सर्वे पयस्वन्तो भवन्ति । पयसा हि सूयते सर्वे सोमवन्तो भवन्ति सोमरूपतायै सर्वे परिस्रुन्मन्तो परिस्रुता हि सूयते सर्वे घृतवन्तो भवन्त्येतद्वै प्रत्यक्षाद्यज्ञरूपं यद्घृतं प्रत्यक्षादेवैनं यज्ञरूपं करोति सर्वे मधुमन्तो भवन्त्येतद्वै प्रत्यक्षात्सोमरूपं यन्मधु प्रत्यक्षादेवैनꣳ सोमरूपं करोति ॥ १५ ॥ शतम् ६३०० ॥

सर्वेऽआश्विना भवन्ति । भैषज्याय सर्वे सारस्वताऽअन्नाद्यस्येवावरुद्धयै सर्वेऽऐन्द्राऽइन्द्रियस्येव वीर्यस्यावरुद्धयै ॥ १६ ॥

यद्वेव सर्वेऽआश्विना भवन्ति । सर्वे सारस्वताः सर्वेऽऐन्द्राऽएता वाऽएतं देवताऽअग्रे यज्ञꣳ समभरंस्ताभिरेवनꣳ सम्भरत्यथोऽएताऽएवैतद्देवता भागधेयेन समर्धयति ॥ १७ ॥

सतता याज्यापुरोऽनुवाक्या भवन्ति । समानदेवत्याः प्रजानाꣳ संतत्याऽअव्यवच्छेदाय सर्वाऽआश्विनो भवन्ति सर्वाः सारस्वत्यः सर्वाऽऐन्द्र्यः समानी बन्धुता ॥ १८ ॥

अनुष्टुभऽआप्रियो भवन्ति । वाग्वाऽअनुष्टुग्वाचो वै सोमः सूयते वाचैवैनꣳ सुनोति सोमसुत्यायै सर्वाऽआश्विन्यो भवन्ति सर्वाः सारस्वत्यः सर्वाऽऐन्द्र्यः समानी बन्धुता ॥ १९ ॥

इन सब 'प्रैष' मंत्रों में भी 'पयः' शब्द आता है। क्योंकि सोम यहाँ दूध के रूप में निकाला जाता है। इन सब में 'सोम' शब्द भी होता है, जिससे सोमयाग की समानता हो जाय। इन सब में परिस्रुत् शब्द आता है। क्योंकि सोम परिस्रुत् या सुरा के रूप में पीसा जाता है। इन सब में 'घृत' शब्द भी होता है, क्योंकि घी यज्ञ का प्रत्यक्ष रूप है। इस प्रकार इसको प्रत्यक्ष रूप में यज्ञ का रूप देता है। इन सब में 'मधु' शब्द होता है। यह मधु प्रत्यक्ष में 'सोम' का रूप है। इस प्रकार प्रत्यक्ष में इसको सोम का रूप प्रदान करता है ॥१५॥

इन सबका अश्विनों से सम्बध होता है इलाज के लिये। सरस्वती से भी, अन्न आदि की प्राप्ति के लिये। इन्द्र से भी, पराक्रम तथा वीर्य के लाभार्थ ॥१६॥

ये सब अश्विनों, सरस्वती तथा इन्द्र से सम्बन्धित क्यों होते हैं? इन देवताओं ने ही पहले यह यज्ञ तैयार किया था। उन्हीं के द्वारा इसको भी कराता है। और इन देवताओं को भी भाग देता है ॥१७॥

याज्य और अनुवाक्य संतत (जारी) रहते हैं। और एक ही देवता के लिये। जिससे प्रजा बराबर रहे उसका व्यवच्छेद न हो। सब अश्विनों की सरस्वती, की और इन्द्र की होती हैं। इसको व्याख्या पहले हो चुकी है ॥१८॥

आप्रि मंत्र अनुष्टुभ छन्द में होते हैं। वाक् अनुष्टुभ है। वाक् द्वारा ही सोम निकाला जाता है। वाक् से ही इस (सौत्रामणी) को निकालता है, जिससे सोम याग के समान हो जाय। सब अश्विनों, सरस्वती और इन्द्र से सम्बन्ध रखती हैं। इसकी व्याख्या पहले हो चुकी है ॥१९॥

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जागताऽअनुप्रैषा भवन्ति । इयं वै जगत्यनया वै सोमः सूयतेनयैवैनꣳ सनोति सोमसुत्यायै सर्वऽआश्विना भवन्ति सर्वे सारस्वताः सर्वऽऐन्द्राः समानी बन्धुता ॥ २० ॥

स वाऽएष प्रत्यक्षात्सोमयज्ञऽएव यत्सौत्रामणी । तं यद्येकाकी यजमानो भक्षयेदिष्टिर्वैव स्यात्पशुबन्धो वा सर्वऽऋत्विजो भक्षयन्ति सर्वे वाऽऋत्विजो सोमं भक्षयन्ति सोमरूपतायै ॥ २१ ॥

आश्विनमध्वर्यवो भक्षयन्ति । अश्विनौ वै देवानामध्वर्यू स्वमेवैतद्भाग-धेयꣳ स्वऽआयतने भक्षयन्ति ॥ २२ ॥

सारस्वतꣳ होता ब्रह्मा मैत्रावरुणः । वाग्वै यज्ञस्य होता हृदयं ब्रह्मा मनो मत्रावरुणः स्वमेवै० ॥ २३ ॥

ऐन्द्रं यजमानो भक्षयति । ऐन्द्रो वाऽएष यज्ञो यत्सौत्रामणीन्द्रायतनऽएष-ऽएतर्हि यो यजते स्वमेवैतद्भागधेयꣳ स्वऽआयतने भक्षयति ॥ २४ ॥

चक्षुर्वाऽआश्विनो ग्रहः । प्राणः सारस्वतो वागैन्द्रऽआश्विनात्सारस्वतेऽव-नयति चक्षुरेवास्य तत्प्राणैः संदधाति सारस्वतादैन्द्रे प्राणानेवास्य तद्वाचा संद-धात्यथो प्राणानेवास्य तद्वाचि प्रनिष्ठापयति तस्मात्सर्वे प्राणा वाचि प्रतिष्ठिताः ॥ २५ ॥

अनुप्रैष मंत्र जगती छन्द के होते हैं । यह पृथ्वी जगती है । इसी से सोम निकाला जाता है । इसी से इस (सौत्रामणी को) निकालता है सोम की समानता के लिये । सब अश्विनों, सरस्वती तथा इन्द्र से सम्बन्धित होते हैं । इसकी व्याख्या हो चुकी है ॥२०॥

यह जो सौत्रामणी है वह प्रत्यक्ष सोम यज्ञ ही है । इसको यजमान अकेला खावे तो वह इष्टि है । यदि सब खावें तो पशुबन्ध हो जाता है। सब ऋत्विज इसको खाते हैं सोमयज्ञ की समानता के लिये ॥२१॥

अश्विनों के भाग को अध्वर्यु लोग खाते हैं । दो अश्विन देवों के दो अध्वर्यु हैं । इस प्रकार अपना ही भाग अपने ही घर में खाते हैं ॥२२॥

होता, ब्रह्मा और मैत्रावरुण सरस्वती के भाग को खाते हैं ! वाक् यज्ञ का होता है । हृदय ब्रह्मा है, मन मैत्रावरुण है । इस प्रकार अपना ही भाग अपने ही घर में रखते हैं ॥२३॥

यजमान इन्द्र का भाग खाता है । सौत्रामणी इन्द्र का यज्ञ है । यह जो यज्ञ करता है इन्द्र के ही घर का वासी है । इस प्रकार अपने भाग को अपने ही घर में खाता है ॥२४॥

अश्विन ग्रह चक्षु है, सारस्वत ग्रह प्राण है, इन्द्र ग्रह वाक् है । अश्विन ग्रह से सारस्वत ग्रह में उँडेलता है, इससे प्राणों से चक्षु का मेल कराता है । सारस्वत ग्रह से ऐन्द्र ग्रह में । इस प्रकार प्राण और वाणी का मेल कराता है । और उसके प्राण के द्वारा उसको वाक् में स्थापित करता है । इसलिये सब प्राण वाणी में प्रतिष्ठित हैं ॥२५॥

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त्रयऽआश्विनं भक्षयन्ति । अध्वर्युः प्रतिप्रस्थाताऽऽग्नीध्रस्त्रिवृद्वाऽइदं चक्षुः शुक्लं कृष्णं कनीनका यथारूपमेवास्मिꣳश्चक्षुर्दधाति ॥ २६ ॥

त्रयः सारस्वतम् । होता ब्रह्मा मैत्रावरुणस्त्रेधाविहितो वाऽअयं प्राणः प्राणऽउदानो व्यानऽइति यथारूपमेवास्मिन्प्राणं दधति ॥ २७ ॥

एकाक्यैन्द्रं यजमानो भक्षयति । एकधा वाऽएषा प्राणानाꣳ श्रीर्यद्वागेकधैव वाचꣳ श्रियमात्मन्धत्ते तस्मात्सौत्रामण्येजानऽएकधा स्वानाꣳ श्रेष्ठो भवत्यथो यऽएवमेतद्वेद ॥ २८ ॥

ऋतवो वाऽऋत्विजः । मासा भक्षाः षड्ऋत्विजो भक्षयन्ति षड्वाऽऋतवऽऋत्विग्भिरेवऽर्तूनवरुन्द्धे ॥ २९ ॥

द्वादश भक्षा भवन्ति । द्वादश व मासा भक्षैरेव मासानवरुन्द्धे पुनः पुनरभिनिवर्तंमृत्विजो भक्षयन्ति तस्माद्दतवश्च मासाश्चान्योऽन्यमभिनिवर्त्तन्ते ॥ ३० ॥

त्रयोदशं यजमानो भक्षयति । यो ह वाऽएष त्रयोदशो मासऽएषऽएव प्रत्यक्षात्संवत्सरऽएतमेवाप्त्वाऽवरुन्द्धे स वाऽएष संवत्सरऽएव यत्सौत्रामणी तेन सर्वं जयति सर्वमवरुन्द्धे ॥ ३१ ॥

त्रयः पशवो भवन्ति । त्रयो वाऽइमे लोकाऽइमानेव तैर्लोकानवरुन्द्धऽइम-

अश्विन ग्रह को तीन खाते हैं—अध्वर्यु, प्रतिप्रस्थाता और आग्नीध्र। इस आंख के भी तीन भाग हैं—सफेद, काला, पुतली; इस प्रकार इसमें यथारूप चक्षु देता है ॥२६॥

सारस्वत ग्रह को तीन खाते हैं—होता, ब्रह्मा, मैत्रावरुण। प्राण के भी तीन भाग हैं—प्राण, उदान, व्यान। इस प्रकार इसमें यथारूप प्राण देता है ॥२७॥

यजमान इन्द्र के भाग को अकेला खाता है। यह जो प्राणों की श्री वाक् है, वह अकेली होती है। इस प्रकार शरीर में वाक् रूपी श्रीको एक साथ ही रखता है। इसलिये जो सौत्रामणी यज्ञ करता है या जानता है, वह अपने आदमियों में सबसे श्रेष्ठ होता है ॥२८॥

ऋतु, ऋत्विज हैं। महीने भक्ष हैं। छः ऋत्विज खाते हैं। छः ही ऋतुयें हैं। इस प्रकार ऋत्विजों से ऋतुओं को प्राप्त करता है ॥२९॥

भक्ष बारह होते हैं। बारह मास हैं। भक्षों द्वारा मासों की प्राप्ति करता है। ऋत्विज लोग पारी पारी से बार बार खाते हैं। इसी प्रकार ऋतु और महीने पारी पारी से बार बार आते हैं ॥३०॥

तेरहवां भाग यजमान खाता है। यह तेरहवां महीना भी तो प्रत्यक्ष रूप से संवत्सर है। इस प्रकार इसकी प्राप्ति करता है। यह जो सौत्रामणी है, वह संवत्सर ही है। इससे सबको जीतता है, सबकी प्राप्ति करता है ॥३१॥

तीन पशु होते हैं। ये लोक तीन हैं। इन पशुओं द्वारा इन तीन लोकों को प्राप्त करता है। अश्विन पशु के द्वारा इस लोक को, सारस्वत पशु के द्वारा अन्तरिक्ष को और

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मेव लोकमाश्विनेनान्तरिक्षꣳ सारस्वतेन दिवमैन्द्रेण याथरूपमेव यथादेवतमिमां-लोकाञ्जयति चाव च रुन्द्धे ॥ ३२ ॥

त्रयः पुरोडाशा भवन्ति । त्रयो वाऽऋतवऽऋतूनेवैतैरवरुन्द्धे ग्रीष्ममेवैन्द्रेण वर्षाः सावित्रेण हेमन्तं वारुणेन यथारूपमेव यथादेवतमृतूञ्जयति चाव च रुन्द्धे ॥ ३३ ॥

षड्ग्रहा भवन्ति । षड्वाऽऋतवऽऋतूनेवैतैरवरुन्द्धे वसन्तग्रीष्मावेवाश्विनाभ्यां वर्षाशरदौ सारस्वताभ्याꣳ हेमन्तशिशिरावैन्द्राभ्यां यथारूपमेव यथादेवतमृतूञ्जयति चाव च रुन्द्धे ॥ ३४ ॥

संतता याज्यापुरोऽनुवाक्या भवन्ति । समानदेवत्याऽऋतूनाꣳ संतत्याऽव्यवच्छेदाय सर्वाः पुरोऽनुवाक्या भवन्ति सर्वा याज्यास्तस्मादृतवः सर्वे पराञ्चः सर्वे प्रत्यञ्चः सर्वाः प्रथमा भवन्ति सर्वा मध्यमाः सर्वाऽउत्तमास्तस्मादृतवः सर्वे प्रथमाः सर्वे मध्यमाः सर्वऽउत्तमाः सर्वेषां ग्रहाणां द्वे याज्यापुरोऽनुवाक्ये भवतोऽहोरात्रयोस्तद्रूपमहोरात्रेऽएवावरुन्द्धे तस्मादृतवश्च मासाश्चाहोरात्रयोरेव प्रतिष्ठिताः ॥ ३५ ॥

स वाऽएष संवत्सर ऽएव यत्सौत्रामणी । चन्द्रमाऽएव प्रत्यक्षादादित्यो यजमानस्तस्येयमेव पृथिवी वेदिरन्तरिक्षमुत्तरवेदिर्द्यौर्बर्हिर्दिशऽऋत्विजो वनस्पतय-

ऐन्द्र पशु द्वारा द्यौ को । रूप और देवता के अनुसार ही इन लोकों को जीतता है और इनको प्राप्त करता है ॥३२॥

तीन पुरोडाश होते हैं । तीन ऋतुयें । इनसे ऋतुओं की प्राप्ति करता है । इन्द्र के पुरोडाश से ग्रीष्म को, सविता के से वर्षा को और वरुण के से हेमन्त को । इस प्रकार रूप और देवता के अनुसार इनको जीतता है और प्राप्त करता है ॥३३॥

छः ग्रह होते हैं । छः ऋतु । इनसे ऋतुओं की ही प्राप्ति करता है । अश्विनों के दो ग्रहों से बसन्त और ग्रीष्म, दो सारस्वत ग्रहों से वर्षा तथा शरद, इन्द्र के दो ग्रहों से हेमन्त तथा शिशिर । इस प्रकार रूप और देवता के अनुसार ऋतुओं को जीतता और प्राप्त करता है ॥३४॥

याज्य और पुरोनुवाक्य सिलसिले में होते हैं । एक ही देवता के । ऋतुओं के सिलसिले को जारी रखने के लिये सब पुरोऽनुवाक्य होते हैं सब याज्य । ये सब पहले, सब बीच के सब पिछले । इसी प्रकार ऋतुयें भी सब पहली होती हैं, सब बीच की, सब पिछली । सब ग्रहों के दो याज्य और पुरोनुवाक्य होते हैं । ये दिन रात का रूप हैं दिन रात की प्राप्ति के लिये । इसलिये मास तथा ऋतु दिनरात में प्रतिष्ठित हैं ॥३५॥

यह सौत्रामणी संवत्सर ही है । चन्द्रमा हीं है । यजमान आदित्य है । यह पृथिवी वेदी है । अन्तरिक्ष उत्तर वेदी है । द्यौ बर्हि है, दिशायें ऋत्विज हैं । वनस्पति ईंधन है ।

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ऽइध्मऽआपऽआज्यमोषधयऽआहुतयोऽग्निरेवाग्निः संवत्सरः सꣳस्था तद्वाऽइदꣳ सर्वꣳ संवत्सरऽएव यदिदं किं च तस्मात्सौत्रामण्येजानः सर्वं जयति सर्वमवरुन्द्धे ॥ ३६ ॥ ब्राह्मणम् ॥ १ ॥ (८. २.)

जल घृत है। ओषधियाँ आहुति हैं। अग्नि तो अग्नि है ही। संवत्सर संस्था है। यह सब कुछ संवत्सर है। जो सौत्रामणी करता है, वह सबको जीत लेता है, सबको प्राप्त कर लेता है ॥३६॥

राज्ञोऽभिषेकादि

अध्याय ८—ब्राह्मण ३

त्वष्टा हतपुत्रः। अभिचरणीयमपेन्द्रꣳ सोममाहरत्तस्येन्द्रो यज्ञवेशसं कृत्वा प्रासहा सोममपिबत्स विष्वङ् व्यार्छत्तस्य मुखात्प्रणेभ्यः श्रीयशसान्यूर्ध्वान्युदक्रामंस्तानि पशून्प्राविशंस्तस्मात्पंशवो यशो यशो ह भवति यऽएवं विद्वान्त्सौत्रामण्याऽभिषिच्यते ॥ १ ॥

ततोऽस्माऽएतमश्विनौ च सरस्वती च। यज्ञꣳ समभरन्त्सौत्रामणीं भैषज्याय तयैनमभ्यषिञ्चं ततो वै स देवानाꣳ श्रेष्ठोऽभवच्छ्रेष्ठः स्वानां भवति यऽएनयाऽभिषिच्यते ॥ २ ॥

कृष्णाजिनेऽभिषिञ्चति। यज्ञो वै कृष्णाजिनं यज्ञऽएवैनमेतदभिषिञ्चति लोमतश्छदाꣳसि वै लोमानि च्छन्दः स्वेवैनमेतदभिषिञ्चति ॥ ३ ॥

जब त्वष्टा का पुत्र मारा गया, तो त्वष्टा ने अभिचार के लिये सोम निकाला। उसमें इन्द्र का भाग न रक्खा। इन्द्र ने यज्ञ को भ्रष्ट करके बलात्कार से वह सोम पी लिया। वह चारों दिशाओं में फूट निकला। उसके मुख और प्राणों से श्री और यश निकल गये (वे पशुओं में प्रविष्ट हो गये)। इसीलिये पशु यश हैं। जो जानकर सौत्रामणी यज्ञ का अभिषेक करता है, वह यशस्वी हो जाता है ॥१॥

तब अश्विनों तथा सरस्वती ने इन्द्र के लाज के लिये सौत्रामणी यज्ञ निकाला, और उसका अभिषेक किया। इस प्रकार वह देवों में सर्वश्रेष्ठ हो गया। जो सौत्रामणी यज्ञ का अभिषेक करता है, वह अपने लोगों में सर्वश्रेष्ठ माना जाता है ॥२॥

काले मृगचर्म पर अभिषेक होता है। काला मृगचर्म यज्ञ है। इस प्रकार इसका यज्ञ में ही अभिषेक करता है। बालों की ओर। बाल छन्द हैं। इस प्रकार छन्दों पर ही इसका अभिषेक करता है ॥३॥

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आसन्द्यामभिषिञ्चति । आसन्दीसद्वै साम्राज्यꣳ साम्राज्येनैवैनꣳ साम्राज्यं गमयति ॥ ४ ॥

औदुम्बरी भवति । ऊर्वाऽउदुम्बरऽऊर्ज्येवाध्यभिषिच्यते जानुसंमिता भवति जानुसंमितो वाऽअयं लोकोऽस्माऽउ वै लोकाय क्षत्रियोऽभिषिच्यते क्षत्रमु वाऽएष भवति यः सौत्रामण्याऽभिषिच्यते तस्माज्जानुसमिता परिमिता तिरश्ची ॥ ५ ॥

राष्ट्रं वाऽआसन्दी । अपरिमितसमृद्धमु व राष्ट्रं मुञ्जविवयना भवति प्रज्ञिया हि मुञ्जा द्वाऽउत्तरस्यां वेद्यां पादौ भवतो द्वौ दक्षिणस्यामयं वै लोकऽउत्तरा वेदिर्दक्षिणा पितृलोकस्तदेनमुभयोर्लोकयोरध्यभिषिञ्चति ॥ ६ ॥

एतद्ध स्म वै तद्विद्वानाह । गौरीवीतिः शाक्त्यः शाक्त्यः क्षत्रमिवाह किल वयममुष्मिल्लोके भविता स्मऽइति शश्वद्धास्माऽऋषभो याज्ञतुरः प्रोवाच श्विक्नानाꣳ राजा ॥ ७ ॥

सऽआसन्दीमास्तृणाति । क्षत्रस्य योनिरसि क्षत्रस्य नाभिरसीति क्षत्रस्य वाऽएषा योनिः क्षत्रस्य नाभिः ॥ ८ ॥

अथैनां कृष्णाजिनेनास्तृणाति । मा त्वा हिꣳसीन्मा मा हिꣳसीरिति यज्ञो वै कृष्णाजिनं यज्ञस्य चैवात्मनश्चाहिꣳसायै ॥ ९ ॥

आसन्दी (चौकी) पर उसका अभिषेक करता है । क्योंकि सम्राट् आसन पर बैठता है । इस प्रकार साम्राज्य के द्वारा साम्राज्य प्राप्त कराता है ॥४॥

यह चौकी उदुम्बर की बनी होती है । उदुम्बर शक्ति है । इस प्रकार शक्ति द्वारा उसका अभिषेक करता है । जानु के बराबर ऊंची होती है । यह लोक भी जानु के बराबर ऊंचा है । इसी लोक के लिये क्षत्रिय का अभिषेक करता है । जो सौत्रामणी का अभिषेक कराता है, वह राजा हो जाता है । इसलिये वह जानु के बराबर ऊंची और लम्बाई चौड़ाई में अपरिमित होती है ॥५॥

चौकी राष्ट्र है । राष्ट्र की समृद्धि अपरिमित होती है । मूंज से बिनी होती है । मूंज यज्ञ के योग्य है । उत्तर वेदी की ओर दो पैर होते हैं । दो दक्षिण वेदी की ओर । यह लोक उत्तर वेदी है । पितृलोक दक्षिण वेदी । इस प्रकार इसका दोनों लोकों में अभिषेक करता है ॥६॥

गौरीवीति शाक्त्य ने एक बार यही जान कर कहा था, कि "हम उस लोक में राजाओं के समान होंगे", शायद श्विक्नों के राजा ऋषभ याज्ञतुर ने उसको बताया था ॥७॥

वह चौकी को इस मंत्र से बिछाता है—यह कह कर कि तू राजा की योनि है, राजा की नाभि है । वस्तुतः यह राजा की योनि है । राजा की नाभि ॥८॥

उस पर काला मृगचर्म बिछाता है, यह कह कर "तू इसको हानि न पहुंचा । मुझे हानि न पहुँचा ।" काला मृगचर्म यज्ञ है । यज्ञ की और अपनी रक्षा के लिये ॥९॥

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अथाधिरोति । वारुण्यर्चा वरुणो वै देवानाꣳ राजा स्वयैवैनमेतद्देवतयाऽभिषिञ्चति निषसाद धृतव्रतो वरुणः पस्त्यास्वा साम्राज्याय सुक्रतुरिति ॥ १० ॥

अथ सुवर्णꣳरजतौ रुक्मौ व्युपास्यति । मृत्योः पाहि विद्योत्पाहीति वृष्टिर्वै विराट् तस्यऽएते घोरे तन्वौ विद्युच्च ह्रादुनिश्च ततः सुवर्णऽएव रुक्मो विद्युतो रूपꣳ रजतो ह्रादुनेस्ताभ्यामेवास्मै देवताभ्याꣳ शर्म यच्छति तस्मात्सौत्रामण्येजानस्यैताभ्यां न शङ्का भवत्यथो यऽएवमेतद्वेद ॥ ११ ॥

पशूनां वसयाऽभिषिञ्चति । श्रोर्वै पशूनां वसा श्रियैवैनमेतत्पशूनाꣳ रसेनाभिषिञ्चत्यथो परमं वाऽएतदन्नाद्यं यद्वसा परमेणैवैनमेतदन्नाद्येनाभिषिञ्चति ॥ १२ ॥

शफग्रहा भवन्ति । शफैर्वै पशवः प्रतितिष्ठन्ति प्रतिष्ठामेवैनं गमयति त्रयस्त्रिꣳशद्ग्रहा भवन्ति त्रयस्त्रिꣳशद्वै सर्वा देवताः सर्वाभिरेवैनमेतद्देवताभिरभिषिञ्चति जगतोभिर्जुहोति जागता वै पशवो जगत्यैवास्मै पशूनवरु-

वरुण के मंत्र को पढ़कर चढ़ता है, क्योंकि देवों का राजा वरुण है । इस प्रकार इसी के देवता से इसका अभिषेक करता है :—

निषसाद धृतव्रतो वरुणः पस्त्यास्वा साम्राज्याय सुक्रतुः ॥ (यजु० २२।२)

"दृढ़ व्रत वाला, अच्छे यज्ञ वाला राजा वरुण साम्राज्य के लिये अपने सिंहासन पर बैठा" ॥१०॥

सोने और चांदी की थाली उसके पैरों के नीचे रखता है ।

"मृत्योः पाहि विद्योत्पाहि । (यजु० २०।२)

"मृत्यु से बचा, बिजली से बचा" ।

वृष्टि विराट् है । इसके दो भयानक अंग हैं । बिजली और ओला । स्वर्ण बिजली का रूप है और चांदी ओले का । इन्हीं दोनों देवताओं से इसकी रक्षा करता है (चांदी की थाली बायें पैर के नीचे 'मृत्योः पाहि' से । सोने की दायें के नीचे "विद्योत्पाहि" से) । जो सौत्रामणी यज्ञ करता है, या उसको जानता है, उसे इन दोनों देवताओं से कोई शंका नहीं रहती ॥११॥

पशुओं की वसा से अभिषेक करता है । पशुओं की वसा श्री है । पशुओं के इस रस या श्री से इसका अभिषेक करता है । यह जो वसा है, वह परम अन्न है । इस प्रकार इसका परम अन्न से अभिषेक करता है ॥१२॥

वसा के ग्रह (पात्र) खुरों के होते हैं । पशु खुरों पर ही स्थित हैं । इस प्रकार इसको प्रतिष्ठा दिलाता है । तेंतीस ग्रह होते हैं । सब देव तेंतीस हैं । इन सब देवों से इसका अभिषेक करता है । जगती छन्दों से आहुति देता है । पशु जगती वाले हैं । इस प्रकार जगती से पशुओं की प्राप्ति कराता है । सोलह ऋचाओं से आहुति देता है ।

(यजु०१९।८-९४)

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न्द्धे षोडशभिर्ऋग्भिर्जुहोति षोडशकला वै पशवोऽनुकलमेवास्मिञ्छ्रयं दधाति ॥ १३ ॥

सीसेन तन्त्रं मनसा मनीषिणऽइति । द्वौ-द्वौ समासꣳ हुत्वा सते सꣳस्रवान्त्समवनयत्यहोरात्राण्येवैतदर्धमासान्मासानृतून्त्संवत्सरे प्रतिष्ठापयति तानीमान्यहोरात्राण्यर्धमासाऽऋतवः संवत्सरे प्रतिष्ठिताः ॥ १४ ॥

वैतसः सतो भवति । अप्सुयोनिर्वै वेतसऽआपो वै सर्वा देवताः सर्वाभिरेवैनमेतद्देवताभिरभिषिञ्चति ॥ १५ ॥

सर्वसुरभ्युन्मर्दनं भवति । परमो वाऽएष गन्धो यत्सर्वसुरभ्युन्मर्दनं गन्धेनैवैनमेतदभिषिञ्चति ॥ १६ ॥

पुरस्तात्प्रत्यङ्ङभिषिञ्चति । पुरस्ताद्धि प्रत्यगन्नमद्यते शीर्षतः शीर्षतो ह्यन्नमद्यतऽआ मुखादन्ववस्रावयति मुखेन ह्यन्नमद्यते सर्वतः परिक्रामꣳ सर्वाभ्यऽएवास्मिन्नेतद्दिग्भ्योऽन्नाद्यं दधाति तस्मात्सौत्रामण्येजानस्य सर्वासु दिक्ष्वन्नाद्यमवरुद्धं भवत्यथो यऽएवमेतद्वेद ॥ १७ ॥

आश्विनेन प्रथमेन यजुषाऽभिषिञ्चति । अथ सारस्वतेनाथैन्द्रेणैताभिरे-

पशुओं में सोलह कलायें होती है । कलाओं के अनुसार उसमें श्री स्थापित करता है ॥१३॥

सीसेन तंत्रं मनसा मनीषिणः ऊर्णासूत्रेण कवयो वयन्ति ।

अश्विना यज्ञं सविता सरस्वतीन्द्रस्य रूपं वरुणो त्विषज्यन् ॥ (यजु० १९।८०)

"मनीषी सीसा से मन से तन्त्र को बुनते हैं, कवि ऊन और सूत से । अश्विन, सविता, सरस्वती और वरुण ने इन्द्र के रूप का इलाज किया" । दो-दो आहुतियाँ देने पर जो बचा कुचा है, उसे "सत" (पात्रविशेष) में डालता है । इससे वह दिन, रात, अर्द्धमास, मास, तथा ऋतुओं को संवत्सर में प्रतिष्ठित करता है । इससे दिन-रात, अर्द्धमास मास तथा ऋतुयें संवत्सर में स्थित रहती हैं ॥१४॥

यह सत (पात्रविशेष) वेत का होता है । वेत की उत्पत्ति जलों में से है । जल 'सब देवता' हैं । इस प्रकार सब देवताओं द्वारा इसका अभिषेक कराता है ॥१५॥

सर्व-सुरभि से उसका उबटन होता है । सब सुगन्द परम गन्ध है । इस प्रकार सब परम गन्धों से उसका उबटन करता है । ('सर्वसुरभि' कोई पदार्थ विशेष प्रतीत होता है) ॥१६॥

आगे की ओर पश्चिमाभिमुख अभिषेक करता है । खाना सामने से ही खाया जाता है । सिर से । सिर से ही अन्न खाया जाता है । मुख से, क्योंकि मुख से ही अन्न खाया जाता है । चारों ओर घूमकर । इस प्रकार उसके चारों ओर अन्न स्थापित करता है । इसलिये जो सौत्रामणी यज्ञ करता है, या उसको जानता है, वह सब दिशाओं में अन्न आदि की प्राप्ति करता है ॥१७॥

पहले अश्विन-सम्बन्धी यजु से अभिषेक करता है, फिर सरस्वती सम्बन्धी यजु से,

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वैनमेतद्देवताभिरभिषिञ्चति तꣳ हैकऽएताभिश्च देवताभिरभिषिञ्चन्ति भूर्भुवः स्वरित्येताभिरु च व्याहृतिभिरेता वै व्याहृतयऽइदꣳ सर्वं तदेनमनेन सर्वेणाभिषिञ्चामऽइति न तथा कुर्यादेताभिरेवैनं देवताभिरभिषिञ्चेदेताऽउ ह्येव देवताऽइदꣳ सर्वम् ॥ १८ ॥

पुरस्तात्स्विस्टकृतोऽभिषिञ्चति । क्षत्रं वै स्विष्टकृत्क्षत्रेणैवैनमेतदभिषिञ्चत्यन्तरा वनस्पतिं च स्विष्टकृतं चाभिषिञ्चति सोमो वै वनस्पतिरग्निः स्विष्टकृदग्नीषोमाभ्यामेवैनमेतत्परिगृह्याभिषिञ्चति तस्माद्ये चैतद्विदुर्ये च न तऽआहुः क्षत्रियो वाव क्षत्रियाभिषेक्तेति ॥ १९ ॥

अथैनं जानुमात्रे धारयन्ति । अथ नाभिमात्रेऽथ मुखमात्रऽएष्वेवास्माऽएतल्लोकेष्वायतनानि कल्पयत्यभिषेको वाऽएष यद्वाजपेयमभिषेकः सौत्रामणी तद्यथैवादो वाजपेये यूपꣳ रोहति तदेवैतद्रूपं क्रियते ॥ २० ॥

तदाहुः । प्रेव याऽएषोऽस्माल्लोकाच्च्यवते यः सौत्रामण्याऽभिषिच्यतऽइति कृष्णाजिने प्रत्यवरोहति यज्ञो वै कृष्णाजिनं यज्ञऽएवान्ततः प्रतितिष्ठति ॥ २१ ॥

प्रति क्षत्रे प्रतितिष्ठामि राष्ट्रेऽइति । क्षत्रऽएव राष्ट्रे प्रतितिष्ठति क्षत्रा-

फिर इन्द्र सम्बन्धी से । इस प्रकार इन देवताओं द्वारा अभिषेक करता है । कुछ लोग इन देवताओं से भी अभिषेक करते हैं और "भूः भुवः स्वः" व्याहृतियों से भी । उनका कहना है कि ये व्याहृतियाँ" सब संसार" हैं । और हम "सब संसार" द्वारा इसका अभिषेक करते हैं । परन्तु ऐसा न करें । इन देवताओं द्वारा ही इसका अभिषेक करे । क्योंकि यह देवता ही "सब संसार" हैं ॥१८॥

स्विष्टकृत् के पहले अभिषेक करता है । स्विष्टकृत् क्षत्र है । इस प्रकार क्षत्र द्वारा इसका अभिषेक करता है । वनस्पति और स्विष्टकृत् के बीच में अभिषेक करता है । वनस्पति सोम है । स्विष्टकृत् अग्नि है । इसको अग्नि और सोम के बीच में करके अभिषेक करता है । इसलिये जानने वाले और न जानने वाले दोनों कहते हैं, कि क्षत्रिय क्षत्रिय का अभिषेक करता है ॥१९॥

वे उसको जानु तक उठाते हैं, फिर नाभि तक, फिर मुख तक । इन लोकों में इसके लिये स्थान करता है । वाजपेय भी अभिषेक है । और सौत्रामणी भी अभिषेक है । जैसे वाजपेय में यूप पर चढ़ते हैं, वैसे ही यहां भी । यही रूप है ॥२०॥

कुछ लोक कहते हैं कि "जो सौत्रामणी-अभिषेक करता है, वह इस लोक से पार हो जाता है" । अब काले मृगचर्म पर उतरता है । काला मृग चर्मयज्ञ है । अन्त में यज्ञ पर ही प्रतिष्ठित होता है ॥२१॥

इस मन्त्र से उतरता है :—

प्रतिक्षत्रे प्रतितिष्ठामि राष्ट्रे प्रत्यश्वेषु प्रतितिष्ठामि गोषु । प्रत्यङ्गेषु प्रतितिष्ठा-

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द्राष्ट्रादप्रभ्रꣳशाय प्रत्यश्वेषु प्रतितिष्ठामि गोष्विति गोऽश्वऽएव प्रतितिष्ठति गोऽश्वादप्रभ्रꣳशाय प्रत्यङ्गेषु प्रतितिष्ठाम्यात्मन्नित्यङ्गेष्वेवात्मन्प्रतितिष्ठत्वङ्गेभ्यऽआत्मनोऽप्रभ्रꣳशाय प्रति प्राणेषु प्रतितिष्ठामि पुष्टऽइति प्राणेष्वेव पुष्टे प्रतितिष्ठति प्राणेभ्यः पुष्टादप्रभ्रꣳशाय प्रति द्यावापृथिव्योः प्रतितिष्ठामि यज्ञऽइति तदनयोर्द्यावापृथिव्योः प्रतितिष्ठति ययोरिदꣳ सर्वमधि ॥ २२ ॥

अथ साम गायति । क्षत्रं वै साम क्षत्रेणैवैनमेतदभिषिञ्चत्यथो साम्राज्यं वै साम साम्राज्येनैवैनꣳ साम्राज्यं गमयति सर्वेषां वाऽएष वेदानाꣳ रसो यत्साम सर्वेषामेवैनमेतद्वेदानाꣳ रसेनाभिषिञ्चति ॥ २३ ॥

बृहत्यां गायति । बृहत्यां वाऽअसावादित्यः श्रियां प्रतिष्ठायां प्रतिष्ठितस्तपति बृहत्यामेवैनमेतच्छ्रियां प्रतिष्ठायां प्रतिष्ठापयति ॥ २४ ॥

ऐन्द्र्यां बृहत्यां गायति । ऐन्द्रो वाऽएष यज्ञो यत्सौत्रामणीन्द्रायतनऽएष-ऽएतर्हि यो यजते स्वऽएवैनमेतदायतनेऽभिषिञ्चति ॥ २५ ॥

अथ यस्मात्सꣳशानानि नाम । एतैर्वै सामभिर्देवाऽइन्द्रमिन्द्रियाय वीर्याय समश्यंस्तथोऽएवैतमृत्विजो यजमानमेतैरेव सामभिरिन्द्रियाय वीर्याय सꣳश्यन्ति सꣳश्रवसे विश्रवसे सत्यश्रवसऽइति सामानि भवन्त्येष्वैनमेतल्लोकेषु श्रावयन्ति चतु-

म्यात्मन् प्रतिप्राणेषु प्रतितिष्ठामि पुष्टे प्रति द्यावापृथिव्योः प्रतितिष्ठामि यज्ञे ।
(यजु० २०।१०)

क्षत्र, राष्ट्र, अश्व, गो, अंग, आत्मा, प्राण आदि में अपने को स्थापित करता है, इन सब की प्राप्ति के लिये । द्यौ और पृथिवी के मध्य में । क्योंकि इन दोनों के बीच में सब संसार है ॥२२॥

अब साम गान करता है । साम क्षत्रिय है । इस प्रकार क्षत्रिय के द्वारा अभिषेक करता है । साम साम्राज्य भी है । इस प्रकार साम्राज्य से साम्राज्य की प्राप्ति कराता है । साम सब वेदों का रस है । इस प्रकार सब वेदों के रस द्वारा इसका अभिषेक कराता है ॥२३॥

बृहती छन्द में गान करता है । यह आदित्य बृहती श्री प्रतिष्ठा में प्रतिष्ठित होकर ही तपता है । इस प्रकार वह इस यजमान को भी बृहती, श्री, प्रतिष्ठा में प्रतिष्ठित करता है ॥२४॥

'इन्द्र' वाले बृहती छन्द के साम को गाता है । यह सौत्रामणी यज्ञ इन्द्र का है । जो यज्ञ करता है, वह इन्द्र के आश्रय है । इस प्रकार वह इन्द्र के ही आयतन में अभिषेक करता है ॥२५॥

इन साम मन्त्रों को संज्ञान (तेज करने वाले) क्यों कहते हैं ? इन्हीं सामों से देवों ने इन्द्र के पराक्रम और वीर्य को तेज किया (शान पर चढ़ाया) । इसी प्रकार ऋत्विज लोग इस यजमान के भी पराक्रम तथा वीर्य को इन सामों द्वारा तेज करते हैं । 'संश्रवसे, विश्रवसे, सत्यश्रवसे, ये साम होते हैं । वे यजमान की

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निधनं भवति चतस्रो वै दिशः सर्वास्वेवैनमेतद्दिक्षु प्रतिष्ठापयन्ति सर्वे निधनमुपायन्ति सविदानाऽएवास्मिञ्छ्रियं दधति ॥ २६ ॥

तदाहुः । यदेतत्साम गीयतेऽथ क्वैतस्य साम्नऽउक्थं का प्रतिष्ठा व्यृद्धꣳ हि तद्यत्स्तुतमननुशस्तमिति ॥ २७ ॥

त्रया देवाऽएकादशेति । एतद्वाऽएतस्य साम्नऽउक्थमेषा प्रतिष्ठा ॥ २८ ॥

अथो त्रया देवाऽएकादशेति । त्रयस्त्रिꣳशं ग्रहं जुहोति त्रया हि देवाऽएकादश त्रयस्त्रिꣳशाः सुराधसऽइति त्रयस्त्रिꣳशद्धे देवा बृहस्पतिपुरोहिताऽइति ब्रह्म वै बृहस्पतिर्ब्रह्मपुरोहिताऽइत्येवैतदाह देवस्य सवितुः सवऽइति देवेन सवित्रा प्रसूताऽइत्येवैतदाह देवा देवेरवन्तु मेति देवा ह्येतं देवैरभिषिञ्चन्ति ॥ २९ ॥

प्रथमा द्वितीयैरिति । प्रथमा ह्येतं द्वितीयैरभिषिञ्चन्ति द्वितीयास्तृतीयैरिति द्वितीया ह्येतं तृतीयैरभिषिञ्चन्ति तृतीयाः सत्येनेति तृतीया ह्येतꣳ सत्येनाभिषिञ्चन्ति सत्यं यज्ञेनेति सत्यꣳ ह्येतं यज्ञेनाभिषिञ्चति यज्ञो यजुर्भिरिति यज्ञो ह्येतं यजुर्भिरभिषिञ्चति यजूꣳषि सामभिरिति यजूꣳषि ह्येतꣳ सामभिरभिषिञ्चन्ति सामान्यृग्भिरिति सामानि ह्येतमृग्भिरभिषिञ्चन्त्यृचः पुरोऽनुवाक्याभिरित्यृचो ह्येतं पुरोऽनुवाक्याभिरभिषिञ्चन्ति पुरोऽनुवाक्या याज्याभिरिति पुरोऽनुवाक्या ह्येतं याज्याभिरभिषिञ्चन्ति याज्या वषट्कारैरिति याज्या ह्येतं वषट्कारैरभिषिञ्चन्ति वषट्कारऽआहुतिभिरिति वषट्कारा

इन लोकों में कीर्ति सुनाते हैं (श्रावयन्ति)। 'निधन' चार होते हैं । चार दिशायें हैं। वे इन सब दिशाओं में यजमान को प्रतिष्ठित करते हैं। निधन में सब ऋत्विज शरीक होते हैं। इस प्रकार वे सब मिलकर उस में श्री स्थापित करते हैं ॥२६॥

इस पर प्रश्न होता है कि यह साम जो गाया जाता है, इसका उक्थ क्या है। और प्रतिष्ठा क्या ? क्योंकि जिस के पीछे स्तुति न हो वह गान व्यर्थ होता है ॥२७॥

'तेंतीस देव हैं' यही इस साम का उक्थ है, यही प्रतिष्ठा ॥२८॥

तेंतीस ग्रहों को लेकर इन मंत्रों से आहुति देता है : —

त्रया देवा एकादश त्रयस्त्रिꣳशाः सुराधसः ।
बृहस्पतिपुरोहिता देवस्य सवितुः सवे । देवा देवैरवन्तु मा ॥ (यजु० २०।११)

तेंतीस देव हैं । अच्छे धन वाले । बृहस्पति उनका पुरोहित है । बृहस्पति नाम है ब्राह्मण का । अर्थात् ब्राह्मण इनका पुरोहित है। वे सविता से प्रेरित किये गये हैं। ये देव देवों को सहायता से हमारी रक्षा करें ॥२९॥

प्रथमा द्वितीयैर्द्वितीयास्तृतीयैस्तृतीयाः सत्येन सत्यं यज्ञेन यज्ञो यजुर्भिर्यजूꣳषि सामभिः सामान्यृग्भिरृचः पुरोऽनुवाक्याभिः पुरोऽनुवाक्या याज्याभिर्याज्या वषट्कारैर्वषट्कारा आहुतिभिराहुतयो मे कामान् समर्धयन्तु भूः स्वाहा ॥ (यजु० २०।१२)

पहले (इस लोक के) देवता दूसरे देवताओं (अन्तरिक्ष के) से, दूसरे तीसरों (द्युलोक के देवताओं) से, तीसरे सत्य से, सत्य यज्ञ से यज्ञ यजुओं से, यज्ञ सामों से, साम ऋचाओं से,

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ह्वेतमाहुतिभिरभिषिञ्चन्त्याहुतयो मे कामान्त्समर्धयन्तु भूः स्वाहेति तदेनमेताभिर्देवताभिः परोऽवरमभिषिच्याथास्माऽआहुतिभिः सर्वान्कामान्त्समर्धयन्त्यथर्त्विक्षूपहवमिष्ट्वा भक्षयत्यृतवो वाऽऋत्विजऽऋतुष्वेवैनदुपहवमिच्छते ॥ ३० ॥

स भक्षयति लोमानि। प्रयतिमम त्वङ्मऽआनतिरागतिः। माँऽसं मऽउपनतिर्वस्वस्थि मज्जा मऽआनतिरिति प्रैव वाऽएष लोकांश्च देवताश्च विशति यः सौत्रामण्याऽभिषिच्यते तदेतदवान्तरामात्मानमुपह्वयते तथा कृत्स्नऽएव सर्वतनूः साङ्गः सम्भवति ॥ ३१ ॥ ब्राह्मणम् ॥ २ ॥ (८. ३.) ॥

इति अष्टमोऽध्यायः समाप्तः ॥ [८२.] ॥

ऋचा पुरोऽनुवाक्याओं से, पुरोऽनुवाक्या याज्याओं से, याज्या वषट्कारों से, वषट्कार आहुतियों से, आहुतियों से इसका अभिषेक करें। और आहुतियां मेरी कामनाओं को पूरा करें।" इन देवताओं से उसको आदि से अन्त तक अभिषेक करके इनके लिये आहुतियों द्वारा सब कामनाओं की पूर्ति करता है। अब ऋत्विजों के निमंत्रण पर भक्षण करता है। ऋत्विज ऋतु है। ऋतुओं का ही आमंत्रण चाहता है ॥३०॥

इस मंत्र से भक्षण करता है।

लोमानि प्रयतिर्मम त्वङ् म आनतिरागतिः।

माँऽसं म उपनतिर्वस्वस्थि मज्जा म आनतिः॥ (यजु० २०।१३)

"प्रयतन मेरे लोम हैं, मेरी नम्रता तथा प्रगति मेरी त्वचा है, मेरी इच्छा मेरा मांस है। वसु या धन मेरी हड्डियाँ हैं। मेरा शील मेरा मज्जा है"।

जो सौत्रामणी यज्ञ करता है, वह लोकों और देवताओं में प्रवेश करता है। वह इन को अपने पास बुलाता है। और पूर्ण शरीर तथा पूर्ण-अङ्ग हो जाता है (या परलोक में पूर्ण होकर उत्पन्न होता है) ॥३१॥

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अध्याय ९--ब्राह्मण १

एतस्माद्वै यज्ञात्पुरुषो जायते । स यद्ध वाऽअस्मिल्लोके पुरुषोऽन्नमत्ति तदेनममुष्मिल्लोके प्रत्यत्ति स वाऽएष परिस्रुतो यज्ञस्तायतेऽन्नाद्या वै ब्राह्मणेन परिस्रुत्सऽएतस्मादन्नाद्याज्जायते तꣳ हामुष्मिल्लोकेऽन्नं न प्रत्यत्ति तस्मादेष ब्राह्मणयज्ञऽएव यत्सौत्रामणी ॥ १ ॥

तस्य लोमान्येव शष्पाणि । त्वक्तोक्मानि माꣳसं लाजाऽअस्थि कारोतरो मज्जा मासरꣳ रसः परिस्रुन्नग्नहुर्लोहितꣳ रेतः पयो मूत्रꣳ सुरोवध्यं बल्कसम् ॥ २ ॥

हृदयमेवास्यैन्द्रः पुरोडाशः । यकृत्सावित्रः क्लोमा वारुणो मतस्नेऽएवास्याश्वत्थं च पात्रमौदुम्बरं च पित्तं नैयग्रोधमान्त्राणि स्थाल्यो गुदाऽउपशयानि श्येनपत्रे प्लीहाऽऽमन्दी नाभिः कुम्भो वनिष्ठुः प्लाशिः शतातृण्णा तद्यत्सा बहुधा वितृण्णा भवति तस्मात्प्लाशिर्बहुधा विकृत्तो मुखꣳ सतं जिह्वा पवित्रं चप्पं पायुर्बस्तिर्वालः ॥ ३ ॥

अङ्गान्येवास्याश्विनः पशुः । आत्मा सारस्वतो रूपमैन्द्रऽऋषभस्तस्मा-

पुरुष इस यज्ञ से उत्पन्न होता है । जो अन्न पुरुष इस लोक में खाता है वही अन्न परलोक में उस पुरुष को खाता है । यह सौत्रामणी यज्ञ सुरा से किया जाता है । ब्राह्मण के लिये सुरा अभक्ष्य है । अभक्ष्य से उत्पन्न होने के कारण परलोक में उसको अन्न खाता नहीं । इसलिये सौत्रामणी यज्ञ ब्राह्मण यज्ञ है ॥१॥

शष्प या चांवल उसके लोम हैं । तोक्म या जई उसकी त्वचा । लाजा मांस । छानने का कपड़ा हड्डी, मांड मज्जा, कच्ची सुरा रस, जोश उत्पन्न करने वाली वस्तु खून, जल वीर्य, पक्की सुरा मूत्र, अन्य मैल पेट का मैल ॥२॥

इन्द्र का पुरोडाश हृदय, सविता का पुरोडाश यकृत् वरुण का पुरोडाश क्लोम, अश्वत्थ और उदुम्बर के पात्र उसके गुर्दे, न्यग्रोध का पात्र उसका पित्त, कढ़ाई, अंतणियां, उपपात्र गुदा, श्वेन के दो पंख प्लीहा, चौकी नाभि, घड़ा चूतड़, सौ छिद्रों वाला बर्तन उपस्थ-इन्द्रिय । जैसे इसमें सौ छिद्र होते हैं ऐसे ही उपस्थ-इन्द्रिय में भी कई भाग हैं । सतपात्र मुख छन्ना जीभ, चप्पा पायु इन्द्रिय, पूंछ का बाल वस्ति ॥३॥

अश्विनों का पशु रस यज्ञ का अंग है । सरस्वती का पशु उसका धड़ है । इन्द्र का

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दाहुर्गावः पुरुषस्य रूपमित्यायुर्हिरण्यं तच्छतमानं भवति तस्माच्छतायुः पुरुषः ॥ ४ ॥

चक्षुषीऽएवास्याश्विनौ ग्रहौ । पक्ष्माणि गोधूममक्तवश्च कुवलमक्तवश्च नासिकेऽएवास्य सारस्वतौ ग्रहावथ यानि नासिकयोर्लोमानि तान्युपवाकमक्तवश्च बदरसक्तवश्च श्रोत्रेऽएवास्यैन्द्रौ ग्रहावथ यानि कर्णयोर्लोमानि यानि च भ्रुवोस्तानि यवसक्तवश्च कर्कन्धुमक्तवश्च ॥ ५ ॥

अथ यान्युपस्थे लोमानि । यानि चाधस्तात्तानि वृकलोमान्यथ यान्युरसि लोमानि यानि च निकक्षयोस्तानि व्याघ्रलोमानि केशाश्च श्मश्रूणि च सिंहलोमानि ॥ ६ ॥

त्रयः पशवो भवन्ति । त्रेधाविहितो वाऽअयं पुरुषस्यात्माऽऽत्मानमेवास्य तै स्पृणोति यदवाङ्नाभेस्तदाश्विनेन यदूर्ध्वं नाभेरवाचीनꣳ शीर्ष्णस्तत्सारस्वतेन शिरऽऐन्द्रेण यथारूपमेव यथादेवतमात्मानं मृत्यो स्पृत्वाऽमृतं कुरुते ॥ ७ ॥

त्रयः पुरोडाशा भवन्ति । त्रेधाविहितं वाऽइदं पुरुषस्य वयो वयऽएवास्य तै स्पृणोति पूर्ववयसमेवैन्द्रेण मध्यमवयसꣳ सावित्रेणोत्तमवयसं वारुणेन यथारूपमेव यथादेवतं वयो मृत्यो स्पृत्वाऽमृतं कुरुते ॥ ८ ॥

ऋषभ इसका रूप । इसलिये कहते हैं कि गायें पुरुष का रूप हैं । स्वर्ण आयु है । स्वर्ण सौ मान होता है, इसलिये कहते हैं कि पुरुष की आयु सौ वर्ष की होती है ॥४॥

अश्विनों के दोनों ग्रह इसकी आंखें हैं । गेहूँ के और कुवल के सत्तू इसके पलक । सरस्वती के दो ग्रह इसके नाक के नथने । उपवाक सत्तू और बेर के सत्तू इसके नाक के बाल । इन्द्र के दोनों ग्रह इसके कान । जौ और कर्कन्धु के सत्तू इसके कान और भौओं के बाल ॥५॥

वृक् के लोम उपस्थ के तथा नीचे के लोम हैं । व्याघ्र के लोम छाती और कांख के बाल हैं । सिंह के लोम केश और डाढ़ी मूछें हैं ॥६॥

यज्ञ के पशु तीन होते हैं । इस पुरुष के शरीर के भी तीन भाग हैं । परलोक में वह इसी शरीर का लाभ करता है । अर्थात् अश्विन के पशु के द्वारा नाभि के नीचे का शरीर, सरस्वती के पशु से वह शरीर जो नाभि से ऊपर और सिर के नीचे है । और इन्द्र के पशु से सिर । रूप और देवता दोनों के विचार से वह अपने को मृत्यु से छुड़ाकर अमृत को प्राप्त करता है ॥७॥

तीन पुरोडाश होते हैं । पुरुष की आयु के भी तीन भाग हैं । इन्द्र के पुरोडाश से पहली आयु, सविता के पुरोडाश से बीच की आयु, वरुण के पुरोडाश से पिछली आयु । रूप और देवता दोनों के विचार से अपनी आयु को मृत्यु से छुड़ाकर अमर बनाता है ॥८॥

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षड्ग्रहा भवन्ति । षड्वाऽइमे शीर्षन्प्राणाः प्राणानेवास्य तै स्पृणितो चक्षुषीऽएवाश्विनाभ्यां नासिके सारस्वताभ्याँ श्रोत्रेऽऐन्द्राभ्यां यथारूपमेव यथादेवतमात्मान मृत्यो स्पृत्वाऽमृतं कुरुते ॥ ६ ॥

सतता याज्या पुरोऽनुवाक्या भवन्ति । समानदेवत्याः प्राणानाँ सतत्याऽअव्यवच्छेदाय सर्वाः पुरोऽनुवाक्या भवन्ति सर्वा याज्यास्तस्मात्प्राणाः सर्वे पराञ्चः सर्वे प्रत्यञ्चः सर्वाः प्रथमा भवन्ति सर्वा मध्यमाः सर्वाऽउत्तमास्तस्मात्प्राणाः सर्वे प्रथमाः सर्वे मध्यमाः सर्वेऽउत्तमाः सर्वेषां ग्रहाणां द्वे याज्या पुरोऽनुवाक्ये भवतः प्राणोदानयोरेतद्रूपं प्राणोदानावेव वरुन्द्धे तस्मात्सर्वे प्राणाः प्राणोदानयोरेव प्रतिष्ठिताः ॥ १० ॥

स वऽएषऽआत्मैव यत्सौत्रामणी । मनऽएव पत्न्यक्षाद्वाग्यजमानस्तस्यात्मैव वेदिः प्रजोत्तरवेदिः पशवो बर्हिरङ्गान्यृत्विजोऽस्थीनीध्मऽआज्यं मज्जा मुखमग्निरन्नमाहुतिर्वयः संस्था तस्मात्सौत्रामण्येजानो वयऽउपगच्छति ॥ ११ ॥

तद्यौ ह वाऽइमौ पुरुषाविवाक्ष्योः । एतावेवाश्विनावथ यत्कृष्णं तत्सारस्वतं यच्छुक्लं तदैन्द्रं तद्यदाश्विने पशौ सत्यथैता देवताः सह यजत्येवैतत्माधं कृत्वाऽऽत्मन्धत्ते ॥ १२ ॥

मनऽएवेन्द्रः । वाक्सरस्वती श्रोत्रेऽअश्विनौ यद्वै मनसा ध्यायति तद्वाचा

ग्रह छः होते हैं । सिर में छः प्राण होते हैं । इसके प्राणों का उन ग्रहों से उद्धार करता है :—अश्विन के ग्रहों से आंखों के प्राणों का, सरस्वती के ग्रहों से नाक के नथुनों के प्राणों का, इन्द्र के दो ग्रहों से कान के दो प्राणों का । इस प्रकार रूप और देवता दोनों के विचार से शरीर को मृत्यु से छुड़ाकर अमर बनाता है ॥६॥

याज्य और पुरोनुवाक्य सिलसिले से होते हैं । एक ही देवता के । प्राणों का सिलसिला न टूटे इसलिये सभी पुरोऽनुवाक्य होते हैं और सभी याज्य । इसलिये प्राण भी सब पहले हैं सर्वा छले । सब पहले हैं । सब बीच के सब पिछले । इसलिये प्राण भी सब पहले होतेहैं सब बीच के सब पिछले । सब ग्रहों के दो याज्य और पुरोनुवाक्य होते हैं । यह प्राण और उदान का रूप है । प्राण और उदान की प्राप्ति के लिये । इसलिये सब प्राण प्राण और उदान में प्रतिष्ठित हैं ॥१०॥

सौत्रामणी शरीर है । यजमान मन या वाक् है । घड़ वेदी है प्रजा उत्तर वेदी, पशु बर्हि, अंग ऋत्विज, हड्डियां ईंधन, मज्जा घी, अग्नि मुख, आहुतियां अन्न, आयु संस्था । इसीलिये जो सौत्रामणी यज्ञ करता है वह आयुष्मान् होता है ॥११॥

ये जो आंख में दो पुरुष दीखते हैं वे अश्विनों के हैं, जो आंख का काला भाग है वह सरस्वती का । जो शुक्ल भाग है वह इन्द्र का । जब अश्विनों के पशु से यज्ञ करता है तो इन देवताओं को भी शामिल कर लेता है । इसका तात्पर्य यह है कि इन अंगों को इकठ्ठा करके अपने में स्थापित कर लेता है ॥१२॥

मन इन्द्र का है, वाणी सरस्वती की, कान अश्विनों के । जो मन से सोचता है वह

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वदति यद्वाचा ववति तत्कर्णाभ्याꣳ शृणोति तद्यत्सारस्वते पशौ सत्यथैता देवताः सह यजत्येतान्येतान्येवैतत्सार्धं कृत्वाऽऽत्मन्धत्ते ॥ १३ ॥

प्राणऽएवेन्द्रः । जिह्वा सरस्वती नासिकेऽअश्विनौ यद्वै प्राणेनान्नमात्मन्प्रणयते तत्प्राणस्य प्राणत्व जिह्वया वाऽअन्नस्य रसं विजानाति नासिकेऽउ वै प्राणस्य पन्थास्मद्यदैन्द्रे पशौ सत्यथैता देवताः सह यजत्येतान्येवैतत्सार्धं कृत्वाऽऽत्मन्धत्ते ॥ १४ ॥

हृदयमेवेन्द्रः । यकृत्सविता क्लोमा वरुणस्तद्यदैन्द्रे पुरोडाशे सत्यथैता देवताः सह यजत्येतान्येवैतत्सार्धं कृत्वाऽऽत्मन्धत्ते ॥ १५ ॥

प्राणऽएव सविता । व्यानो वरुणः शिश्नमिन्द्रो यद्वै प्राणेनान्नमत्ति तद्व्यानेन व्यनिति शिश्नेन वाऽअन्नस्य रसꣳ रेतः सिञ्चति तद्यत्सावित्रे पुरोडशि सत्यथैता देवताः सह यजत्येतान्येवैतत्सार्धं कृत्वाऽऽत्मन्धत्ते ॥ १६ ॥

योनिरेव वरुणः । रेतऽइन्द्रः सवितैव रेतसः प्रजनयिता तद्यद्वारुणे पुरोडाशे सत्यथैता देवताः सह यजत्येतान्येवैतत्सार्धं कृत्वाऽऽत्मन्धत्ते स यऽएवमेतद्वेदैताऽएव देवताऽअनुसम्भवत्येताऽअनु प्रजायतऽआ प्रजया पशुभिः प्यायते प्रत्यस्मिल्लोके तिष्ठत्यभि स्वर्गं लोकं जयति यऽएवं विद्वान्त्सौत्रामण्या यजते यो वैतदेव वेद ॥ १७ ॥ ब्राह्मणम् ॥ ३ ॥ [६. १.]

बाणी से बोलता है, जो बाणी से बोलता है वह कानों से सुनता है । यह जो सरस्वती के पशु से यज्ञ करता है तो अन्य देवताओं को भी शामिल कर लेता है । इसका प्रयोजन यह है कि इन सब अंगों को मिलाकर अपने में धारण करता है ॥१३॥

प्राण इन्द्र का है, जीभ सरस्वती की, नाक के दो छिद्र अश्विनों के । प्राण का प्राणत्व यह है कि प्राण द्वारा अन्न आत्मा में धारण किया जाता है । जीभ से अन्न के रस को जानता है, नथने प्राण का मार्ग हैं । यह जो इन्द्र के पशु से यज्ञ करते समय और देवताओं को शामिल कर लेते हैं अर्थात् सब अंगों को मिलाकर अपने में धारण कर लेता है ॥१४॥

हृदय इन्द्र का है, यकृत् सविता की, क्लोम वरुण का । इन्द्र के पुरोडाश के साथ अन्य देवताओं को शामिल कर लेते हैं अर्थात् इन अंगों को इकठ्ठा करके अपने में धारण करता है ॥१५॥

प्राण सविता है, व्यान वरुण, शिश्न इन्द्र, जो अन्न प्राण से खाता है, वह व्यान से पचाता है । शिश्न से अन्न के रस या वीर्य को सीचता है । सविता के पुरोडाश देते समय जो और देवताओं को शामिल कर लेते हैं इसका अर्थ यह है कि इन सबको इकठ्ठा करके अपने आत्मा में धारण करता है ॥१६॥

वरुण योनि है, इन्द्र वीर्य है, सविता वीर्य का उत्पादक है । वरुण के पुरोडाश के साथ जो और देवताओं को शामिल कर लेते हैं उसका आशय है कि इन सबको इकट्ठा करके अपने में धारण कर लेता है ।

जो इस रहस्य को जानता है वह उन देवों में हो जाता है उन देवताओं के साथ उत्पन्न होता है । प्रजा और पशुओं से सम्पन्न होकर इस लोक में ठहरता है । जो सौत्रामणी यज्ञ करता है या जानता है, वह स्वर्गलोक को जीत लेता है ॥१७॥

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अध्याय ६—ब्राह्मण २

अवभृथमिष्ट्वा यन्ति । अवभृथं वै सोमेनेष्ट्वा यन्ति सोमऽएष यत्सौत्रामणी ॥ १ ॥

यद्देवा देवहेडनमिति । देवकृतादेवैनमेनसो मुञ्चति यदि दिवा यदि नक्तमिति यदेवाहोरात्राभ्यामेनः करोति तस्मादेवैनं मुञ्चति यदि जाग्रद्यदि स्वप्नऽइति मनुष्या वै जागरितं पितरः सुप्तं मनुष्यकिल्विषाच्चैवैनं पितृकिल्विषाच्च मुञ्चति ॥ २ ॥

यद्ग्रामे यदरण्यऽइति । ग्रामे वा ह्यरण्ये वैनः क्रियते तस्मादेवैनं मुञ्चति यत्सभायामिति सभ्यादेवैनमेनसो मुञ्चति यदिन्द्रियऽइति देवादेवैनमेनसो मुञ्चति

यज्ञ करके अवभृथ स्नान को जाते हैं। सोमभाग करके भी तो अवभृथ स्नान को जाते हैं। सौत्रामणी भी तो सोम भाग ही है ॥१॥

(मासर कुंभ को इन मन्त्रों से डुबोते हैं) :—

यद् देवा देवहेडनं देवासश्चकृमा वयम् ।
अग्निर्मा तस्मादेनसो विश्वान् मुंचत्वꣳहसः ॥

(यजु० २०।१४)

हे देवो! हमने जो कुछ देवों का अनिष्ट किया हो उस सब पाप से अग्नि हमको छुड़ावे'।

इससे देवों के विरुद्ध अनिष्ट के पापों से बचाता है।

यदि दिवा यदि नक्तमेनाꣳसि चकृमा वयम् ।
वायुर्मा तस्मादेनसो विश्वान्मुञ्चत्वꣳहसः ॥ (यजु० २०।१५)

"जो हमने दिन या रात में पाप किये हों उन सब पापों से वायु हमको छुड़ावे"

इससे दिन या रात में किये पापों से छुड़ाता है।

यहि जाग्रद् यदि स्वप्न एनाꣳसि चकृमा वयम् ।
सूर्यो मा तस्मादेनसो विश्वान् मुञ्चत्वꣳहसः ॥

(यजु० २०।१६)

जो पाप हमने जागते या सोते किये हैं सूर्य उन सबसे हमको छुड़ावे।

जागते मनुष्य हैं। सोते पितर हैं। इस प्रकार मनुष्य और पितर सबके पापों को छुड़ाता है ॥२॥

यद् ग्रामे यदरण्ये यत् सभायां यदिन्द्रिये ।
यच्छूद्रे यदर्ये यदेनश्चकृमा वयं यदेकस्याधि धर्मणि तस्यावयजनमसि ॥

(यजु० २०।१७)

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वच्छूद्रे यदर्ये यदेनश्चकृमा वयं यदेकस्याधि धर्मणि तस्यावयजनमसीति सर्वस्मा-देवैनसो मुञ्चति ॥ ३ ॥

यदापोऽअध्न्याऽइति । वरुणेति शपामहे ततो वरुण नो मुञ्चेति वरुण्या-देवैनमेनसो मुञ्चत्यवभृथ निचुम्पुण निचेरुरसि निचुम्पण ऽइति यो ह वाऽअय-मपामावर्तः स ह वाऽअवभृथः स हैष वरुणस्य पुत्रो वा भ्राता वा तमेवैनत्स्तौत्यव देवैर्देवकृतमेनोऽयक्ष्यति देवकृतमेवैनोऽवयजतेऽव मर्त्यैर्मर्त्यकृतमिति मर्त्यकृतमेवैनो-ऽवयजते पुरुराव्णो देव रिषस्पाहीति सर्वाभ्यो मातिभ्यो गोपायेत्येवैतदाह ॥ ४ ॥

समुद्रे ते हृदयमप्स्वन्तरिति । आपो वै समुद्रो रसो वाऽआपस्तदेनमेतेन रसेन सꣳसृजति स त्वा विशन्त्वोषधीरुतापऽइति तदेनमेतेनोभयेन रसेन सꣳ-सृजति यश्चौषधिषु यश्चाप्सु द्वौ विक्रमाऽउदङ्ङुत्क्रामत्येतावती वै मनुष्ये जूतिर्या-वान्विक्रमस्तद्यावत्येवास्मिञ्जूतिस्तयैव पाप्मानं विजहाति ॥ ५ ॥

"जो पाप हमने ग्राम में, वन में, सभा में, जो अकस्मात्, शूद्र के प्रति या वैश्य के प्रति किया हो, उस सब का तू नाश करने वाला है।" सब प्रकार के पापों से उसको छुड़ाता है ॥३॥

यदापो अध्न्या इति वरुणेति शपामहे ततो वरुण नो मुञ्च ।

(यजु० २०।१८)

"न मारने योग्य जलों या वरुण की जो हम शपथ खाते हैं, वरुण उस सबसे हमको छुड़ावे" इससे वरुण सम्बन्धी पाप से छुड़ाता है ।

अवभृथ निचुम्पुण निचेरुरसि निचुम्पुणः । (यजु० २०।१८)

"हे रेंगते हुए स्नान के जल, तू रेंगता है"। यह जो जल में भंवर सा बनता है यही अवभृथ है, यह वरुण का पुत्र है या भाई। इसी की स्तुति करता है ।

अव देवैर्देवकृतमेनो यक्षि । (यजु० २०।१८)

"देवों के द्वारा देव-सम्बन्धी अनिष्टों का नाश करता हूं" इससे देव-कृत पापों का नाश करता है ।

अव मर्त्यैर्मर्त्यकृतं । (यजु० २०।१८)

इससे मनुष्य-सम्बन्धी अनिष्टों को दूर करता है ।

पुरुराव्णो देव रिषस्पाहि ॥ (यजु० २०।१८)

"हे देव तू हमारी शोर मचाते हुये दुष्टों से रक्षा कर"। अर्थात् हे देव तू हमारी सब आपत्तियों से रक्षा कर ॥४॥

समुद्रे ते हृदयमप्स्वन्तः सं त्वा विशन्त्वोषधीरुतापः ।

जल ही समुद्र है। जल ही रस है। इस प्रकार इस को रस से युक्त करता है। दोनों प्रकार के रस से वह जो जल में है और वह जो ओषधी में हैं पानी में से दो क़दम उत्तर को चलता है। यह जो कदम है वह मनुष्य की तीव्रता है। उस तीव्रता से ही वह पाप को छोड़ता है ॥५॥

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सुमित्रिया नऽआपऽओषधयः सन्त्वित्याह । अञ्जलिनाऽपऽउपाचरति वज्रो वाऽआपो वज्रेणैवैतन्मित्रधेयं कुरुते दुर्मित्रियास्तस्मै सन्तु योऽस्मान्द्वेष्टि यं च वयं द्विष्मऽइति यामस्य दिशं द्वेष्यः स्यात्तां दिशं परासिञ्चेत्तेनैव तं पराभावयति ॥ ६ ॥

द्रुपदादिव मुमुचानः । स्विन्नः स्नातो मलादिव पूतं पवित्रेणेवाज्यमापः शुन्धन्तु मैनसऽइति वासोऽप्लावयति यथेषोर्का मुञ्जाद्विवृहेदेवमेनꣳ सर्वस्मात्पाप्मनो विवृहति स्नाति तमऽएवापहते ॥ ७ ॥

उद्वयं तमसस्परीति । पाप्मा वै तमः पाप्मानमेव तमोऽपहते स्वः पश्यन्तऽउत्तरमित्ययं वै लोकोऽद्भ्यऽउत्तरोऽस्मिन्नेव लोके प्रतितिष्ठति देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तममिति स्वर्गो वै लोकः सूर्यो ज्योतिरुत्तमꣳ स्वर्गऽएव लोकेऽतः प्रतितिष्ठत्यनपेक्षमेत्याहवनीयमुपतिष्ठते ॥ ८ ॥

अपोऽअद्यान्वचारिषमिति । अपामेव रसमवरुन्द्धे रसेन समसृक्ष्महीत्यपा-

सुमित्रिया न आप ओषधयः सन्तु दुर्मित्रियास्तस्मै ।
सन्तु योऽस्मान् द्वेष्टि यं च वयं द्विष्मः ॥

(यजु० २०।१९)

वह अंजलि में जल लेता है। जल वज्र है। इस प्रकार वज्र से मेल करता है। जिस दिशा में उसका शत्रु हो उस दिशा में जल फेंके। शत्रु की पराजय हो जायगी ॥६॥

द्रुपदादिव मुमुचानः स्विन्नः स्नातो मलादिव ।
पूतं पवित्रेणेवाज्यमापः शुन्धन्तु मैनसः ॥

(यजु० २०।२०)

"जैसे फल वृक्ष से टूट पड़ता है, जैसे स्नान करने से मनुष्य मैल से छूट जाता है। जैसे छन्ने से घी का मैल अलग हो जाता है, वैसे ही जल मुझ को पाप से छुड़ा देवें"।

इसको पढ़कर कपड़ों को बहा देता है। जैसे सींक को सरपत से खींच लेते हैं, इस प्रकार वह यजमान को सब पापों से बाहर खींच लाता है। अब स्नान करता है और अन्धकार को अपने में से दूर कर देता है ॥७॥

उद्वयं तमसस्परि स्वः पश्यन्त उत्तरम् ।
देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम् ॥

(यजु० २०।२१)

पाप ही तम या अन्धकार है, इस अन्धकार को ही दूर करता है। 'ऊंचे प्रकाश को देखते हुये"। यह लोक जलों से ऊपर है। इस लोक में ही प्रतिष्ठित करता है, सूर्य स्वर्ग लोक है। इस स्वर्ग लोक में ही अपने को स्थापित करता है।

बिना पीछे को मुड़े हुये आहवनीय तक आता है ॥८॥

आपो अद्यान्वचारिषꣳ रसेन समसृक्ष्महि ।
पयस्वानग्न आगमं तं मा सꣳसृज वर्चसा प्रजया च धनेन च ॥

(यजु० २०।२२)

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मेव रसमात्मन्धत्ते पयस्वानग्नऽआगमंतं मा सꣳसृज वर्चसा प्रजया च धनेन चेत्याशिषमेवैतदाशास्ते ॥ ६ ॥

एधोऽस्येधिषीमहीति समिधमादत्ते । एधो ह वाऽअग्नेः समित्समिदसि तेजोऽसि तेजोमयि धेहीत्याहवनीये समिधमभ्यादधात्यग्निमेवैतया समिन्धे सऽएनꣳ समिद्धस्तेजसा समिन्द्धे ॥ १० ॥

आदित्यं चरुं यक्ष्यमाणो निर्वपति । आदित्यमीजानऽइयं वाऽअदितिरस्यामेव यज्ञं तनुतेऽस्यामिष्ट्वा प्रतितिष्ठति धेनुर्दक्षिणेयं वै धेनुरिमामेव सर्वान्कामान्दुहे वत्सं पूर्वस्यां ददाति मातरमुत्तररस्यां यदा वै वत्सो मातरं धयत्यथ सा प्रत्ता प्रत्तामेवेमाꣳ सर्वान्कामान्दुहे ॥ ११ ॥

तदाहुः । प्रैव वाऽएषाऽस्माल्लोकाच्च्यवते योऽपोऽवभृथमभ्यवैतीत्यवभृथादुदेत्य मैत्रावरुण्या पयस्यया यजतेऽयं वै लोको मित्रोऽसौ वरुणो यदेवेदमन्तरेण तत्पयस्या तद्यन्मैत्रावरुण्या पयस्यया यजतऽएष्वेवैतल्लोकेषु प्रतितिष्ठति प्राणो वै मित्रोऽपानो वरुणोऽन्नमेव पयस्या तद्यन्मैत्रावरुण्या पयस्यया यजते प्राणऽएवान्नाद्येऽन्ततः प्रतितिष्ठति ॥ १२ ॥ ब्राह्मणम् ॥ ४ ॥ [६. २.] ॥

"मैं आज जलों के पीछे चला" । यह कहकर जलों के रस को प्राप्त करता है । "उस रस से हम मिल गये", इससे जलों के रस को अपने में धारण करता है । "हे अग्नि ! मैं रस युक्त होकर आया हूं । मुझे वर्चस, प्रजा तथा धन से युक्त कर" । इससे वह आशीर्वाद देता है ॥६॥

एधोऽस्येधिषीमहि समिदसि तेजोसि तेजो मयि धेहि । (यजु० २०।२३)

"तू जलाने वाला है । हम जलें या प्रकाशित हों । तू समिधा है तेज है, मुझ में तेज रख" । इससे आहवनीय में एक समिधा रखता है, क्योंकि समिधा अग्नि को प्रज्वलित करने वाली है । इससे वह अग्नि को जलाता है और प्रज्वलित करके वह यजमान को भी प्रज्वलित अर्थात् शक्तिशाली बनाता है ॥१०॥

अदिति के लिये चरु बनाता है । अदिति यह पृथ्वी ही है । तो अदिति के लिये चरु बनाता है वह मानो इसी पृथिवी पर यज्ञ करता है । यज्ञ करके इस में ही प्रतिष्ठित होता है । दक्षिणा में दूध की गाय देता है । पृथ्वी भी धेनु है । इससे सब कामनाओं को दूहता है । पहले बछड़ा देता है फिर गाय । क्योंकि जब बछड़ा मां से लगता है तब वह दूध देती हैं । इसीसे वह सब कामनाओं को दूहता है ॥११॥

इस पर प्रश्न करते हैं कि जो अवभृथ स्नान करता है वह तो इस लोक से चल बसता है । इसका उत्तर है कि वह अवभृथ से बाहर लौट आता है । लौटकर मित्र-वरुण को दही की आहुति देता है । यह लोक मित्र है, वह लोक वरुण । दही इनके बीच की चीज है । मित्र-वरुण के लिये दही की आहुति देना मानो अपने को इन दोनों लोकों के बीच में प्रतिष्ठित करना है । मित्र प्राण है वरुण अपान । पयस्या या दही अन्न है । मित्र-वरुण के लिये दही की आहुति देना मानो प्राण और अन्न में अपने को प्रतिष्ठित करना है ॥१२॥

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अध्याय ९—ब्राह्मण ३

दुष्टरीतुꣳ हꣳ पौꣳसायनः । दशपुरुषꣳ राज्यादपरुद्धऽग्रास रेवोत्तरसमु ह पाटवं चाक्रꣳ स्थपतिꣳ सृञ्जयाऽअपरुरुधुः ॥ १ ॥

स होवाच । दुष्टरीतुं पौꣳसायनꣳ सौत्रामण्या त्वा याजयानि यदिदꣳ सृञ्जयेषु राष्ट्रं तत्त्वयि धास्यामीति तथेति तयैनमयाजयत् ॥ २ ॥

तदु ह वल्हिकः प्रातिपीयः शुश्राव । कौरव्यो राजा यो ह वाऽअयं दुष्टरीतुः पौꣳसायनो दशपुरुषꣳ राज्यादपरुद्धोऽभूत्तमयं चाक्रः स्थपतिः सौत्रामण्या याजयिष्यति यदिदꣳ सृञ्जयेषु राष्ट्रं तद्धास्मिन्धास्यतीति ॥ ३ ॥

स होवाच । तन्त्वाऽअहं तं वेदिष्यामि यदि स तस्मिन्नराष्ट्रं धास्यति बहिर्धा वैनꣳ राष्ट्राद्धास्यतीति सऽआजगाम यस्यां वेलायां ग्रहा गृह्यन्ते ॥ ४ ॥

स होवाच । स्थपते चाक्र नाहवनीये सुरा होतव्येत्याहुर्नान्यत्राहवनीयाद्यद्याहवनीये सुराꣳ होष्यसि पापवस्यसं करिष्यसि जामि यज्ञस्य यद्यन्यत्राहवनी-

दुष्टरीतु पौंसायन अपनी दस पीढ़ियों से चले आते हुये राज्य से निकाल दिया गया । सृंजय ने भी देवोत्तरस पाटव चाक्र स्थपति को निकाल दिया ॥१॥

वह दुष्टरीतु पौंसायन से बोला "कि मैं तेरे लिये सौत्रामणी यज्ञ करूंगा । और सृंजय का जो राज्य है, उस को तुझे दे दूंगा" 'उसने कहा' "अच्छा", उसने यज्ञ किया ॥२॥

कौरव्य राजा बल्हिक प्रातिपीय ने सुना कि दुष्टरीतु पौंसायन जो दस पीढ़ियों से राज्य कर रहा था, और उससे निकाल दिया गया, उसके लिये चाक्र स्थपति सौत्रामणी यज्ञ करायेगा, जिससे संजय के राज्य को उसे दिला सके ॥३॥

वह बोला, "मैं उसे बता दूंगा कि यदि वह उसको राज्य देना चाहता है तो अवश्य ही राज्य से उसे बाहर रक्खेगा (अर्थात् अपने प्रयत्न में सफल न होगा) । जब ग्रह निकाले जा रहे थे, तभी वह आ पहुंचा ॥४॥

उसने कहा, "स्थपति चाक्र ! कहते हैं कि सुरा की आहवनीय में आहुति नहीं होनी चाहिये, न आहवनीय के बाहर अन्यत्र । यदि तू आहवनीय में सुरा डालेगा तो पाप करेगा, और यज्ञ को असफल करेगा । यदि आहवनीय से बाहर अन्यत्र डालेगा तो इसको

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याद्बहिर्धैनꣳ राष्ट्राद्धास्यसि नैनꣳ राष्ट्रे धास्यसि नास्मिन्राष्ट्रं धास्यसीति ॥ ५ ॥

स होवाचः । नाहवनीये सुराꣳ होष्यामि नान्यत्राहवनीयान्न पापवस्यसं करिष्यामि न जामि यज्ञस्य नैनं बहिर्द्धा राष्ट्राद्धास्यामि राष्ट्रएनं धास्यामि राष्ट्रमस्मिन्धास्यामोति ः। ६ ॥

स होवाच । कथꣳ हि करिष्यसी३ ऽइति स हैतदुवाचासुरेषुवाऽएषोऽग्रे यज्ञऽआसीत्सौत्रामणी स देवानुपप्रैत्सोऽपऽआगच्छत्तमापः प्रत्यनन्दंस्तस्मादु श्रेयाꣳसमागतं प्रत्येव नन्दन्ति तꣳ होचुरेह्येव भगवऽइति ॥ ७ ॥

स होवाच । बिभेमि वै प्रणयत मेति कस्माद्भगवो विभेषीत्यसुरेभ्यऽइति तथेति तमापः प्राणयंस्तस्माद्यो वयत्रो भवति स बिभ्यतं प्रणयति यदापः प्राणयंस्तस्मादापः प्रणीतास्तत्प्रणीतानां प्रणीतात्वं प्रति ह तिष्ठति यऽएवमेतत्प्रणीतानां प्रणीतात्वं वेद ॥ ८ ॥

तदिष्टाः प्रयाजाऽआसुः । अपर्यग्निकृतमथासुरा ऽअन्वाजग्मुस्ते देवाः पर्यग्निनैवासुरान्त्सपत्नान्भ्रातृव्यान्यज्ञादन्तरायस्तथोऽएवैषऽएतत्पर्यग्निनैव द्विषन्त भ्रातृव्य यज्ञादन्तरेति ॥ ९ ॥

राज्य से बाहर कर देगा । इसको राज्य न दिना सकेगा । राज्य में इसको स्थापित न कर सकेगा ॥५॥

स्थपति चाक्र ने उत्तर दिया, "न आहवनीय में सुरा डालूंगा और न आहवनीय के बाहर । न पाप करूंगा न यज्ञ को असफल करूंगा न इसको राज्य से बाहर करूंगा । राज्य को इस में स्थापित करूंगा और इसको राज्य में" ॥६॥

उसने पूछा "तू कैसे करेगा ?" । उसने कहा, "यह सौत्रामणी यज्ञ पहले असुरों के पास था । वह देवों के पास पहुंचा । वह जलों के पास आया । जलों ने उसका अभिनन्दन किया । इसलिये जब कोई उत्तम पुरुष आता है तो लोग उसका अभिनन्दन करते हैं । जलों ने कहा "आइये भगवन्" ॥७॥

यज्ञ ने कहा, "नहीं, मैं डरता हूं, मुझे आगे बढ़ादो", "आप किस से डर रहे हैं ?" "असुरों से", जलों ने कहा, "अच्छा" । जलों ने उसको आगे बढ़ा दिया । इसलिये जो रक्षक होता है, वह डरने वाले को आगे बढ़ा देता है । जलों ने आगे बढ़ाया (प्राणयन्) । इसलिये जलों को 'प्रणीता' कहते हैं । यही प्रणीता का प्रणीतात्व है) जो प्रणीताओं के प्रणीतात्व को समझता है, वह इस संसार में प्रतिष्ठित होता है ॥८॥

प्रयाज तो दिये जा चुके थे । 'पर्यग्निकरण' कार्य नहीं हुआ था' कि असुर आ गये । पर्यग्निकरण क्रिया से ही देवों ने अपने दुष्ट शत्रुओं असुरों को यज्ञ से अलग रक्खा । इसी प्रकार यह यजमान भी 'पर्यग्निकरण' द्वारा अपने दुष्ट शत्रुओं को यज्ञ से अलग रखता है ॥९॥

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देवयोनिर्वाऽएव यदाहवनीयः। तस्यैतावमृतपक्षौ याष्वेतावभितोऽग्नी तद्यदाहवनीये यज्ञं तन्वते देवयोनावेवैतद्देवेभ्यो यज्ञं तन्वतऽउप हैनंपुनर्यज्ञो नमति नास्माद्यज्ञो व्यवच्छिद्यते यऽएवमेतद्वेद यस्य वैवं विदुष ऽएतत्कर्म क्रियते ॥ १० ॥

उत्तरेऽग्नौ पयोग्रहाञ्जुह्वति। उत्तरेऽग्नौ पशूञ्छ्रपयन्ति पशूनेव तन्मर्त्यान्त्सतोऽमृतयोनौ दधाति मर्त्यान्त्सतोऽमृतयोनेः प्रजनयत्यप ह वै पशूनां पुनर्मृत्युं जयति नास्माद्यज्ञो व्यवच्छिद्यते यऽएवमेतद्वेद यस्य वैवं विदुष ऽतत्कर्म क्रियते ॥ ११ ॥

दक्षिणेऽग्नौ सुराग्रहाञ्जुह्वति। दक्षिणेऽग्नौ पावयन्ति पवित्राभिस्त्रिषंयुक्ताभिः पितॄनेव तन्मर्त्यान्त्सतोऽमृतयोनौ दधाति मर्त्यान्त्सतोऽमृतयोनेः प्रजनयत्यप ह वै पितॄणां पुनर्मृत्युं जयति नास्माद्यज्ञो व्यवच्छिद्यते यऽएवमेतद्वेद यस्य ववं विदुषऽएतत्कर्म क्रियते ॥ १२ ॥

तद्यदेनावाग्नीऽआहवनीयाद्विह्रियेते। तेनाहवनीयावथ यदाहवनीयं पुनर्नाऽश्नुवाते तेनानाहवनीयौ तेनोभौ होमाऽउपाप्नोति यश्चाहवनीये यश्चानाहवनीये यच्च हुतं यच्चाहुतम् पुनर्हायमित्वोवाच न तदस्ति यत्सृञ्जयानाꣳ राष्ट दुष्ठरीतोस्तदद्य तथाऽयं चाक्र स्थपतिर्यज्ञेऽकरिति ॥ १३ ॥

आहवनीय देवों की योनि है। और उसके इधर-उधर की दो अग्नियाँ इसके अमृतपक्ष हैं। इसलिये जब आहवनीय में यज्ञ करते हैं तो देवों के लिये देवयोनि में ही यज्ञ करते हैं। यज्ञ उसके लिये नमता है। यज्ञ उससे अलग नहीं होता। जो इसको जानता है या जिसके लिये जानकर यह यज्ञ किया जाता है ॥१०॥

उत्तरवेदी में दूध के ग्रहों की आहुति देता है। उत्तरवेदी में यज्ञ के पशुओं को पकाते हैं। इन मर्त्य पशुओं को अमृत योनि में स्थापित करता है। और मर्त्यों को अमृत योनि से उत्पन्न कराता है। जो इस रहस्य को समझता है, या जिसके लिये यह यज्ञ किया जाता है, वह अपने पशुओं को बार-बार की मृत्यु से बचा लेता है और यज्ञ का उससे विच्छेद नहीं होता ॥११॥

दक्षिण वेदी पर सुराग्रहों की आहुति देता है। दक्षिण वेदी के पास तिहरे पवित्रों (छन्नों) से पवित्र करते हैं। इस प्रकार मर्त्य पितरों को अमृत योनि में स्थापित करता है। और मर्त्यों को अमृत योनि में से उत्पन्न कराता है। जो इस रहस्य को समझता है या जिसके लिये यह यज्ञ किया जाता है। वह अपने मर्त्य पितरों को बार-बार के जन्म मरण से छुड़ा देता है, और यज्ञ का उससे विच्छेद नहीं होता ॥१२॥

ये दो अग्नियाँ आहवनीय में से निकाली जाती हैं। इसलिये इनको आहवनीय में ही गिनती है। परन्तु ये फिर आहवनीय में वापिस नहीं जातीं, इसलिये आहवनीय में गिनती नहीं भी है। इस प्रकार यह दोनों प्रकार की आहुतियों की प्राप्ति करता है। आहवनीय की भी और उनकी भी जो आहवनीय में नहीं दी जातीं। हुत की भी और अहुत की भी ॥१३॥

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उत्तरेऽग्नौ पशुभिः पुरोडाशैः पयोग्रहैरिति चरन्ति । यदु चान्यत्तेन देवानेव तद्देवलोके प्रीणाति तऽएनं प्रीताः प्रीणन्त्यथो देवलोकमेव जयति ॥ १४ ॥

दक्षिणेऽग्नौ सुराग्रहाञ्जुह्वति । दक्षिणेऽग्नौ प्रावयन्ति पवित्राभिस्त्रिषंयुक्ताभिः पितृनेव तत्पितृलोके प्रीणाति तऽएनं प्रीताः प्रीणन्त्यथो पितृलोकमेव जयति ॥ १५ ॥

स वाऽएषऽआत्मैव यत्सौत्रामणी । तस्मात्सा निरुक्ता निरुक्तोह्यात्मा लोको वयोधास्तस्मात्सोऽनिरुक्तोऽनिरुक्तो हि लोकऽआत्मा वै यज्ञस्य सौत्रामणी बाहूऽऐन्द्रश्च वयोधाश्च तद्यदेतावभितः पशू भवतस्तस्मादिमावात्मानमभितो बाहू यथो वै पशुरेवं यूपस्तद्यदेतꣳ सौत्रामणिकं यूपमेतौ यूपावभितो भवतस्तस्मादिमावात्मानमभितो बाहू ॥ १६ ॥ ब्राह्मणम् ॥ ५ ॥ [६. ३.] ॥

चतुर्थः प्रपाठकः ॥ कण्डिकासंख्या ॥ ११२ ॥

इति नवमोऽध्यायः समाप्तः ॥ [८३.] ॥

अस्मिन्काण्डे कण्डिका-संख्या ४५६ ॥ ॥

इति माध्यन्दिनीये शतपथब्राह्मणे मध्यमं नाम द्वादशं काण्डं समाप्तम् ॥ १२ ॥

बल्हिक प्रातिपीय तब घर चला गया । और कहने लगा, "मैंने जैसा समझा था वैसा नहीं है । सृंजय का राज्य तो दुष्टरीतु का ही है । चाक्र स्थपति ने आज इस प्रकार से यज्ञ कराया है" ॥१३॥

उत्तरवेदी में पशुओं, पुरोडाशों और दूध के ग्रहों से यज्ञ करते हैं । और अन्य चीजों से भी । इस प्रकार देवों को देवलोक में प्रसन्न करता है । प्रसन्न होकर ये भी उसको प्रसन्न करते हैं और वह देवलोक को जीत लेता है ॥१४॥

दक्षिणवेदी में सुराग्रहों की आहुति देता है । दक्षिणवेदी के पास तिहरे छन्नों से छानते हैं । इस प्रकार पितरों को पितृलोक में प्रसन्न करता है । और वे प्रसन्न होकर इसको प्रसन्न करते हैं और यह पितृलोक को जीत लेता है ॥१५॥

सौत्रामणी शरीर ही है, इसलिये वह निरुक्त (निश्चित) है क्योंकि यह शरीर भी तो निरुक्त है । और वयोधा या इन्द्र यह लोक है । लोक अनिरुक्त है, इसलिये यह भी अनिरुक्त है । सौत्रामणी शरीर है । इन्द्र का पशु और वयोधा का पशु इसकी दो भुजायें हैं । ये दो पशु-आहुतियाँ सौत्रामणी के दोनों ओर दी जाती हैं । इसीलिये शरीर के दोनों ओर भुजायें हैं । जैसा पशु, वैसा यूप । सौत्रामणी यूप की दोनों ओर दो और यूप होते हैं । इसी लिये शरीर के दोनों ओर भुजायें होती हैं ॥१६॥

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द्वादश-काण्ड

प्रपाठक	कण्डिका-संख्या
प्रथम [१२.३.३]	१३२
द्वितीय [१२.५.२]	९५
तृतीय [१२.८.१]	१२०
चतुर्थ [१२.९.३]	११२
	४५९
पूर्व के काण्डों का योग	५९३८
पूर्णयोग	६३९७

मुद्रक—पद्मश्री प्रकाशन एण्ड प्रिंटर्स, १२—चमेलियन रोड, दिल्ला।

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त्रयोदश-काण्ड

अथाश्वमेधनामत्रयोदशं काण्डम्

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अध्याय १—ब्राह्मण १

ओ३म्। ब्रह्मौदनं पचति। रेतऽएव तद्धत्ते यदाज्यमुच्छिष्यते तेन रशनामभ्यज्यादत्ते तेजो वाऽआज्यं प्राजापत्योऽश्वः प्रजापतिमेव तेजसा समर्धयत्यपूतो वाऽएषोऽमेध्यो यदश्वः ॥ १ ॥

दर्भमयी रशना भवति। पवित्रं वै दर्भाः पुनात्येवैनं पूतमेवैनं मेध्यमालभते ॥ २ ॥

अश्वस्य माऽआलब्धस्य। रेतऽउदक्रामत्तत्सुवर्णꣳ हिरण्यमभवद्यत्सुवर्णꣳ हिरण्यं ददात्यश्वमेव रेतसा समर्धयति ॥ ३ ॥ शतम् ६५०० ॥

प्रजापतिर्यज्ञमसृजत। तस्य महिमाऽपाक्रमत्स महर्त्विजः प्राविशत्तं महर्त्विग्भिरन्वैच्छत्तं महर्त्विग्भिरन्वविन्दद्यन्महर्त्विजो ब्रह्मौदनं प्राश्नन्ति महिमानमेव तद्यज्ञस्य यजमानोऽवरुन्द्धे ब्रह्मौदने सुवर्णꣳ हिरण्यं ददाति रेतो वाऽओदनो रेतो

अश्वयुं ब्रह्मौदन को पकाता है। इस प्रकार वह वीर्य को धारण करता है, (अर्थात् अश्वमेघ यज्ञ में ब्रह्मौदनवीर्य का कार्य करता है)। जो घी बच रहे उससे रस्सी को चुपड़ता है और लेता है। घी तेज है। अश्व प्रजापति का है। प्रजापति को तेज से सम्पन्न करता है। यह घोड़ा जो है वह यज्ञ के लिये अपवित्र और अमेध्य है ॥ १ ॥

रस्सी दर्भ की होती है। दर्भ पवित्र होते हैं। इस प्रकार घोड़े को पवित्र करता है और उसको पवित्र तथा मेध्य बनाकर उसका आलभन करता है ॥ २ ॥

जब अश्व का आलभन हो गया तो उसका वीर्य उससे चला गया और सोना बन गया। इसलिये जब सोना दक्षिणा में देता है तो मानो घोड़े को वीर्य से सम्पन्न करता है ॥ ३ ॥

प्रजापति ने यज्ञ किया। उसकी महिमा उससे चली गई और महा ऋत्विजों में घुस गई। इन महा ऋत्विजों के साथ वह तलाश करता फिरा। महा ऋत्विजों के साथ उसने उसको पाया। जब महा ऋत्विज लोग ब्रह्मौदन खाते हैं तो यजमान यज्ञ की महिमा को उपलब्ध करता है। ब्रह्मौदन के साथ स्वर्ण की दक्षिणा भी देता है, क्योंकि ओदन भी वीर्य है और स्वर्ण भी वीर्य। वीर्य के द्वारा घोड़े में वीर्य स्थापित करता है। यह सोना सौ मान का होता है, क्योंकि मनुष्य की आयु सौ वर्ष और सौ पराक्रम की होती है। इस प्रकार

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वाहिरण्यꣳ रेनसैवास्मिंस्तद्रेतो दधाति शतमानं भवति शतायुर्वै पुरुषः शतेन्द्रिय-ꣳआयुरेवेन्द्रियं वीर्यमात्मन्धत्ते चतुष्टयीरपो वसतीवरीर्मध्यमायान्हे गृह्णाति ता दिग्भ्यः समाहृता भवन्ति दिक्षु वाऽअन्नमन्नमापोऽन्नेनैवास्माऽअन्नमवरुन्द्धे ॥४॥
ब्राह्मणम् ॥ ११ ॥ (१. १.)

अपने में पराक्रम, वीर्य और आयु को धारण करता है। मध्याह्न में चार प्रकार के वसती-वरी जलों को इकट्ठा करता है। वे चारों दिशाओं से लाये जाते हैं। क्योंकि अन्न दिशाओं में है और जल अन्न है। इस प्रकार अन्न के द्वारा उस की प्राप्ति कराता है ॥४॥

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अश्वस्य बन्धनप्रोक्षणादि

अध्याय १—ब्राह्मण २

व्यृद्धमु वाऽएतद्यज्ञस्य। यदयजुष्केण क्रियतऽइमामगृभ्णन्रशनामृतस्येत्य-ꣳश्वाभिधानोमादत्ते यजुष्कृत्यै यज्ञस्य समृद्ध्यै द्वादशारत्निर्भवति द्वादश मासाः संवत्सरः सवत्सरमेव यज्ञमाप्नोति ॥ १ ॥

तदाहुः। द्वादशारत्नी रशना कार्या३ त्रयोदशारत्नी३रीत्यृषभो वाऽएष-ऽऋतूनां यत्संवत्सरस्तस्य त्रयोदशो मासो विष्टपमृषभऽएष यज्ञानां यदश्वमेधो यथा वाऽऋषभस्य विष्टपमेवमेतस्य विष्टपं त्रयोदशमरत्निꣳ रशनायामुपादध्या-त्तद्यथऽऋषभस्य। विष्टपꣳ सꣳस्क्रियते तादृक्तत् ॥ २ ॥

बिना यजु के जो यज्ञ किया जाता है वह सफल नहीं होता। यज्ञ की सफलता के हेतु यजु-सम्पन्न करने के लिये वह नीचे के मंत्र से (अश्व+अभिधानी) घोड़े की रस्सी को लेता है :—

इमामगृभ्णन् रशनामृतस्य। (यजु० २२।२)

"ऋतु की इस रस्सी को मैंने पकड़ा"।.....इत्यादि !

यह बारह हाथ की होती है। संवत्सर में बारह मास होते हैं। इस प्रकार संवत्सर रूपी यज्ञ की प्राप्ति करता है ॥१॥

इस प्रकार शंका करते हैं कि बारह हाथ की रस्सी हो या तेरह की। संवत्सर में ऋषभ या सांड है, तेरहवां महीना उसका कुब्बड़ है, अश्वमेघ यज्ञों में ऋषभ या सांड है। यह जो रस्सी का तेरहवां हाथ है वह इस ऋषभ का कुब्बड़ है। यदि तेरह हाथ की रस्सी होगी, तो ऐसा ही होगा जैसे इस सांड का कुब्बड़ ॥ २ ॥

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अभिधाऽसीति। तस्मादश्वमेधयाजी सर्वा दिशोऽभिजयति भुवनमसीति भुवनं तनयति यन्तासि धर्त्तेति यन्तारमेवैनं धर्तारं करोति स त्वमग्निं वैश्वानरमित्यग्निमेवैनं वैश्वानरं गमयति सप्रथसं गच्छेति प्रजयैवैनं पशुभिः प्रथयति स्वाहाकृतऽइति वषट्कारऽएवास्यैष स्वगा त्वा देवेभ्यऽइति देवेभ्यऽएवैनं स्वगा करोति प्रजापतयऽइति प्राजापत्योऽश्वः स्वयैवैनं देवतया समर्धयति ॥ ३ ॥

ईश्वरो वाऽएषः। आर्तिमार्छो ब्रह्मणे देवेभ्योऽप्रतिप्रोच्याश्वं बध्नाति ब्रह्मन्नश्वं भन्त्स्यामि देवेभ्यः प्रजापतये तेन राध्यासमिति ब्रह्माणमामन्त्रयते ब्रह्मणऽएवैनं प्रतिप्रोच्य बध्नाति नार्तिमार्छति तं बधान देवेभ्यः प्रजापतये तेन राध्नुहीति ब्रह्मा प्रसौति स्वयैवैनं देवतया समर्धयत्यथ प्रोक्षत्यमावेव बन्धुः ॥ ४ ॥

स प्रोक्षति। प्रजापतये त्वा जुष्टं प्रोक्षामीति प्रजापतिर्वै देवानां वीर्यवत्तमो-वीयमेवास्मिन्दधाति तस्मादश्वः पशूनां वीर्यवत्तमः ॥ ५ ॥

(इस मंत्र से रस्सी को घोड़े की गर्दन में डालता है):

अभिधासि भुवनमसि यन्तासि धर्ता,
स त्वमग्निं वैश्वानरꣳ सप्रथसं गच्छ स्वाहाकृतः ॥ (यजु० २२।३)

"तू अभिधा या घेरने वाली है"। इसलिये तो अश्वमेध करने वाला सब दिशाओं को जीत लेता है। 'भुवन है तू"। इस संसार को जीतता है। "तू शासक और धारक है"। इससे उसको शासक (यन्ता) और धारक बनाता है। "तू अग्नि वैश्वानर के पास जा।" इससे वह उसको अग्नि वैश्वानर के पास भेजता है। 'सप्रथसं गच्छ' इससे उसको प्रजा और पशुओं तक विस्तृत करता है। 'स्वाहाकृतः' यह वषट्कार है।

"स्वगा त्वा देवेभ्यः"। (यजु० २२।४)

उससे उसका देवों के लिये स्वागत कराता है।

प्रजापतये"। (यजु० २२।४)

यह अश्व प्रजापति का है। इस प्रकार इसको इसी देवता के द्वारा समृद्ध करता है॥ ३॥

जो घोड़े को ब्रह्मा या देवताओं को कहे बिना बांधता है, वह दुःख उठाता है। इसलिये वह ब्रह्मा को सम्बोधन करता है "हे ब्रह्मा, मैं अश्व को देवताओं के लिये, प्रजापति के लिये बांधूंगा। मुझे समृद्धि हो।" ब्रह्मा को आमंत्रण करने के पश्चात् घोड़े को बांधता है और कोई दुःख नहीं उठाता! ब्रह्मा कहता है "इसको देवताओं के लिये, प्रजापति के लिये बांधो।" और इस प्रकार अश्व को उसके ही देवता को अर्पण करता है। अब जल के छींटे देता है। इसका आशय तो वही है जो पहले कहा जा चुका है॥ ४॥

वह इस मंत्र से छींटे देता है:—

प्रजापतये त्वा जुष्टं प्रोक्षामि"; (यजु० २२।५)

प्रजापति देवों में सबसे प्रबल है, इसलिये, प्रजापति को अर्पण" करके वह इनको प्रबल बनाता है। इसीलिये पशुओं में घोड़ा सबसे प्रबल है॥५॥

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इन्द्राग्निभ्यां त्वा जुष्टं प्रोक्षामीति । इन्द्राग्नी वै देवानामोजस्वितमाऽओजऽएवास्मिन्दधाति तस्मादश्वः पशूनामौजस्वितमः ॥ ६ ॥

वायवे त्वा जुष्टं प्रोक्षामिति । वायुर्वे देवानामाशिष्ठो जवमेवास्मिन्दधाति तस्मादश्वः पशूनामाशिष्ठः ॥ ७ ॥

विश्वेभ्यस्त्वा देवेभ्यो जुष्टं प्रोक्षामीति । विश्वे वै देवा देवानां यशस्वितमाः यशऽएवास्मिन्दधाति तस्मादश्वः पशूनां यशस्वितमः सर्वेभ्यस्त्वा देवेभ्यो जुष्टं प्रोक्षामीति ॥ ८ ॥

तदाहुः । यत्प्राजापत्योऽश्वोऽथ कथाऽप्यन्याभ्यो देवताभ्यः प्रोक्षतीति सर्वा वै देवताऽअश्वमेधेऽन्वायत्ता यदाह सर्वेभ्यस्त्वा देवेभ्यो जुष्टं प्रोक्षामीति सर्वाऽएवास्मिन्देवताऽअन्वायातयति तस्मादश्वमेधे सर्वा देवताऽअन्वायत्ताः पाप्मा वाऽएतं भ्रातृव्यऽईप्सति योऽश्वमेधेन यजते वज्रोऽश्वः परो मर्तः परः श्वेति श्वान चतुरक्षꣳ हत्वाऽधस्पदमश्वस्योपप्लावयति वज्रेणैवैनमवक्रामति नैनं पाप्मा भ्रातृव्यऽआप्नोति ॥ ९ ॥

ब्राह्मणम् ॥ २ ॥ (१. २.)

इन्द्राग्निभ्यां त्वां जुष्टं प्रोक्षामि ।" (यजु० २२।५)

इन्द्र और अग्नि देवों में सबसे ओज वाले है । इसमें ओज स्थापित करता है, इसलिये घोड़ा सब पशुओं में ओज वाला है ॥६॥

वायवे त्वा जुष्टं प्रोक्षामि । (यजु० २२।५)

"वायु देवों में सबसे तेज है (आशिष्ठ) है, उसमें तेजी स्थापित करता है । इसलिये पशुओं में सबसे तेज घोड़ा है ॥७॥

विश्वेभ्यस्त्वा देवेभ्यो जुष्टं प्रोक्षामि । (यजु० २२।५)

'विश्वेदेवा' देवों में सबसे यशस्वी हैं । इस में यश स्थापित करता है । घोड़ा पशुओं में सबसे यशस्वी है, "सर्वेभ्यस्त्वा देवेभ्यो जुष्टं प्रोक्षामि" । इससे वह सब देवताओं के लिये घोड़े को अर्पित करता है ॥८॥

इस पर शंका करते हैं कि घोड़ा तो प्रजापति का है, फिर अन्य देवताओं के लिये छींटे क्यों दिये जाते हैं ? वस्तुतः अश्वमेध में सब देव सम्बद्ध हैं । सब देवताओं के लिये छींटे देकर सब देवताओं को सम्बद्ध कर लेता है । इसलिये अश्वमेध में सब देवता सम्बद्ध हैं । जो अश्वमेध यज्ञ करता है उसका दुष्ट शत्रु उसको परास्त करना चाहता है । घोड़ा वज्र है । चार आंख वाले (चतुरक्ष) (चार आंखों का कुत्ता वह है जो दु-मुंहा होता है, या जिसकी आंखों के पास चिह्न होते हैं, कुत्ते को मारकर "कुत्ता मर गया" कहकर घोड़े के पैर के नीचे बहाता है । इस प्रकार वज्र से उसको कुचल देता है । इस प्रकार दुष्ट शत्रु उसको नहीं पकड़ सकता ॥९॥

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अध्याय १—ब्राह्मण ३

यथा वै हविषोऽहुतस्य स्कन्देत्। गवमेयत्पशो स्कन्दति यं निक्तमनालब्ध-मुत्सृजन्ति यत्स्तोकीया जुहोति सर्वहुतमेवैनं जुहोत्यस्कन्दायास्कन्नꣳ हि तद्यद्ध्-तस्य स्कन्दति सहस्रं जुहोति सहस्रसंमितो वै स्वर्गो लोकः स्वर्गस्य लोकस्याभि-जित्यै ॥ १ ॥

तदाहुः। यन्मिता जुहुयात्परिमितमवरुन्धीतेत्यमिता जुहोत्थरिमितस्यैवा-वरुद्ध्याऽउवाच ह प्रजापति स्तोकीयासु वाऽअहमश्वमेधꣳ सꣳस्थापयामि तेन सꣳस्थितेनैवातऽऊर्ध्वं चरामीति ॥ २ ॥

अग्नये स्वाहेति। अग्नयऽएवैनं जुहोति सोमाय स्वाहेति सोमायैवैनं

जैसे हवि में से आहुति देते समय कुछ नीचे गिर पड़ता है। इसी प्रकार जब पशु को आलभन बिना किये ही छींटा देकर छोड़ देते हैं तो इसका तात्पर्य यह है कि पशु में से आहुति से पूर्व कुछ नीचे गिर गया। स्तोकीय आहुतियां इसलिये देता है कि 'सर्वहुत' अर्थात् पूरी चीज की आहुति हो सके। जिससे "फैलने" का प्रतिकार हो सके। इस प्रकार जो आहुति देते समय गिर गया वह न गिरने के बराबर हो गया। एक सहस्र आहुतियां देता है। स्वर्ग लोक की प्राप्ति के लिये, क्योंकि स्वर्ग सहस्र वाला है ॥१॥

इस विषय में कहते हैं कि यदि परिमित आहुतियां देगा तो परिमित फल होगा। इसलिये अनगिनत आहुतियां देता है, अपरिमित फल की प्राप्ति के लिये। प्रजापति ने कहा,' 'मैं स्तोकीय आहुतियों पर अश्वमेध को स्थापित करता हूँ, इस स्थापित पर मैं ऊपर चढ़ूंगा" ॥२॥

"अग्नये स्वाहा"	से (यजु० २२।६)	अग्नि के लिये आहुति देता है।
"सोमाय स्वाहा"	से (यजु० २२।६)	सोम के लिये।
"अपां मोदाय स्वाहा'	से	जलों के लिये।
"सवित्रे स्वाहा'	से	सविता के लिये।
"वायवे स्वाहा'	से	वायु के लिये।
"विष्णवे स्वाहा'	से	विष्णु के लिये।
"इन्द्राय स्वाहा'	से	इन्द्र के लिये।
"बृहस्पतये स्वाहा'	से	बृहस्पति के लिये।
"मित्राय स्वाहा'	से	मित्र के लिये।
"वरुणाय स्वाहा'	से	वरुण के लिये ही।

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जुहोत्यग्नां मोदाय स्वाहेत्यङ्भचऽएवैनं जुहोति सवित्रे स्वाहेति सवित्रऽएवैनं जुहोति वायवे स्वाहेति वायवऽएवैनं जुहोति विष्णवे स्वाहेति विष्णवऽएवैनं जुहोतीन्द्राय स्वाहेतीन्द्रायैवैनं जुहोति बृहस्पतये स्वाहेति बृहस्पतयऽएवैनं जुहोति मित्राय स्वाहेति मित्रायैवैनं जुहोति वरुणाय स्वाहेति वरुणायैवैनं जुहोत्येतावन्तो वै सर्वे देवास्तेभ्यऽएवैनं जुहोति पराचीर्जुहोति पराङ्इव वै स्वर्गो लोकः स्वर्गस्य लोकस्याभिजित्यै ॥ ३ ॥

ईश्वरो वाऽएषः । पराङ् प्रदघोर्यः पराचीराहुतीर्जुहोति पुनरावर्तऽएवास्मिन्नेव लोके प्रतितिष्ठत्येताꣳ ह वाव स यज्ञस्य सꣳस्थितिमुवाचास्कन्दायास्कन्नꣳ हि तद्यद्धुतस्य स्कन्दति ॥ ४ ॥

यथा वै हविषोऽहुतस्य स्कन्देत् । एवमेनत्पशोः स्कन्दति यं प्रोक्षितमनालब्धमुत्सृजन्ति यद्रूपाणि जुहोति सर्वहुतमेवैनं जुहोत्यस्कन्दायास्कन्नꣳ हि तद्यद्धुतस्य स्कन्दति हिङ्काराय स्वाहा हिङ्कृताय स्वाहेत्येतानि वाऽअश्वस्य रूपाणि तान्येवावरुन्द्धे ॥ ५ ॥

तदाहुः । अनाहुतिर्वै रूपाणि नैता होतव्याऽइत्यथो खल्वाहुरत्र वाऽअश्व-

इतने देवता हैं । इनके लिये आहुतियां देता है । लगातार आहुतियां देता है । स्वर्ग की प्राप्ति के लिये, क्योंकि स्वर्ग लगातार है ।

(अश्व के प्रोक्षण पर उसके शरीर से जल की बूंदे टपकती हैं ।) उन्हीं के साथ जो आहुतियां दी जाती हैं वे स्नोकीय आहुतियां कहलाती हैं । ऊपर १० मंत्र दिये गये हैं । जब दस आहुतियां हो गईं तो ११वीं आहुति से फिर यही दस मंत्र आरम्भ होते हैं । इसी प्रकार एक हज़ार तक या उस समय तक जब घोड़े के शरीर से बूंदें गिरना बन्द हों बराबर आहुतियां दी जाती हैं" ॥३॥

परन्तु जो सीधा आहुतियां देता जायगा, वह सीधा चला जायगा । इसलिये फिर लौटता है इस लोक में प्रतिष्ठा जमाने के लिये । (प्रजापति ने) इसी को यज्ञ की पूर्णता कहा है, गिरे हुये को प्रतीकार करने के लिये । क्योंकि ऐसा करने से जो भाग गिरा हुआ है, वह बेगिरे हुये के तुल्य हो जाता है ॥४॥

जैसे आहुति देते समय हवि में से कुछ गिर पड़ता है, इसी प्रकार जब बिना आलभन के नहलाया हुआ पशु छोड़ दिया जाता है. तो मानो यह हवि में से कुछ गिर गया । "रूपों" की आहुतियां इसलिये दी जाती हैं कि आहुति को पूर्ण माना जा सके । गिरे हुये के प्रतिकार के लिये । वह जो गिरा हुआ भाग है, वह (इन आहुतियों के द्वारा) बेगिरे के तुल्य हो जाता है ।

हिंकाराय स्वाहा, हिङ्कृताय स्वाहा·····इत्यादि (यजु० २२।७-८)
(दो मंत्रों में ये ४९ आहुतियें हैं)
ये अश्व के रूप हैं इनकी प्राप्ति के लिये ॥५॥

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मेधः संतिष्ठते यद्रूपाणि जुहोति होतव्याऽएवेति बहिर्धा वाऽएतमायतनात्करोति भ्रातृव्यमस्मै जनयति यस्यानायतनेऽन्यत्राग्नेराहुतीर्जुहोति ॥ ६ ॥

सावित्र्याऽएवेष्टेः । पुरस्तादनुद्रुत्य सकृदेव रूपाण्याहवनीये जुहोत्यायतनऽएवाहुतीर्जुहोति नास्मै भ्रातृव्यं जनयति यज्ञमुखे-यज्ञमुखे जुहोति यज्ञस्य संतत्याऽअव्यवच्छेदाय ॥ ७ ॥

तदाहुः । यद्यज्ञमुखे-यज्ञमुखे जुहुयात्पशुभिर्व्यृध्येत पापीयान्त्स्यात्सकृदेव होतव्यां न पापीयान्भवत्यष्टाचत्वारिꣳशतं जुहोत्यष्टाचत्वारिꣳशदक्षरा जगती जागताः पशवो जगत्यैवास्मै पशूनवरुन्द्धऽएकमतिरिक्तं जुहोति तस्मादेकः प्रजास्वर्धुकः ॥ ८ ॥ ब्राह्मणम् ॥ ३ ॥ (१. ३.)

इस पर कहते हैं "रूप तो आहुति के योग्य नहीं हैं। इनकी आहुति नहीं देनी चाहिये"। परन्तु यह भी कहते हैं कि जो रूपों की आहुति देता है, वह अश्वमेध को पूर्ण करता है, इसलिये ये आहुतियां हो जानी चाहियें"।

जब कोई आयतन या स्थान के बाहर या अग्नि (वेदी) को छोड़कर अन्यत्र आहुतियां देता है, वह यजमान को स्थान से बाहर कर देता है और उसके लिये शत्रु उत्पन्न कर देता है ॥६॥

सावित्री की आहुति से पहले जल्दी जल्दी एक बार (ऊपर के मंत्रों से) रूपों को आहुति आहवनीय में देता है, इस प्रकार ये आहुतियां स्थान में ही दी जाती हैं (बाहर नहीं)। उसका शत्रु भी उत्पन्न नहीं होने पाता। प्रत्येक यज्ञ के आरम्भ में आहुतियां देता है, जिससे यज्ञ की संतति बनी रहे, टूटे नहीं ॥७॥

इस पर कहते हैं यदि हर यज्ञ के आरम्भ में आहुतियां देगा तो पशुओं से वंचित रहेगा और दरिद्र हो जायगा ! एक साथ ही आहुतियां होनी चाहियें। इस प्रकार न तो पशुओं से वंचित होगा, न दरिद्र होगा। अड़तालीस (४८) आहुतियां देता है। जगती में ४८ अक्षर होते हैं। पशु जगती छन्द वाले हैं (पशु चलते फिरते हैं, क्योंकि जगती भी गम् धातु से निकला है) जगती के द्वारा वह यजमान के लिये पशुओं की प्राप्ति करता है। एक अतिरिक्त आहुति देता है। उससे प्रजा में एक पुरुष की समृद्धि होती है ॥८॥

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अध्याय १—ब्राह्मण ४

प्रजापतिरश्वमेधमसृजत। सोऽस्मात्सृष्टः पताऽदैत्स दिशोऽनुप्राविशत्तं देवाः प्रैषमैच्छंस्तमिष्टिभिरनुप्रायुञ्जत तमिष्टिभिरन्वैच्छंस्तमिष्टिभिरन्वविन्दन्यदिष्टिभिर्यजतेऽश्वमेव तन्मेध्यं यजमानोऽन्विच्छति ॥ १ ॥

सावित्र्यो भवन्ति । इयं वै सविता यो वाऽअस्यां निलयते योऽन्यत्रैत्यस्यां वाव तमनुविन्दन्ति न वाऽइमां कश्चन तिर्यङ्नोर्ध्वोऽत्येतुमर्हति यत्सावित्र्यो भवन्त्वश्यस्यैवानुवित्त्यै ॥ २ ॥

तदाहुः। प्र वाऽएतदश्वो मीयते यत्पराङेति न ह्येनं प्रत्यावर्तयन्तीति यत्सायं धृतीर्जुहोति क्षेमो वै धृतः क्षेमोरात्रिः क्षेमेणैवैनं दाधार तस्मात्सायं मनुष्याश्च पशवश्च क्षेम्या भवन्त्यथ यत्प्रातरिष्टिभिर्यजतऽइच्छत्येवैनं तत्तस्माद्दिवा नष्टैषऽएति यद्वेव सायं धृतीर्जुहोति प्रातरिष्टिभिर्यजते योगक्षेममेव तद्यजमानः कल्पयते तस्माद्यत्रैतेन यज्ञेन यजन्ते क्लृप्तः प्रजानां योगक्षेमो भवति ॥ ३ ॥

ब्राह्मणम् ॥ ४ ॥ (१. ४.)

प्रजापति ने अश्वमेध बनाया। वह इस से उत्पन्न होकर चला गया, दिशाओं में प्रविष्ट हो गया। देव इसकी खोज में गये। इसकी इच्छा की इष्टियों द्वारा उन्होंने इसका पीछा किया। इष्टियों द्वारा इसकी खोज की। इष्टियों द्वारा इसको प्राप्त किया। जब यजमान इष्टियां करता है, तो ऐसे अश्व की खोज करता है जो मेध्य (यज्ञ के योग्य) हो ॥१॥

यह इष्टियां सविता की होती हैं। यह पृथिवी सविता है। यदि कोई इसमें छिप जाय, या अन्यत्र चला जाय तो लोग उसको यहीं तलाश करेंगे। क्योंकि चाहे कोई सीधा जाय या ऊपर को जाय, पृथिवी से बाहर न जा सकेगा। ये सविता की होती हैं जिससे अश्व की प्राप्ति की जा सके ॥२॥

इस विषय में कहते हैं कि जब घोड़ा सीधा जाता है तो लुप्त हो जाता है, क्योंकि वे उसको लौटाते नहीं। सायंकाल को जो 'धृति' आहुति देता है तो धृति क्षेम है, क्षेम रात्रि है। रात्रि से ही इसकी स्थापना करता है, क्योंकि सायंकाल को ही पशु और मनुष्य विश्राम लेते हैं। जब प्रातःकाल की इष्टियां करता है तो उस घोड़े की तलाश करता है। क्यों जो कुछ खो जाता है उसे प्रातःकाल ही खोजते हैं, यह जो शाम को धृति की आहुतियां देता है और प्रातःकाल की इष्टियां करता है, मानो यजमान का योगक्षेम चाहता है। इसलिये जहां यह यज्ञ किया जाता है प्रजा का योगक्षेम होता है ॥३॥

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अध्याय १—ब्राह्मण ५

अप वाऽएतस्मात् । श्री राष्ट्रं क्रामति योऽश्वमेधेन यजते यदा वै पुरुषः श्रियं गच्छति वीणाऽस्मै वाद्यते ब्राह्मणौ वीणागाथिनौ संवत्सरं गायतः श्रियै वाऽएतद्रूपं यद्वीणा श्रियमेवास्मिंस्तद्धत्तः ॥ १ ॥

तदाहुः । यदुभौ ब्राह्मणौ गायेतामपास्मात्क्षत्रं क्रामेद्ब्रह्मणो वाऽएतद्रूपं यद्ब्राह्मणो न वै ब्रह्मणि क्षत्रꣳ रमतऽइति ॥ २ ॥

यदुभौ राजन्यौ । अपास्माद्ब्रह्मवर्चसं क्रामेत्क्षत्रस्य वाऽएतद्रूपं यद्राजन्यो न वै क्षत्रे ब्रह्मवर्चसꣳ रमतऽइति ब्राह्मणोऽन्यो गायति राजन्योऽन्यो ब्रह्म वै ब्राह्मणः क्षत्रꣳ राजन्यस्तदस्य ब्रह्मणा च क्षत्रेण चोभयतः श्रीः परिगृहीता भवति ॥ ३ ॥

तदाहुः । यदुभौ दिवा गायेतां प्रभ्रꣳशुकाऽस्माच्छ्रीः स्याद्ब्रह्मणो वाऽएतद्रूपं यदहर्यदा वै राजा कामयतेऽथ ब्राह्मणं जिनाति पापीयांस्तु भवति ॥ ४ ॥

यदुभौ नक्तम् । अपास्माद्ब्रह्मवर्चसं क्रामेत्क्षत्रस्य वाऽएतद्रूपं यद्रात्रिर्न वै

जो अश्वमेध करता है उसकी श्री तथा राष्ट्र उसके पास से चले जाते हैं। जब पुरुष को भी मिलती है तो इसके लिये वीणा बजाते हैं। दो ब्राह्मण वीणा बजाने वाले साल भर गाते हैं। वीणा श्री का रूप है। वे दोनों इसमें श्री की स्थापना करते हैं ॥१॥

इस पर आक्षेप करते हैं कि यदि दोनों गाने वाले, ब्राह्मण ही होंगे तो क्षत्रियत्व उससे चला जायेगा क्यों ब्राह्मण ब्रह्म (ब्राह्मणत्व) का रूप है। क्षत्रियत्व (क्षत्र) ब्राह्मणत्व (ब्रह्म) में रुचि नहीं रखता ॥२॥

यदि दोनों क्षत्रिय होंगे तो उससे ब्रह्मवर्चस मिल कर चला जायेगा। क्योंकि क्षत्रिय क्षत्रियत्व का रूप है। क्षत्र में ब्रह्मवर्चस रुचि नहीं रखता। इसलिये एक गाने वाला ब्राह्मण होता है और एक क्षत्रिय, ब्राह्मण ब्रह्म का रूप है और क्षत्रिय क्षत्र का। इस प्रकार इसकी श्री दोनों ओर से ब्राह्मणत्व और क्षत्रियत्व से सुरक्षित रहती है ॥३॥

एक और प्रश्न है कि यदि दोनों दिन के समय गावें तो उसकी श्री उससे चली जाय, क्योंकि दिन ब्रह्म का रूप है। यदि राजा चाहे तो ब्राह्मण को सता सकता है, परन्तु वह हानि उठायेगा ॥४॥

यदि दोनों रात को गावें, तो उससे ब्रह्मवर्चस चला जायगा, क्योंकि रात्रि क्षत्रियत्व

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क्षत्रे ब्रह्मवर्चसꣳ रमतऽइति दिवा ब्राह्मणो गायति नक्तꣳ राजन्यस्तथो हास्य ब्रह्मणा च क्षत्रेण चोभयतः श्रीः परिगृहीता भवतीति ॥ ५ ॥

अयजतेत्यददादिति ब्राह्मणो गायतीष्टापूर्तं वै ब्राह्मणस्येष्टापूर्तेनैवैनꣳ समर्धयतीत्ययुध्यतेत्यमुꣳ संग्राममजयदिति राजन्यो युद्धं वै राजन्यस्य वीर्यं वीर्येणैवैनꣳ समर्धयति तिस्रोऽन्यो गाथा गायति तिस्रोऽन्यः षट् सम्पद्यन्ते षड्ऋतवः संवत्सरऽऋतुष्वेव संवत्सरे प्रतितिष्ठति ताभ्याꣳ शतं ददाति शतायुर्वै पुरुषः शतेन्द्रियऽआयुरेवेन्द्रियं वीर्यमात्मन्धत्ते ॥ ६ ॥ ब्राह्मणम् ॥ ६ ॥ (१. ५)

का रूप है। क्षत्रिय ब्रह्मवर्चस में रुचि नहीं रखता। इसलिये दिन में ब्राह्मण गाता है और रात में क्षत्रिय। इस प्रकार ब्राह्मण और क्षत्रिय दोनों से इसकी श्री सुरक्षित रहती है ॥५॥

'यह यज्ञ किया' 'यह दान दिया' ऐसा ब्राह्मण गाता हो, क्योंकि ब्राह्मण का काम 'इष्ट' की पूर्ति है। इष्ट की पूर्ति से उसकी समृद्धि करता है। "उसने यह युद्ध किया", "यह संग्राम जीता" यह क्षत्रिय गाता है। क्षत्रिय का पराक्रम युद्ध है। इस प्रकार पराक्रम द्वारा उसकी समृद्धि करता है। तीन मंत्र एक गाता है और तीन दूसरा। ये छः हो गये, संवत्सर में छः ऋतुयें होती हैं। उन दोनों को 'सौ' दक्षिणा में देता है, क्योंकि पुरुष सो की आयु वाला है और सौ पराक्रम वाला है। इस प्रकार वह उसमें आयु, पराक्रम और वीर्य स्थापित करता है ॥६॥

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अश्वकर्णेजपः, धृतिहोमश्च

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विभूर्मात्रा प्रभूः पित्रेति। इयं वै मातावसौ पिताऽऽभ्यामेवैनं परिददात्यश्वोऽसि हयोऽसीति शास्त्येवैनं तत्तस्माच्छिष्टाः प्रजा जायन्तेऽत्योऽसि मयोऽसीत्य-

(अध्वर्यु और यजमान घोड़े के दाहिने कान में जपते हैं) :—

विभूर्मात्रा प्रभूः पित्रा (यजु० २२।१९)

"माता द्वारा विभूति या संतान वाला और पिता द्वारा प्रभुत्व या शक्ति वाला"।

यह पृथ्वी माता है और वह द्यौ पिता है। इस घोड़े को उन्हीं की भेंट करता है।

अश्वोऽसि हयोऽसि (यजु० २२।१९)

"तू मार्ग को प्राप्त करने वाला है (अश्नुते व्याप्नोति मार्गमित्यश्वः) । तू चलने वाला ('हय् गतौ" हयति याति) है"।

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त्येवैनं नयति तस्मादश्वः पशूनत्येति तस्मादश्वः पशूनां श्रैष्ठ्यं गच्छत्यर्वाऽसि सप्तिरसि वाज्यसीति यथा यजुरेवैतद्वृषाऽसि नृमणाऽ सीति मिथुनत्वाय ययुर्नामाऽसिशिशुर्नामाऽसीत्येतद्वाऽअश्वस्य प्रियं नामधेयं प्रियेणैवैनं नाम्नाऽभिवदति तस्मादप्यामित्रौ संगत्य नाम्ना चेदभिवदतोऽन्योऽन्यꣳ समेव जानाते ।। १ ।।

आदित्यानां पत्वाऽन्विहीति । आदित्यानेवैनं गमयति देवाऽआशापालाऽएतं देवेभ्योऽश्वं मेधाय प्रोक्षितꣳ रक्षतेति शतं वै तल्प्या राजपुत्राऽआशापालास्तेभ्यऽएवैनं परिददातीह रन्तिरिह रमतामिह धृतिरिह स्वधृतिः स्वाहेति संवत्सरमा-

इससे उसको ऐसा आदेश देता है कि प्रजा अधिक हो।

अत्योसि, मयोऽसि (यजु० २२।१९)

"तू अत्य या निरन्तर चलने वाला, मय या सुखकर है" ऐसा कहकर उसको ले जाता है। इसीलिये घोड़ा पशुओं से आगे बढ़ जाता है। इसलिये वह पशुओं में श्रेष्ठ है।

अर्वासि सप्तिरसि वाज्यसि। (यजु० २२।१९)

"तू 'अर्व' या शत्रु का नाशक है (अर्वति हिनस्ति रिपून्)।

तू 'सप्ति' या सिपाही के साथ चलता है (सैन्येन समवैति)

तू 'वाजी, या चलने वाला है (वज गतौ)"।

इसका अर्थ स्पष्ट है।

वृषासि नृमणा असि। (यजु० २२।१९)

"तू नर (संतान-उत्पत्ति करने में समर्थ) है और नर के से मन वाला है।" मिथुनत्व या जोड़ा मिलाने के लिये ऐसा कहता है।

ययुर्नामासि शिशुर्नामासि। (यजु० २२।१९)

तू 'ययु' नाम का या गतिशील है। तू 'शिशु' नाम का अर्थात् प्रशंसनीय या दूध पीने वाला (श्यति कृश करोति स्तनं) है"।

ये अश्व के प्रिय नाम हैं जिनसे सम्बोधित करता है। इसलिये यदि दो पुरुष अमित्र (शत्रु) भी हों और परस्पर एक दूसरे का नाम लेकर पुकारें तो आपस में प्रेम करने लगते हैं ।।१।।

आदित्यानां पत्वान्विहि (यजु० २२।१९)

"आदित्यों के मार्ग से जा"

इस प्रकार उसको आदित्यों के पास भेजता है।

देवा आशापाला एतं देवेभ्योऽश्वं मेधाय प्रोक्षितꣳ रक्ष। (यजु० २२।१९)

"हे दिशाओं के पालने वाले देवो! इस मेध के लिये नहलाये हुये अश्व की रक्षा करो"।

दिशाओं के पालने वाले सौ विवाहित स्त्री-पुरुष की सन्तान राजपुत्र होते हैं। उन्हीं के अर्पण इसको करता है।

रन्तिरिह रमतामिह धृतिरिह स्वधृतिः स्वाहा। (यजु० २२।१९)

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हुतीर्जुहोति षोडश नवतीरेता वाऽअश्वस्य बन्धनं ताभिरेवैनं बध्नाति तस्मादश्वः प्रमुक्तो बन्धनमागच्छति षोडश नवतीरेता वाऽअश्वस्य बन्धनं ताभिरेवैनं बध्नाति तस्मादश्वः प्रमुक्तो बन्धनं न जहाति ॥ २ ॥

राष्ट्रं वाऽअश्वमेधः । राष्ट्रऽएते व्यायच्छन्ति येऽश्वꣳ रक्षन्ति तेषां यऽउदृचं गच्छन्ति राष्ट्रेणैव ते राष्ट्रं भवन्त्यथ ये नोदृचं गच्छन्ति राष्ट्रात्ते व्यवच्छिद्यन्ते तस्माद्राष्ट्रश्चश्वमेधेन यजेत परा वाऽएष सिच्यते योऽबलोऽश्वमेधेन यजते यद्यमित्राऽअश्वं विन्देरन्यज्ञोऽस्य विच्छिद्येत पापीयान्त्स्याच्छतं कवचिनो रक्षन्ति यज्ञस्य संतत्याऽअव्यवच्छेदाय न पापीयान्भवत्यथान्यमानीय प्रोक्षेयुः सैव तत्र प्रायश्चित्तिः ॥ ३ ॥ ब्राह्मणम् ॥ ६ ॥ (१. ६.)

"यहाँ सुख है। यहाँ यह आनन्द मनावे, यहाँ सुरक्षित स्थान है। यहाँ इसी का सुरक्षित स्थान है"।

साल भर तक चार चार आहुतियाँ देता है। ये ९०×१६=१४४० (३६०×४) हो जाती हैं। घोड़े की रस्सा में इतनी ही कड़ियाँ होती हैं। उन्हीं से इसको बांधता है। जब घोड़ा छोड़ा जाता है, तो इसी बन्धन में आता हैं। ये १४४० होती हैं। इन्हीं से वह अश्व को बांधता है। इसलिये छोड़ा हुआ घोड़ा अपने बन्धन को नहीं छोड़ता ॥२॥

अश्व मेध राष्ट्र है। जो घोड़े की रक्षा करते हैं वे राष्ट्र की रक्षा करते हैं। जो अन्त तक पहुंचते हैं वे राष्ट्र में साझी होते हैं, जो अन्त तक नहीं पहुँचते वे राष्ट्र से अलग हो जाते हैं। इसलिये राष्ट्री को अश्वमेध यज्ञ करना चाहिये। जो बिना बल के अश्वमेध यज्ञ करता है, वह नष्ट हो जाता है। यदि शत्रु अश्व को ले ले तो उसका यज्ञ भ्रष्ट हो जाय और वह दरिद्र हो जाय। सौ कवच पहने हुये योद्धा उसकी रक्षा करते हैं, जिससे यज्ञ की संतति (सिलसिला) टूट न जाय, और यजमान दरिद्र न हो जाय। (यदि घोड़ा खो जाय) तो दूसरे घोड़े को लाकर नहलावें। यही उसका प्रायश्चित्त है ॥३॥

औद्ग्रभणहोमः

अध्याय १—ब्राह्मण ७

प्रजापतिरकामयत। अश्वमेधेन यजेयेति सोऽश्राम्यत्स तपोऽतप्यत तस्य श्रान्तस्य तप्तस्य सप्तधाऽऽत्मनो देवताऽअपाक्रामन्त्सा दीक्षाऽभवत्सऽएतानि वैश्व-

प्रजापति ने चाहा कि मैं अश्वमेध यज्ञ करूं। उसने श्रम किया और तप किया। उस थके और तपे हुये के शरीर से सात प्रकार के देवता निकल आये। उससे दीक्षा निकली

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देवान्यपश्यत्तान्यजुहोत्तैर्वै स दीक्षामवारुन्द्ध यद्वैश्वदेवानि जुहोति दीक्षामेव तैर्यजमानोऽवरुन्द्धेऽन्वहं जुहोत्यन्वहमेव दीक्षामवरुन्द्धे सप्त जुहोति सप्त वै ता देवताऽअपाक्रामंस्ताभिरेवास्मै दीक्षामवरुन्द्धे ॥ १ ॥

अप वाऽएतेभ्यः प्राणाः क्रामन्ति । ये दीक्षामतिरेचयन्ति सप्ताहं प्रचरन्ति सप्त वै शीर्षण्याः प्राणाःप्राणा दीक्षा प्राणैरेवास्मै प्राणान्दीक्षामवरुन्द्धे त्रेधा विभज्य देवतां जुहोति त्र्यावृतो वै देवास्त्र्यावृतऽइमे लोकाऽऋद्ध्यामेव वीर्यऽएषु लोकेषु प्रतितिष्ठति ॥ २ ॥

एकविꣳशतिः सम्पद्यन्ते । द्वादश मासाः पञ्चर्तवस्त्रयऽइमे लोकाऽअसावादित्यऽएकविꣳशस्तदेवं क्षत्रꣳ सा श्रीस्तदाधिपत्यं तद्ब्रध्नस्य विष्टपं तत्स्वाराज्यमश्नुते ॥ ३ ॥

त्रिꣳशतमौद्ग्रभणानि जुहोति । त्रिंशदक्षरा विराड्विराडु कृत्स्नस्यैवान्नाद्यस्यावरुद्ध्यै चत्वार्यौद्ग्रभणानि जुहोति त्रीणि वैश्वदेवानि सप्त सम्पद्यन्ते सप्त वै शीर्षण्याः प्राणाः प्राणा दीक्षा प्राणैरेवास्मै प्राणान्दीक्षामवरुन्द्धे पूर्णाहुतिमुत्तमां जुहोति प्रत्युत्तब्ध्यै सयुक्त्वाय ॥ ४ ॥

ब्रह्मार्णम् ॥ ७ ॥(१. ७.)

उसने इन 'विश्वेदेवा' आहुतियों को देखा और इन आहुतियों से यज्ञ किया । उन्हीं के द्वारा उसने दीक्षा को प्राप्त किया । जब यजमान वैश्वदेव आहुतियाँ देता है तो उन्हीं के द्वारा वह दीक्षा को प्राप्त करता है । प्रतिदिन आहुतियाँ देता है प्रतिदिन दीक्षा को प्राप्त करता हैं । सात आहुतियाँ देता है । सात देवता ही तो निकले थे । उनसे ही इसके लिये दीक्षा प्राप्त कराता है ॥१॥

जो दीक्षा से बढ़ जाते हैं, उनके प्राण निकल जाते हैं । सात दिन आहुतियाँ दी जाती हैं । सिर में सात प्राण हैं, दीक्षा प्राण है, प्राणों ही से प्राणों को और दीक्षा को प्राप्त करता है । तीन भाग करके देवताओं को आहुतियाँ देता है । क्योंकि तीन तरह के देव हैं और तीन तरह के ये लोक । इस प्रकार वह अपने को इन लोकों में श्री तथा वीर्य में स्थापित करता है ॥२॥

ये इक्कीस हो जाते हैं—बारह मास, पांच ऋतुयें, तीन लोक और यह आदित्य इक्कीस हो गये । इससे वही दैवी क्षत्र है, वह श्री है, वह आधिपत्य है, इसमे वह प्रकाश के शिखिर को तथा स्वराज्य को पाता है ॥३॥

तीस 'औद्ग्रभण' आहुतियाँ देता है । विराट् में तीस अक्षर होते हैं । विराट् का अर्थ है 'सब अन्न' । सब अन्न की प्राप्ति के लिये । प्रतिदिन और औद्ग्रभण आहुतियाँ देता है और तीन वैश्वदेव । ये हुये सात । क्योंकि सिर में सात प्राण हैं । और दीक्षा भी प्राण है । प्राणों द्वारा इसके लिये प्राणों और दीक्षा को प्राप्त करता है । अन्तिम पूर्ण आहुति को देता है । शक्ति तथा संयोग की प्राप्ति के लिये ॥४॥

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अध्याय १--ब्राह्मण ८

प्रजापतिरश्वमेधमसृजत । स सृष्टः प्रऽर्चमव्लीनात्प्र साम तं वैश्वदेवान्युद-यच्छन्यद्वैश्वदेवानि जुहोत्यश्वमेधस्यैवोद्यत्यै । १ ॥

काय स्वाहा । कस्मै स्वाहा कतमस्मै स्वाहेति प्राजापत्यं मुख्यं करोति प्रजापतिमुखाभिरेवैनं देवताभिरुद्यच्छति ॥ २ ॥

स्वाहाऽऽधिमाधीताय स्वाहा । मनः प्रजापतये स्वाहा चित्तं विज्ञातायेति यदेव पूर्वासां ब्राह्मणं तदत्र ॥ ३ ॥

अदित्यै स्वाहा । अदित्यै मह्यै स्वाहाऽदित्यै सुमृडीकायै स्वाहेतीयं वाऽ-अदितिरनयैवैनमुद्यच्छति ॥ ४ ॥

सरस्वत्यै स्वाहा । सरस्वत्यै पावकायै स्वाहा सरस्वत्यै बृहत्यै स्वाहेति वाग्वै सरस्वती वाचैवैनमुद्यच्छति ॥ ५ ॥

पूष्णे स्वाहा । पूष्णे प्रपथ्याय स्वाहा पूष्णे नरन्धिषाय स्वाहेति पशवो वै पूषा पशुभिरेवैनमुद्यच्छति ॥ ६ ॥

प्रजापति ने अश्वमेध रचा । अर्थात् अश्व के रस को बहाया । जब यह बहा तो इसने ऋचाओं और सामों को दबा दिया । उसको वैश्वदेवों ने उभारा ! इसलिये जब वह वैश्वनेव आहुतियों को करता है तो अश्वमेध के उभारने के लिये ॥१॥

ये वैश्वदेव आहुतियाँ ये हैं । (यजु० २२।२०)

काय स्वाहा, कस्मै स्वाहा, कतमस्मै स्वाहा ।

प्राजापत्य आहुति को पहले देता है । अश्वमेध को प्रजापति आदि देवों के द्वारा उभारता है ॥२॥

स्वाहाधिमाधीताय स्वाहा, मनः प्रजापतये स्वाहा, चित्तं विज्ञाताय । जो पहले मंत्रों का रहस्य था वह इनका भी ॥३॥

आदित्यै स्वाहा, आदित्यै मह्यै स्वाहा, आदित्यै सुमृडीकायै स्वाहा । यह पृथ्वी ही अदिति है । इससे वह उसको उभारता है ॥४॥

सरस्वत्यै स्वाहा, सरस्वत्यै पावकायै स्वाहा, सरस्वत्यै बृहत्यै स्वाहा । वाणी सरस्वती है, उसी से उसको उभारता है ॥५॥

पूष्णे स्वाहा, पूष्णे प्रपथ्याय स्वाहा, पूष्णे नरं धिषाय स्वाहा । पशु ही पूषा हैं । पशुओं द्वारा इसको उभारता है ॥६॥

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त्वष्ट्रे स्वाहा। त्वष्ट्रे तुरीपाय स्वाहा त्वष्ट्रे पुरुरूपाय स्वाहेति त्वष्टा वै पशूनां मिथुनानाꣳ रूपकृद्रूपैरेवैनमुद्यच्छति ॥ ७ ॥

विष्णवे स्वाहा। विष्णवे निभूयपाय स्वाहा विष्णवे शिपिविष्टाय स्वाहेति यज्ञो वै विष्णुर्यज्ञेनैवैनमुद्यच्छति विश्वो देवस्य नेतुरिति पूर्णाहुतिमुत्तमां जुहोतीय वै पूर्णाहुतिरस्यामेवान्ततः प्रतितिष्ठति ॥ ८ ॥

ब्राह्मणम् ॥ १. ८. ॥

त्वष्ट्रे स्वाहा, त्वष्ट्रे तुरीपाय स्वाहा, त्वष्ट्रे पुरुरूपाय स्वाहा। त्वष्टा ही पशुओं के जोड़ों को रूप देता है। रूपों के द्वारा वह उसको उभारता है ॥७॥

विष्णवे स्वाहा, विष्णवे निभूयपाय स्वाहा।
विष्णवे शिपिविष्टाय स्वाहा ॥

यज्ञ ही विष्णु है। यज्ञ से ही इसको उभारता है।

विश्वो देवस्य नेतुर्मर्तो वुरीत सख्यम्।
विश्वो राय इषुध्यति द्युम्नं वृणीत पुष्यसे स्वाहा ॥ (यजु० २२।२१)

इससे अन्तिम पूर्ण आहुति देता है। यह पृथ्वी ही पूर्ण आहुति है। इसी में अन्त को अपने आपको प्रतिष्ठित करता है। ॥८॥

अध्वर्युकर्तृकजपः

अध्याय १—ब्राह्मण ९

आ ब्राह्मन्। ब्राह्मणो ब्रह्मवर्चसी जायतामिति ब्राह्मणऽएव ब्रह्मवर्चसं दधाति तस्मात्पुरा ब्राह्मणो ब्रह्मवर्चसी जज्ञे ॥ १ ॥

आ राष्ट्रे राजन्यः। शूरऽइषव्योऽतिव्याधी महारथो जायतामिति राजन्य-

उखा में तेरह समिधाएं रखने के पश्चात् यह मंत्र (यजु० २२।२२) जपता है

आ ब्रह्मन्। ब्राह्मणो ब्रह्मवर्चसी जायताम्।

"ब्राह्मणों में ब्रह्मवर्चसी ब्राह्मण उत्पन्न हो।"

इससे ब्राह्मण में ब्रह्मवर्चस रखता है। इसलिये पहलें युग में ब्राह्मण वर्चसी उत्पन्न हुआ ॥१॥

आ राष्ट्रे राजन्यः शूर इषव्योऽतिव्याधी महारथो जायताम्।

क्षत्रियों में क्षत्रिय, शूर, धनुर्धारी, अचूक निशाने वाला और बड़े रथ वाला उत्पन्न हो"।

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ऽएव शौर्यं महिमानं दधाति तस्मात्पुरा राजन्यःशूर ऽइषव्योऽति व्याधी महारथो जज्ञे ॥ २ ॥

दोग्ध्री धेनुरिति । धेन्वामेव पयो दधाति तस्मात्पुरा धेनुर्दोग्ध्री जज्ञे ॥ ३ ॥

वोढाऽनड्वानिति । अनडुह्येव बलं दधाति तस्मात्पुराऽनड्वान्वोढा जज्ञे ॥ ४ ॥

आशुः सप्तिरिति । अश्वऽएव जवं दधाति तस्मात्पुराऽश्वः सर्ता जज्ञे ॥ ५ ॥

पुरंधिर्योषेति । योषित्येव रूपं दधाति तस्माद्रूपिणी युवतिः प्रिया भावुका ॥ ६ ॥

जिष्णू रथेष्ठाऽइति । राजन्यऽएव जैत्रं महिमानं दधाति तस्मात्पुरा राजन्यो जिष्णुर्जज्ञे ॥ ७ ॥

सभेयो युवेति । एष वै सभेयो युवा यः प्रथमवयसी तस्मात्प्रथमवयसी स्त्रीणां प्रियो भावुकः ॥ ८ ॥

आऽस्य यजमानस्य वीरो जायतामिति । यजमानस्यैव प्रजायां वीर्यं दधाति

इस प्रकार क्षत्रिय में शौर्य तथा बड़प्पन को रखता है । पहले क्षत्रियों को शूर, धुनर्धारी, अचूक निशाने वाला तथा महारथी उत्पन्न किया गया" ॥२॥

"दोग्ध्री धेनुः" (दूध देने वाली गाय) ।

गाय में दूध रखता है, इसलिये पहले गाय को दूध वाली बनाया गया ॥३॥

वोढ़ानड्वान् । (ढ़ोने वाला बैल)

बैल में बल रखता है, इसलिये पहले बैल ढ़ोने वाला बनाया गया ॥४॥

आशुः सप्तिः (तेज घोड़ा)

घोड़े में तेजी रखता है । इसलिये पहले घोड़ा चलने वाया बनाया गया ॥५॥

पुरंधिर्योषा (सुन्दर स्त्री) ।

स्त्री में रूप रखता है । इसलिये रूपिणी युवति प्यारी होती है ॥६॥

जिष्णू रथेष्ठा (जयनशील रथी) ।

क्षत्रिय में जयनशीलता रखता है । इसलिये पहले क्षत्रिय जयनशील उत्पन्न किया गया ॥७॥

सभेयो युवा । (सभा के योग्य युवा) ।

पहली आयु में सभा के योग्य (सबका प्यारा) होता है । इसलिये युवा लोगों को स्त्रियाँ अच्छा समझती हैं ॥८॥

आऽस्य यजमानस्य वीरो जायताम् । (इस यजमान के वीर उत्पन्न हो) ।

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तस्मात्पुरेजानस्य वीरो जज्ञे ॥९॥

निकामे—निकामे नः पर्जन्यो वर्षत्विति। निकामे—निकामे वै तत्र पर्जन्यो वर्षति यत्रैतेन यज्ञेन यजन्ते फलवत्यो नऽओषधयः पच्यन्तामिति फलवत्यो वै तत्रौषधयः पच्यन्ते यत्रैतेन यज्ञेन यजन्ते योगक्षेमो नः कल्पतामिति योगक्षेमो वै तत्र कल्पते यत्रैतेन यज्ञेन यजन्ते तस्माद्यत्रैतेन यज्ञेन यजन्ते क्लृप्तः प्रजानां योगक्षेमो भवति ॥ १० ॥ ब्राह्मणम् ॥ १. ९ ॥

इति प्रथमोऽध्यायः समाप्तः ॥ [८४.] ॥

यजमान की सन्तान में पराक्रम रखता है। इसलिये पहले यज्ञ करने वाले के वीर उत्पन्न हुआ ॥९॥

"निकामे निकामे नः पर्जन्यो वर्षतु"

जहाँ यह यज्ञ होता है, वहाँ इच्छा करने के समय वर्षा होती है।

फलवत्यो न ओषधयः पच्यन्ताम्।

जहाँ यह यज्ञ करते हैं, वहाँ वृक्ष फल वाले होते हैं।

योगक्षेमो नः कल्पताम्।

जहाँ यह यज्ञ किया जाता है, वहां क्षेमकुशल रहती है। जहाँ यह यज्ञ रचा जाता है, वहाँ प्रजायें सकुशल रहती हैं ॥१०॥

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अध्याय २—ब्राह्मण १

प्रजापतिर्देवेभ्यो यज्ञान्व्यादिशत्। सऽआत्मन्नश्वमेधमधत्त ते देवाः प्रजापतिमब्रुवन्नेष वै यज्ञो यदश्वमेधोऽपि नोऽत्रास्तु भागऽइति तेभ्यऽएतानन्नहोमानकल्पयद्यदन्नहोमाञ्जुहोति देवानेव तत्प्रीणाति ॥ १ ॥

आज्येन जुहोति । तेजो वाऽआज्यन्तेजसैवास्मिंस्तत्तेजो दधात्याज्येन जुहोत्येतद्वै देवानां प्रियं धाम यदाज्यं प्रियेणैवैनान्धाम्ना समर्धयति ॥ २ ॥

सक्तुभिर्जुहोति । देवानां वाऽएतद्रूपं यत्सक्तवो देवानेव तत्प्रीणाति ॥ ३ ॥

धानाभिर्जुहोति । अहोरात्राणां वाऽएतद्रूपं यद्धानाऽअहोरात्राण्येव तत्प्रीणाति ॥ ४ ॥

लाजैर्जुहोति । नक्षत्राणां वाऽएतद्रूपं यल्लाजा नक्षत्राण्येव तत्प्रीणाति प्राणाय स्वाहाऽपानाय स्वाहेति नामग्राहं जुहोति नामग्राहमेवैनांस्तत्प्रीणात्येकस्मै स्वाहा द्वाभ्याꣳ स्वाहा शताय स्वाहैकशताय स्वाहेत्यनुपूर्वं जुहोत्यनुपूर्वमेवैनां-

प्रजापति ने देवों के लिये भिन्न-भिन्न यज्ञ दे दिये। अश्वमेध अपने लिये रख छोड़ा। उन देवों ने प्रजापति से कहा कि अश्वमेध भी तो एक यज्ञ है। हमारा भाग इसमें भी होना चाहिये। उसने इन देवों के लिये ये "अग्नि-होम बनाये। यह जो "अग्निहोमों" को करता है, उनसे देवों को प्रसन्न करता है ॥१॥

घी की आहुति देता है। घी तेज है, इस प्रकार तेज के द्वारा तेज धारण कराता है। घी की आहुति देता है। घी देवों का परमधाम है। इस प्रकार इनको इन्हीं के प्रिय धाम द्वारा बढ़ाता है ॥२॥

सत्तुओं की आहुति देता है। सत्तु देवों का रूप है। इस प्रकार देवों को प्रसन्न करता है ॥३॥

धानों की आहुति देता है। धान दिन रात के रूप हैं। इस प्रकार दिन रात को प्रसन्न करता है ॥४॥

लाजा की आहुति देता है। लाजा नक्षत्रों के रूप हैं। इससे नक्षत्रों को प्रसन्न करता है। 'प्राणाय स्वाहा', "अपानाय स्वाहा" आदि (यजुर्वेद २२।२३-३४) से नाम ले लेकर आहुतियाँ देता है। इस प्रकार नाम ले लेकर उनको प्रसन्न करता है। एकस्मै स्वाहा, द्वाभ्यां स्वाहा, शताय स्वाहा एकशताय स्वाहा" से क्रमपूर्वक आहुतियाँ देता है, इस

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स्तत्प्रीणात्येकोत्तरा जुहोत्येकवृद्धं स्वर्गो लोकऽएकधैवैनꣳ स्वर्गं लोकं गमयति पराचोर्जुं होति पराङ्धि वै स्वर्गो लोकः स्वर्गस्य लोकस्याभिजित्यै ॥ ५ ॥

ईश्वरो वाऽएषः। पराङ् प्रदघोर्यः पराचीराहुतीर्जुहोति नैकशतमत्येति यदेकशतमतीयादायुष। यजमानं व्यर्धयेदेकशतं जुहोति शतायुर्वै पुरुषऽआत्मैकशतऽआयुष्येवात्मन्प्रतितिष्ठति व्युष्टयै स्वाहा स्वर्गाय स्वाहेत्युत्तामेऽआहुती जुहोति रात्रिर्वै व्युष्टिरहः स्वर्गोऽहोरात्रेऽएव तत्प्रीणाति ॥ ६ ॥

तदाहुः। यदुभे दिवा वा नक्तं वा जुहुयादहोरात्रे मोहयेद्व्युष्टयै स्वाहेत्यनुदितऽआदित्ये जुहोति स्वर्गाय स्वाहेत्युदितेऽहोरात्रयोरव्यतिमोहाय ॥ ७ ॥

ब्राह्मणम् ॥ १० ॥ [२. १.] ॥

प्रकार क्रमपूर्वक इनको प्रसन्न करता है। हर पिछली आहुति एक-एक करके बढ़ती जाती है। स्वर्ग लोक इकहरा है। इस प्रकार एक के द्वारा ही वह यजमान को स्वर्गलोक में पहुंचाता है। वह सीधी आहुति देता है। स्वर्गलोक सीधा है। स्वर्ग लोक की जीत के लिये ॥५॥

जो सीधी आहुतियां देता है, वह हानि उठा सकता है। इसलिये १०१ से नहीं बढ़ना चाहिये। यदि १०१ से बढ़ेगा तो यजमान की आयु को कम कर देगा। १०१ आहुतियाँ देता है। पुरुष का शरीर १०० साल की आयु वाला है। अपने में १०१ साल की आयु धारण करता है। 'व्युष्ट्यै स्वाहा', 'स्वर्गाय स्वाहा' से दो अन्तिम आहुतियाँ देता है। व्युष्ट रात है और दिन स्वर्ग है। इस प्रकार इन दिन और रात को प्रसन्न करता है ॥६॥

इस पर कहते हैं कि यदि रात दिन दोनों में आहुति देगा, तो दिन और रात में झमेला उत्पन्न कर देगा। इसलिये सूर्य उदय होने से पूर्व ही 'व्युष्ट्यै स्वाहा' से आहुति देता है। स्वर्गाय स्वाहा' से सूर्य निकलने पर, जिससे दिन रात में झमेला न हो ॥७॥

पर्यङ्गः पशुनिरूपणम्

अध्याय २—ब्राह्मण २

राजा वाऽएष यज्ञानां यदश्वमेधः। यजमानो वाऽअश्वमेधो यजमानो यज्ञो यदश्वे पशून्नियुनक्ति यज्ञऽएव तद्यज्ञमारभते ॥ १ ॥

अश्वमेध यज्ञों का राजा है। यजमान ही अश्वमेध है। यजमान यज्ञ है। यह जो अश्व में पशुओं को बांधता है, मानो यज्ञ से यज्ञ आरम्भ करता है ॥१॥

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अश्वं तूपरं गोमृगमिति। तान्मध्यमे यूपऽआलभते सेनामुखमेवास्यैतेन सँश्यति तस्माद्राज्ञः सेनामुखं भीष्मं भावुकम् ॥ २ ॥

कृष्णग्रीवमाग्नेयँ ररादे पुरस्तात्। पूर्वाग्निमेव तं कुरुते तस्माद्राज्ञः पूर्वाग्निर्भावुकः ॥ ३ ॥

सारस्वतीं मेषीमधस्ताद्धन्वोः। स्त्रीरेव तदनुगाः कुरुते तस्मात्स्त्रियः पुँसोऽनुवर्त्मानो भावुकाः ॥ ४ ॥

आश्विनावधोरामौ वाह्वोः। वाह्वोरेव बलं धत्ते तस्माद्राजा बाहुबली भावुकः ॥ ५ ॥

सौमापौष्णँ श्यामं नाभ्याम्। प्रतिष्ठामेव तां कुरुतऽइयं वै पूषाऽस्यामेव प्रतितिष्ठति ॥ ६ ॥

सौर्ययामौ श्वेतं च कृष्णं च पार्श्वयोः। कवचेऽएव ते कुरुते तस्माद्राजा संनद्धो वीर्यं करोति ॥ ७ ॥

त्वाष्ट्रौ लोमशसक्थौ सक्थ्योः। ऊर्वोरेव बलं धत्ते तस्माद्राजोरुबली भावुकः ॥ ८ ॥

वायव्यँ श्वेतं पुच्छे। उत्सेधमेव तं कुरुते तस्मादुत्सेधं प्रजा भयेऽभिसँश्रयन्तीन्द्राय स्वपस्याय वेहतं यज्ञस्य सेन्द्रतायै वैष्णवो वामनो यज्ञो वै विष्णुर्यज्ञ-

अश्व, तूपर (बकरा) और गोमृग को बीच के यूप में बांधते हैं। इससे इस यजमान की सेना के मुख या अग्रभाग को तेज करता है कि राजा की सेना का अग्रभाग भीष्म (डरावना) हो जाय ॥२॥

काली गर्दन वाले अग्नि देवता के (बकरे) को सामने, घोड़े के ललाट पर। इसको पहली वेदी बनाता है। इससे राजा की पहली वेदी ठीक हो जाय ॥३॥

सरस्वती की भेड़ को घोड़े के जबड़ों के नीचे। इससे स्त्रियों को अनुगामिनी करता है। इसलिये स्त्रियाँ पुरुष की अनुगामिनी रहती हैं ॥४॥

अश्विन के दो बकरे, जिनका निचला भाग काला है, घोड़े की अगली (बाहु) टांगों से। इस प्रकार बाहुओं में बल रखता है। इससे राजा बाहुबल वाला होता है ॥५॥

सोम और पूषा के बकरों को घोड़े की नाभि से। इससे उसको प्रतिष्ठा (बुनियाद) बनाता है। यह पृथिवी ही पूषा है। इसी में प्रतिष्ठित करता है ॥६॥

सूर्य और यज्ञ के सफेद और काले बकरे बगलों में। यह कवच का काम देते हैं। इसलिये राजा कवच पहनकर वीरता के काम करता है ॥७॥

त्वष्टा के बालदार जांघों वाले दो बकरों को जांघों से। इससे जांघों में बल रखता है। इसलिये राजा बलवान् जांघों वाला होता है ॥८॥

वायु के श्वेत बकरे को पूंछ में। यह ऊँचे टीले का काम देता है। इसलिये भय के समय प्रजा टीले पर चढ़ जाती है। बांझ गाय को तीव्र इन्द्र के लिये यज्ञ की तीव्रता के

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ऽएवान्ततः प्रतितिष्ठति ॥ ९ ॥

ते वाऽएते । पञ्चदश पर्यङ्ग्याः पशवो भवन्ति पञ्चदशो वै वज्रो वीर्यं वज्रो वज्रेणैवैतद्वीर्येण यजमानः पुरस्तात्पाप्मानमपहते ॥ १० ॥

पञ्चदश पञ्चदशोऽएवेतरेषु । पञ्चदशो वै वज्रो वीर्यं वज्रो वज्रेणैवैतद्वीर्येण यजमानोऽभितः पाप्मानमपहते ॥ ११ ॥

तदाहुः । अपाहैवैतैः पाप्मानꣳहताऽइत्यकृत्स्नं च त्वै प्रजापतिꣳ संꣳस्करोति न चेदꣳ सर्वसवरुन्द्धे ॥ १२ ॥

सप्तदशैव पशून्मध्यमे यूपऽआलभेत । सप्तदशो वै प्रजापतिः प्रजापतिरश्वमेधोऽश्वमेधस्यैवाप्त्यै षोडश षोडशेतरेषु षोडशकलं वाऽइदꣳ सर्वं तदिदꣳ सर्वमवरुन्द्धे ॥ १३ ॥

तान्कथमाप्रीणीयादित्याहुः । समिद्धोऽअञ्जन्कृदरं मतीनामितिबार्हदुक्थीभिराप्रीणीयाद्बृहदुक्थो ह वै वामदेव्योऽश्वो वा सामुद्रिरश्वस्याप्रीर्ददर्श ताऽएनास्ताभिरेवैनमेतदाप्रीणीमऽइति वदन्तो न तथा कुर्याज्जामदग्नीभिरेवाप्रीणीयात्प्रजापतिर्वै जमदग्निः सोऽश्वमेधः स्वयैवैनं देवतया समर्धयति तस्माज्जाम-

लिये । विष्णु के बौने बकरे को, क्योंकि यज्ञ विष्णु है । यज्ञ में ही इस प्रकार वह अपने को प्रतिष्ठित करता है ॥९॥

ये पन्द्रह परि-अंग पशु होते हैं । वज्र पन्द्रह वाला है । वीर्य वज्र है । इसी वज्र, वीर्य से यजमान आगे से पाप को दूर करता है ॥१०॥

पन्द्रह पन्द्रह हर यूप में बांधे जाते हैं । वज्र पन्द्रह वाला है । वज्र वीर्य है । इसी वीर्य, वज्र से यजमान सब ओर से पाप को दूर भगाता है ॥११॥

इस विषय में शंका करते हैं कि क्या इससे सब बुराइयाँ दूर हो जाती हैं ? इस समय प्रजापति (यज्ञ) पूरा तो होता नहीं । न इससे सब कुछ प्राप्त ही होता है ॥१२॥

सत्रह पशुओं को बीच के यूप में बांधता है । प्रजापति सत्रह वाला है । प्रजापति अश्वमेध है । अश्वमेध की प्राप्ति के लिये । सोलह-सोलह और यूपों में बांधता है, इस सब संसार में सोलह कलायें हैं । इससे इन सब की प्राप्ति करता है ॥१३॥

प्रश्न होता है कि इनको कैसे संतुष्ट किया जाय (अर्थात् इन पर कौनसे आप्री मंत्रों का जाप हो) ।

"समिद्धो अञ्जन् कृदरं मतीनां" आदि (यजु० २९।१-११)

"बार्हद् उक्थी" आप्री मंत्रों का जप किया जाय । वामदेव के लड़के बृहदुक्थ या समुद्र के लड़के अश्व ने इन अश्व के आप्री मंत्रों को देखा (वे इन मंत्रों के द्रष्टा थे) । और इन्हीं से हम उसको तृप्त करते हैं । ऐसा वे कहते हैं ।

परन्तु ऐसा न करे । जामदग्न आप्री मंत्रों से इनको प्रसन्न करे । प्रजापति ही जमदग्नि है । वही अश्वमेध है । इस प्रकार इसको इसी के देवता से बढ़ाता है । इसलिये

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दग्नोभिरेवाप्रीणीयात् ॥ १४ ॥

तद्धके । एतेषां पर्यङ्ग्याणां नाना याज्यापुरोऽनुवाक्याः कुर्वन्ति पिन्दाम-ऽएतेषामवित्त्येतरेषां न कुर्मऽइति न तथा कुर्यात्क्षत्रं वाऽअश्वो विडितरे पशवः प्रतिप्रतिनीꣳह ते प्रत्युद्यामिनीं क्षत्राय विशं कुर्वन्त्यथोऽआयुषा यजमानं व्यर्धयन्ति ये तथा कुर्वन्ति तस्मात्प्राजापत्यऽएवाऽश्वो देवदेवत्या ऽइतरे क्षत्रायैव तद्विशं कृतानुकरामनुवर्त्मानं करोत्यथोऽप्रायुषैव यजमानꣳ समर्धयति ॥ १५ ॥

हिरण्मयोऽश्वस्य शासो भवति । लोहमयाः पर्यङ्ग्याणामायसाऽइतरेषां ज्योतिर्वैहिरण्यꣳ राष्ट्रमश्वमेधो ज्योतिरेव तद्राष्ट्रे दधात्यथो हिरण्यज्योतिषैव यजमानः स्वर्गं लोकमेत्यथोऽअनूकाशमेव तं कुरुते स्वर्गस्य लोकस्य समष्ट्यै ॥ १६ ॥

अथो क्षत्रं वाऽअश्वः । क्षत्रस्यैतद्रूपं यद्धिरण्यं क्षत्रमेव तत्क्षत्रेण समर्धयति ॥ १७ ॥

अथ यल्लोहमयाः पर्यङ्ग्याणाम् । यथा वै राज्ञोऽराजानो राजकृतः सूत-ग्रामण्यऽएवं वाऽएतेऽश्वस्य यत्पर्यङ्ग्याऽएवमु वाऽएतद्धिरण्यस्य यल्लोहꣳ सवेनैवैनस्तद्रूपेण समर्धयति ॥ १८ ॥

अथ यदायसाऽइतरेषाम् । विड्वाऽइतरे पशवो विशऽएतद्रूपं यदयो विश-

जामदग्न मंत्रों से ही इनको प्रसन्न करे ॥१४॥ (यजु० २९।२५-३६)

कुछ लोग इन परि-अंगों के याज्य और पुरोनुवाक्यों को अलग-अलग कर देते हैं। वे कहते हैं कि इनके तो हमको मिल गये। जो नहीं मिलते उनको नहीं करते। (अर्थात् घोड़े और दो पशुओं के देवताओं के याज्य और पुरोनुवाक्य तो मिल जाते हैं। शेष बारह पशुओं के नहीं)। परन्तु ऐसा न करे। अश्व क्षत्रिय है। अन्य पशु वैश्य हैं। जो ऐसा करते हैं, वे वैश्यों को क्षत्रिय के तुल्य तथा अनाज्ञाकारी कर देते हैं। और यजमान को आयु से वंचित कर देते हैं। इसलिये केवल अश्व तो प्रजापति का है और अन्य पशु अन्य देवताओं के। इस प्रकार वैश्यों को क्षत्रिय का अनुगामी बनाता है। और यजमान को आयु से सम्पन्न करता है ॥१५॥

घोड़े का शास (छुरा) सोने का होता है। परि अंगों का तांबे का। औरों का लोहे का। सोना ज्योति है। अश्वमेध राष्ट्र है। इस प्रकार राष्ट्र में ज्योति रखता है। इस सोने की ज्योति से यजमान स्वर्गलोक को जाता है। स्वर्गलोक को जाने के लिये यह (अनूकाश) या मशाल का काम देता है ॥१६॥

अश्व क्षत्र है। सोना क्षत्र का रूप है। इस प्रकार क्षत्र को क्षत्र से बढ़ाता है ॥ १७ ॥

परिअंगों का तांबे का इसलिये कि राजाओं के साथी सूत आदि जैसे राजाओं से सम्बन्ध रखते हैं, वही सम्बन्ध परिअंगों का अश्व के साथ है। और वही तांबे का सोने से है। उनके ही रूप से उसको समृद्ध करता है ॥१८॥

औरों का लोहे का क्यों ? और पशु वैश्य हैं। लोहा वैश्यों का रूप है। इस प्रकार

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मेव तद्विशा समर्धयति वैतसऽइटसूनऽउत्तरतोऽश्वस्यावद्यन्त्यानुष्टुभो वाऽअश्व-ऽआनुष्टुभेषा दिक्स्वायामेवैनं तद्दिशि दधात्यथ यद्वैतसऽइटसूनेऽप्सुयोनिर्वाऽअश्वो-ऽप्सुजा वैतसः स्वयैवैनं योन्या समर्धयति ।। १९ ।।

ब्राह्मणम् ।। ११ ।। [२. २.] ।।

वैश्य को वैश्य के रूप से समृद्ध करता है। (आहवनीय के) उत्तर में नरकुल की चटाई पर घोड़े के (अंगों को) काटते हैं। अश्व अनुष्टुभ है। वह उत्तर दिशा भी अनुष्टुभ है। नर-कुल की चटाई पर क्यों ? घोड़ा जलों की योनि से उत्पन्न हुआ था। नरकुल भी जलों से उत्पन्न होता है। इस प्रकार इसको इसी की योनि से समृद्ध करता है ।।१९।।

उद्गात्रन्वारम्भः

अध्याय २—ब्राह्मण ३

देवा वाऽअश्वमेधे पवमानꣳ । स्वर्गं लोकं न प्राजानंस्तमश्वः प्राजाना-द्यदश्वमेधेऽश्वेन पवमानाय सर्पन्ति स्वर्गस्य लोकस्य प्रज्ञात्यै पुच्छमन्वारभन्ते स्वर्गस्यैव लोकस्य समष्ट्यै न व मनुष्यः लोकमञ्जसा वेदाश्वो वै स्वर्गलोक-मञ्जसा वेद ।। १ ।।

यदुद्मातोद्गायेत्। यथाऽक्षेत्रज्ञोऽन्येन पथा नयेत्तादृक्तदथ यदुद्गातारमवरु-ध्याश्वमुद्गीथाय वृणीते यथा क्षेत्रज्ञोऽञ्जसा नयेदेवमेवैतद्यजमानमश्वः स्वर्गं लोकमञ्जसा नयति हिङ्करोति सामैव तद्धिङ्करोत्युद्गीथऽएव स वडवाऽउप-

अश्वमेध यज्ञ के समय देवों ने पवमान स्वर्गलोक को न पहचाना। अश्व ने पहचाना। इसलिये जब अश्वमेध यज्ञ में अश्व के साथ पवमान के लिये चलते हैं तो स्वर्गलोक की प्राप्ति के लिये घोड़े की पूंछ पकड़ लेते हैं स्वर्ग लोक तक ले जाने के लिये। क्योंकि मनुष्य तो स्वर्ग लोक को भली भांति जानता नहीं। घोड़ा भली भांति जानता है ।।१।।

यदि उद्गाता उद्गीथ का गान करे, तो ऐसा होगा जैसे अक्षेत्रज्ञ (देश से अनभिज्ञ) किसी को वेठीक मार्ग से ले जाय। यदि उद्गाता को छोड़कर अश्व को उद्गीथ की जगह वरण किया जाय तो ऐसा होगा जैसे क्षेत्रज्ञ या देश से अभिज्ञ पुरुष किसी को ठीक-ठीक मार्ग से ले जाय। इस प्रकार अश्व यजमान को स्वर्गलोक को ठीक मार्ग से ले जाता है। वह हिङ्कार करता है। इस प्रकार साम को ही हिङ्कार करता है। यही उद्गीथ है। वह घोड़ियों

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रुन्धन्ति सꣳशिञ्जते यथोपगातारऽउपगायन्ति तादृक्तद्धिरण्यं दक्षिणा सुवर्णꣳ शतमानं तस्योक्तं ब्राह्मणम् ॥ २ ॥ ब्राह्मणम् ॥ १२ [२. ३.] ॥

को बन्द कर देता है। ये चिल्लाती हैं (घोड़े को देख कर)। यह उपगाताओं का गान है। इस की दक्षिणा स्वर्ण है। सौ मान स्वर्ण। इसका रहस्य बता दिया गया है ॥२॥

ग्राम्यपश्वालम्भः, अरण्यपशूनामुत्सर्गश्च

अध्याय २—ब्राह्मण ४

प्रजापतिरकामयत। उभौ लोकावभिजयेयं देवलोकं मनुष्यलोकं चेति सऽएतान्पशूनपश्यद्ग्राम्यांश्चारण्यांश्च तानालभत तैरिमौ लोकावारुन्द्ध ग्राम्यैरेव पशुभिरिमं लोकमवारुन्द्धारण्यैरमुमयं वै लोको मनुष्यलोकोऽथासौ देवलोको यद्ग्राम्यान्पशूनालभतऽइममेव तैर्लोकं यजमानोऽवरुन्द्धे यदारण्यानमुं तैः ॥ १ ॥

स यद्ग्राम्यैः सꣳस्थापयेत्। समध्वानः क्रामेयुः समन्तिकं ग्रामयोर्ग्रामान्तौ स्यातां नऽर्क्षीकाः पुरुषव्याघ्राः परिमोषिणऽआव्याधिन्यस्तस्कराऽअरण्येष्वाजायेरन्यदारण्यैर्व्यध्वानः क्रामेयुर्विदूरं ग्रामयोर्ग्रामान्तौ स्यातामृक्षीकाः पुरुषव्याघ्राः परिमोषिणऽआव्याधिन्यस्तस्कराऽअरण्येष्वाजायेरन् ॥ २ ॥

प्रजापति ने चाहा कि दोनों को जीत लूं, देवलोक को भी और मनुष्य लोक को भी। उसने इन गांव के तथा बन के पशुओं को देखा। उनका आलभन किया। उनके द्वारा इन दोनों लोकों को प्राप्त किया। गांव के पशुओं से यह लोक और बन के पशुओं से वह लोक। यह लोक मनुष्य लोक है। वह लोक देवलोक है। यजमान गांव के पशुओं का आलभन करने से यह लोक पाता है, और बन के पशुओं का आलमन करने से वह लोक ॥१॥

यदि ग्रामीण पशुओं से ही यज्ञ संपूर्ति की जाय तो लोग ठीक मार्ग से चलें। दो ग्रामों के बीच में ग्रामों की सीमाएं लगातार मिल जायं और रीछ, पुरुष-व्याघ्र, चोर, घातक, डाकू बनों में न रहने पावें। यदि बन के पशुओं से यज्ञ की सम्पूर्ति की जाय, तो लोग ठीक मार्ग से न चल सकें। दो गांवों के बीच की सीमायें दूर-दूर हो जायं रीछ, पुरुष-व्याघ्र, चोर, घातक, डाकू बनों में भर जावें। (डाकू आदि बन में छिपे रहा करते हैं) ॥२॥

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तदाहुः। अपशुर्वाऽएष यदारण्यो नैतस्य होतव्यं यज्जहुयात्क्षिप्रं यजमानमरण्यं मृतꣳ हरेयुररण्यभागा ह्यारण्याः पशवो यन्न जुहुयाद्यज्ञवेशसꣳ स्यादिति पर्यग्निकृतानेवोत्सृजन्ति तन्नैव हुतं नाहुतं न यजमानमरण्यं मृतꣳ हरन्ति न यज्ञवेशसं भवति ॥ ३ ॥

ग्राम्यैः सꣳस्थापयति। वि पितापुत्रावस्यतः समध्वानः क्रामन्ति समन्तिकं ग्रामयोर्ग्रामान्तौ भवतो नऽर्क्षीकाः पुरुषव्याघ्राः परिमोषिण ऽआव्याधिन्यस्तस्कराऽअरण्येष्वाजायन्ते ॥ ४ ॥ ब्राह्मणम् ॥ १३ ॥ (२. ४.)

इस पर कहते हैं कि जंगल के पशुओं की तो पशुओं में गिनती नहीं है। इनकी आहुति न देवे। यदि आहुति देगा तो शीघ्र ही मरे हुये यजमान को जंगल को ले जावेंगे। क्योंकि जंगली पशुओं का तो जंगल में हिस्सा है। यदि इनकी आहुति न दी जायगी तो यज्ञ में त्रुटि रहेगी। अग्नि की परिक्रमा दिला कर उनको छोड़ देते हैं। यह न तो 'हुत' है न 'अहुत' है। न मरे यजमान को जंगल में ले जाते हैं न यज्ञ में त्रुटि रहती है ॥३॥

ग्राम्य पशुओं से यज्ञ की सम्पूर्ति होती है। पिता पुत्र अलग-अलग होते हैं (अर्थात् कोई अशान्ति नहीं है। भय में दोनों को साथ-साथ रहना पड़ता है)। सम मार्गों पर चलते हैं, दो गाँवों के बीच की सीमायें लगातार जाती हैं। रीछ, पुरुष व्याघ्र, चोर, घातक, डाकू वनों में नहीं रहने पाते ॥४॥

पञ्चैकादशिनी

अध्याय २—ब्राह्मण ५

प्रजापतिरश्वमेधमसृजत। सोऽस्मात्सृष्टः पराङ्त्स पङ्क्तिर्भूत्वा संवत्सरं प्राविशत्ते ऽर्धमासाऽअभवंस्तं पञ्चदशिभिरनु प्रायुङ्क्त तमाप्नोत्तमाप्त्वा पञ्चदशिभिरवारुन्द्धार्धमासानां वाऽएषा प्रतिमा यत्पञ्चदशिनो यत्पञ्चदशिनऽआलभतेऽर्धऽमासानेव तैर्यजमानोऽवरुन्द्धे ॥ १ ॥

प्रजापति ने अश्व का मेध बहा दिया। वह इससे बह कर पाँच रूपों में संवत्सर में प्रविष्ट हो गया। वे अर्ध मास हो गये। उसने उसको पन्द्रह पशुओं द्वारा ग्रहण किया। ये जो पन्द्रह पशु हैं वे अर्धमासों की प्रतिमा हैं। पन्द्रह पशुओं का आलभन अर्धमासों की प्राप्ति के लिये है ॥१॥

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तदाहुः । अनवरुद्धो वाऽएतस्य संवत्सरो भवति योऽन्यत्र चातुर्मास्येभ्यः संवत्सरं तनुतऽइत्येष वै साक्षात्संवत्सरो यच्चातुर्मास्यानि यच्चातुर्मास्यान्पशूनालभते साक्षादेव तत्संवत्सरमवरुन्द्धे वि वाऽएष प्रजया पशुभिर्ऋध्यतेऽप स्वर्गं लोकꣳ राध्नोति योऽन्यत्रैकादशिनेभ्यः संवत्सरं तनुतऽइत्येष वै सम्प्रति स्वर्गो लोको यदेकादशिनी प्रजा वै पशवऽएकादशिनो यदैकाशिनान्पशूनालभते न स्वर्गं लोकमप राध्नोति प्रजया पशुभिर्ऋध्यते ॥ २ ॥

प्रजापतिर्विराजमसृजत । साऽस्मात्सृष्टा पराच्यैत्साऽश्वं मेध्यं प्राविशत्तां दशिभिरनु प्रायुङ्क्त तामाप्नोत्तामाप्त्वा दशिभिरवारुन्द्ध यद्दशिनऽआलभते विराजमेव तैर्यजमानोऽवरुन्द्धे शतमालभते शतायुर्वै पुरुषः शतेन्द्रियऽआयुरेवेन्द्रियं वीर्यमात्मन्धत्ते ॥ ३ ॥

एकादश दशतऽआलभते । एकादशाक्षरा वै त्रिष्टुबिन्द्रियमु वै वीर्यं त्रिष्टुबिन्द्रियस्यैव वीर्यस्यावरुद्ध्याऽएकादशतऽआलभते दश वै पशोः प्राणाऽआत्मैकादशः प्राणैरेव पशूनात्ममर्धयति वैश्वदेवा भवन्ति वैश्वदेवो वाऽअश्वोऽश्वस्यैव सवंत्वाय बहुरूपा भवन्ति तस्माद्बहुरूपाः पशवो नानारूपा भवन्ति तस्मान्नानारूपाः पशवः ॥ ४ ॥ ब्राह्मणम् ॥ १४ ॥ [२. ५.] ॥

इस पर प्रश्न उठाते हैं कि जो कोई चातुर्मास्य यज्ञ के अतिरिक्त अन्य रीति से संवत्सर रचाता है, उसे संवत्सर की प्राप्ति नहीं होती । वस्तुतः चातुर्मास्य ही संवत्सर है । चातुर्मास्य पशुओं के आलभन से साक्षात् संवत्सर की प्राप्ति होती है । जो ग्यारह बलियों के अतिरिक्त अन्य रीति से संवत्सर को रचता है, वह प्रजा और पशु से हीन हो जाता है और स्वर्गलोक को प्राप्त नहीं होता । यह जो ग्यारह पशुओं की बलि है वह, साक्षात् स्वर्ग है । ग्यारह पशुओं की बलि प्रजा है पशु है । जो ग्यारह पशुओं का आलभन करता है, वह प्रजा तथा पशुओं से विहीन नहीं होता और न स्वर्गलोक से वंचित होता है ॥२॥

प्रजापति ने विराज को बनाया । वह जब बन गया तो उसके पास से चला गया और मेध्य अश्व में घुस गया । उसने दश पशुओं द्वारा उसे खोजा । उसको पा लिया । उसको पाकर दश पशुओं द्वारा ग्रहण किया । दश पशुओं की बलि देने से यजमान विराज को पा लेता है । सौ का आलभन करता है । पुरुष की सौ वर्ष की आयु होती है । आयु सौ पराक्रम वाली है । इस प्रकार अपने में वीर्य और पराक्रम को रखता है ॥३॥

दश दश पशुओं के ग्यारह समूहों का आलभन करता है । त्रिष्टुप् पराक्रम तथा वीर्य और पराक्रम की प्राप्ति के लिये । दश-दश के ग्यारह समूह लेता है । पशु में दस प्राण होते हैं । आत्मा ग्यारहवां है । इस प्रकार पशुओं में प्राणों की स्थापना करता है । ये सब विश्वेदेवों के हैं । अश्व विश्वेदेवों का है । अश्व की पूर्णता के लिये । ये कई रूपों के होते हैं । इसलिये पशु कई रूपों के हैं । अलग-अलग रूप के होते हैं । इसलिये पशु अलग-अलग रूप रखते हैं ॥४॥

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अध्याय २—ब्राह्मण ६

युञ्जन्ति ब्रध्नमरुषं चरन्तमिति । असौ वाऽआदित्यो ब्रध्नोऽरुषोऽमुमेवास्माऽआदित्यं युनक्ति स्वर्गस्य लोकस्य समष्टयै ॥ १ ॥

तदाहुः । पराङ्वाऽएतस्माद्यज्ञऽएति यस्य पशुरुपाकृतोऽन्यत्र वेदेरेतीत्येतꣳ स्तोतरनेन पथा पुनरश्वमावर्तयासि नऽइति वायुर्वै स्तोता तमेवास्माऽएतत्परस्तादृधाति तथा नात्येति ॥ २ ॥

अप वाऽएतस्मात् । तेजऽइन्द्रियं पशवः श्रीः क्रामन्ति योऽश्वमेधेन यजते ॥ ३ ॥

वसवस्त्वाञ्जन्तु । गायत्रेण च्छन्दसेति महिष्यभ्यनक्ति तेजो वाऽआज्यं तेजो गायत्री तेजसीऽएवास्मिन्त्समीची दधाति ॥ ४ ॥

रुद्रास्त्वाञ्जन्तु । त्रैष्टुभेन च्छन्दसेति वावाता तेजो वाऽआज्यमिन्द्रियं

"युञ्जन्ति ब्रध्नमरुषं चरन्तम्" (यजु० २३।५)

"रोषरहित चलते हुये आदित्य को जोतते हैं"। (इस मंत्र से रथ में घोड़े को जोतते हैं)।

'ब्रध्न, अरुष' से तात्पर्य है आदित्य से। स्वर्ग लोक की प्राप्ति के लिये आदित्य के समान इस घोड़े को जोतता है ॥१॥

इस पर शंका उठाते हैं कि जिसका पशु लाया जाकर वेदी से इतर अन्य स्थान पर चला जाय, उसका यज्ञ भ्रष्ट हो जाता है। (इसलिये इस मंत्र का जप करे)।

एतं स्तोतरनेन पथा पुनरश्वमावर्तयासि नः। (यजु० २३।७)

"हे स्तोता इस मार्ग से फिर इस अश्व को हम को लौटाओ"। वायु स्तोता हैं। वायु को ही वह यजमान के लिये उस ओर नियत करता है। इससे वह घोड़ा सीमा का उल्लंघन नहीं करता ॥२॥

जो अश्वमेध करता है, उससे तेज, पराक्रम, पशु, श्री भाग जाते हैं ॥३॥

वसवस्त्वाञ्जन्तु गायत्रेण छन्दसा (यजु० २३।८)

इस मंत्र से रानी घोड़े के अग्रभाग का घी से अभिषेक करती है। घी तेज है। गायत्री तेज है। इस प्रकार यजमान में वह इन दोनों तेजों को स्थापित करता है ॥४॥

"रुद्रास्त्वाञ्जन्तु त्रैष्टुभेन छन्दसा"। (यजु० २३।८)

इस मंत्र से वावाता (एक रानी) घोड़े के मध्य भाग का घी से अभिषेक करती है।

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त्रिष्टुप्तेजश्चैवास्मिन्निन्द्रियं च समीची दधाति ॥ ५ ॥

आदित्यास्त्वाऽञ्जन्तु। जागतेन च्छन्दसेति परिवृक्ता तेजो वाऽआज्यं पशवो जगती तेजश्चैवास्मिन्पशूंश्च समीची दधाति ॥ ६ ॥

पत्न्योऽभ्यञ्जन्ति । श्रियै वाऽएतद्रूपं यत्पत्न्यः श्रियमेवास्मिंस्तद्दधाति नास्मात्तेजऽइन्द्रियं पशवः श्रीरपक्रामन्ति ॥ ७ ॥

यथा वै हविषोहुतस्य स्कन्देत् । एवमेतत्पशो स्कन्दति यस्य निक्तस्य लोमानि शीयन्ते यत्काचानावयन्ति लोमान्येवास्य सम्भरन्ति हिरण्मया भवन्ति तस्योक्तं ब्राह्मणमेकशतमेकशतं काचानादयन्ति शतायुर्वै पुरुषऽआत्मैकशतऽआयुष्येवात्मन्प्रतितिष्ठति भूर्भुवः स्वरिति प्राजापत्याभिरावयन्ति प्राजापत्योऽश्वः स्वयैवैनं देवतया समर्धयन्ति लाजी३ञ्छाची ३न्यव्ये गव्यऽइत्यतिरिक्तमन्नमश्वायोपावहरति प्रजामेवान्नादीं कुरुतऽएतदन्नमत्त देवाऽएतदन्नमद्धि प्रजापतऽइति

घी तेज और पराक्रम है। त्रिष्टुभ भी तेज और पराक्रम है। इस प्रकार यजमान में तेज और पराक्रम स्थापित करता है ॥५॥

"आदित्यास्त्वाऽञ्जन्तु जागतेन छन्दसा।" (यजु० २३।८)

इस मंत्र से परिवृक्ता (छोड़ी हुई रानी) घोड़े के पिछले भाग का घी से अभिषेक करती है। घी तेज है। जगती पशु है। इस प्रकार वह यजमान में तेज तथा पशु दोनों की स्थापना करता है ॥६॥

यह अभिषेक पत्नियाँ करती हैं। पत्नियाँ श्री का रूप हैं, इस प्रकार वह यजमान में श्री को स्थापित करता है। इससे तेज, पराक्रम, पशु या श्री बाहर नहीं जाते ॥७॥

जैसे आहुति देते समय हवि में से कुछ भाग गिर जाता है। उसी प्रकार की यह बात है कि जब पशु के लोम भिगोये जाते हैं तो कुछ गिर जाते हैं, मानो पशु का भाग गिर गया। जब काच (दोनों) को पिरोती हैं, तो मानों घोड़े के बाल संभालती हैं। ये काच सोने के होते हैं। इसका रहस्य हो चुका। हर एक में एक सौ एक काच होते हैं। सौ बर्ष की पुरुष की आयु होती है, एक सौ एकवां आत्मा है। इस प्रकार अपने में आयु को स्थापित करता है। 'भूः' भुवः' 'स्वः' इन प्रजापति वाली व्याहृतियों से वह उन कांचों को पिरोती हैं। अश्व भी प्रजापति का है। इस प्रकार इसको इसके ही देवता द्वारा समृद्ध करता है

लाजीन्छाचीन् यव्ये गव्ये। (यजु० २३।८)

"लाजाओं के समूह, शाची या सत्तुओं के समूह, यव्य या जौ के पदार्थ, गव्य या दूध के पदार्थ।" इस मंत्र से बचा हुआ अन्न (गाड़ी से) उतार लेता है घोड़े के लिये। इस प्रकार यजमान की प्रजा को अन्न को खाने वाला बनाता है।

एतदन्नमत्त देवा एतदन्नमद्धि प्रजापते। (यजु० २३।८)

"देव! इस अन्न को खाओ। प्रजापति इस अन्न को खा।" इस प्रकार प्रजा को

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प्रजामेवान्नाद्येन समर्धयति ॥ ८ ॥

अप वाऽएतस्मात् । तेजो ब्रह्मवर्चसं क्रामति योऽश्वमेधेन यजते होता च ब्रह्मा च ब्रह्मोद्यं वदतऽअग्नेयो वै होता बार्हस्पत्यो ब्रह्मा ब्रह्म बृहस्पतिस्तेजश्चैवास्मिन्ब्रह्मवर्चसं च समीची धत्तो यूपमभितो वदतो यजमानो वे यूपो यजमानमेवैतत्तेजसा च ब्रह्मवर्चसेन चोभयतःपरिधत्तः ॥ ९ ॥

कः स्विदेकाकी चरतीति । असौ वाऽआदित्यऽएकाकी चरत्येष ब्रह्मवर्चसं ब्रह्मवर्चसमेवास्मिंस्तद्धत्तः ॥ १० ॥

क ऽउ स्विज्जायते पुनरिति । चन्द्रमा वै जायते पुनरायुरेवास्मिंस्तद्धत्तः ॥ ११ ॥

किꣳस्विद्धिमस्य भेषजमिति । अग्निर्वै हिमस्य भेषजं तेजऽएवास्मिंस्तद्धत्तः ॥ १२ ॥ शतम् ॥ ६६०० ॥

किम्वाऽऽवपनं महदिति । अयं वै लोकऽआवपनं महदस्मिन्नेव लोके प्रतितिष्ठति ॥ १३ ॥

का स्विदासीत्पूर्वचित्तिरिति । द्यौर्वै वृष्टिः पूर्वचित्तिर्दिवमेव वृष्टिमवरुन्द्धे ॥ १४ ॥

अन्न से समृद्ध करता है ॥८॥

जो अश्वमेध यज्ञ करता है, उसका तेज, और ब्रह्मवर्चस, चला जाता है । होता और ब्रह्मा ब्रह्मोद्य (शास्त्रार्थ) में जुटते हैं । होता अग्नि का है और ब्रह्मा बृहस्पति का, क्योंकि बृहस्पति ब्राह्मण है । इस प्रकार इस में तेज और ब्रह्मवर्चस को ठीक रीति से स्थापित करता है । यूप को बीच में करके ब्रह्मोद्य करते हैं । यजमान ही यूप है । इस प्रकार यजमान को चारों ओर से तेज और ब्रह्मवर्च स से युक्त कर देते है ॥९॥

कः स्विदेकाकी चरति (यजु० २३।९,१०), (कौन अकेला चलता है) यह आदित्य ही अकेला चलता है । यह सूर्य ब्रह्मवर्चस है । इस प्रकार दोनों (होता तथा ब्रह्मा) ब्रह्मवर्चस को ही इस में स्थापित करते हैं ॥१०॥

कः उ स्विज्जायते पुनः । (यजु० २३।९,१०) (कौन पीछे उगता है ?)

पीछे चन्द्रमा उगता है । आयु को पीछे से इसमें स्थापित करते हैं ॥११॥

किं स्विद्धिमस्य भेषजम् । (यजु० २३।९,१०) ठंडक का क्या इलाज है ? । अग्नि ही ठंडक का इलाज है । इस प्रकार उसमें तेज स्थापित करता है ॥१२॥

"किम्वावपनं" महत् (यजु० २३।९-१०) (बड़ा बर्तन कौन है ?" यह लोक ही बड़ा बर्तन है । इस प्रकार लोक में उसको स्थापित करता है ॥१३॥

का स्विदासीत् पूर्वचित्तिः (यजु० २३।११-१२) पहली चित्ति क्या है ?) द्यौ और वृष्टि पूर्वाचित्ति है । द्यौ और वृष्टि को प्राप्त करता है ॥१४॥

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किꣳ स्विदासीद्बृहद्वयऽइति । अश्वो वै बृहद्वयऽआयुरेवावरुन्द्धे ॥ १५ ॥
का स्विदासीत्पिलिप्पिलेति । श्रीर्वै पिलिप्पिला श्रियमेवावरुन्द्धे ॥ १६ ॥
का स्विदासीत्पिशंगिलेति । अहोरात्रे वै पिशंगिलेऽअहोरात्रयोरेव प्रतितिष्ठति ॥ १७ ॥ ब्राह्मणम् ॥ १५ ॥ [२. ६] ॥
प्रथमः प्रपाठकः ॥ कण्डिकासंख्या १०८ ॥

किꣳ स्विदासीद् (बृहद्वयः) । (यजु० २३।११-१२) बड़ा पक्षी कौनसा है ?) घोड़ा ही बड़ा पक्षी है । आयु की ही प्राप्ति करता है ॥१५॥
का स्विदासीत् पिलिप्पिला । (यजु० २३।११-१२)
चिकनी वस्तु कौन है)
श्री ही चिकनी वस्तु है । श्री को प्राप्त करता है ॥१६॥
का स्विदासीत् पिशंगिला । (यजु० २३।११-१२)
"भूरी चीज़ क्या है ?" दिन और रात भूरे हैं । दिन और रात को प्राप्त करता है ॥१७॥

अश्वस्य प्रोक्षणादि

अध्याय २—ब्राह्मण ७

नियुक्तेषु पशुषु । प्रोक्षणीरध्वर्युरादत्तोऽश्वं प्रोक्षिष्यन्नन्वारब्धे यजमानऽआध्वरिकं यजुरनुद्रुत्याश्वमेधिकं यजुः प्रतिपद्यते ॥ १ ॥
वायुष्ट्वा पचतैरवत्विति । वायुरेवैनं पचत्यसितग्रीवश्छागैरित्यग्निर्वाऽअसितग्रीवोऽग्निरेवैनं च्छागैः पचति ॥ २ ॥

जब पशु बांध दिये गये, तब अध्वर्यु प्रोक्षणीपात्र को लेता है । घोड़े पर छींटे डालने के लिये । जब यजमान उसके पीछे खड़ा हुआ है, उस समय जल्दी-जल्दी सोम-अध्वर के यजु का जाप करके अश्वमेध सम्बन्धी यजु का आरम्भ करता है ॥१॥
वायुष्ट्वा पचतैरवतु (यजु० २३।१३)
"वायु तेरी पके अन्न से रक्षा करे" ।
क्योंकि वायु तो अन्न पकाता ही है ।
असितग्रीवश्छागैः (यजु० २३।१३)
"काली गर्दन वाला बकरों द्वारा" ।
काली गर्दन वाला अग्नि है । यह अग्नि उसको बकरों सहित पकाता है ॥२॥

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न्यग्रोधश्चमसैरिति । यत्र वै देवा यज्ञेनायजन्त तऽएतांश्चमसान्न्यौब्जंस्ते न्यञ्चोऽरोहंस्तस्मान्न्यञ्चो न्यग्रोधा रोहन्ति ॥ ३ ॥

शल्मलिर्वृद्ध्येति । शल्मलौ वृद्धि दधाति तस्माच्छल्मलिर्वनस्पतीनां वर्षिष्ठं वर्धते ॥ ४ ॥

एष स्य राथ्यो वृषेति । अश्वेनैव रथꣳ सम्पादयति तस्मादश्वो नान्यद्रथा-द्वहति ॥ ५ ॥

पद्भिश्चतुर्भिरेदगन्निति । तस्मादश्वस्त्रिभिस्तिष्ठंस्तिष्ठत्यथ युक्तः सर्वैः पद्भिः सममायुते ॥ ६ ॥

ब्रह्माऽकृष्णश्च वैनंनोऽवत्विति । चन्द्रमा वै ब्रह्माऽकृष्णश्चन्द्रमसऽए परि-ददाति नमोऽग्नयऽइत्यग्नयऽएव नमस्करोति ॥ ७ ॥

सꣳशितो रश्मिना रथऽइति । रश्मिनैव रथꣳ सम्पादयति तस्माद्रथः पर्युतो दर्शनीयतमो भवति ॥ ८ ॥

"न्यग्रोधश्चमसैः" । (यजु० २३।१३)

जब देव यज्ञ कर रहे थे तो उन्होंने चमसों को लौट दिया । और जो बूंदें नीचे गिरी, वे उग कर न्यग्रोध वृक्ष हो गया । इसलिये नीचे को कर देने से ही बीज जमता है ॥३॥

शल्मलिर्वृद्ध्या । (यजु० २३।१३)

शल्मलि में वृद्धि स्थापित करता है । इसलिये वनस्पतियों में शल्मलि बहुत बढ़ता है ॥४॥

एष स्य राथ्यो वृषा । (यजु० २३।१३)

"यह नर रथ के योग्य" ।

इससे रथ को अश्व से युक्त करता है । इसलिये अश्व रथ के सिवाय और किसी चीज़ को नहीं ले जाता ॥५॥

पद्भिश्चतुर्भिरेदगन् (यजु० २३।१३)

"चार पैरों से यहाँ आया है" ।

इसलिये घोड़ा तीन पैर पर खड़ा रहता है, परन्तु रथ में जोतने पर सब पैरों से काम लेता है ॥६॥

ब्रह्माऽकृष्णश्च नोऽवतु । (यजु० २३।१३)

"श्वेत ब्रह्मा हमको बचावे" ।

श्वेत ब्रह्मा चन्द्रमा है । चन्द्रमा के अर्पण करता है ।

नमोऽग्नये (यजु० २३।१३)

इससे अग्नि को नमस्कार करता है ॥७॥

संशितो रश्मिना रथः । (यजु० २३।१४)

रस्सियों से रथ को सजाता है । इसलिये रस्सियों से सजा हुआ रथ बहुत सुन्दर लगता है ॥८॥

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सꣳशितो रश्मिना हयऽइति । रश्मिनैवाश्वꣳ सम्पादयति तस्मादश्वो रश्मिना प्रतिहृतो भूयिष्ठꣳ रोचते ॥ ९ ॥

सꣳशितोऽअप्स्वप्सुजाऽइति । अप्सुयोनिर्वाऽअश्वः स्वयैवैनं योन्या समर्धयति ब्रह्मा सोमपुरोगवऽइति सोमपुरोगवमेवैनꣳ स्वर्गं लोक गमयति ॥ १० ॥

स्वयं वार्जिस्तन्वं कल्पयस्वेति । स्वयꣳ रूपं कुरुष्व यादृशमिच्छसीत्येवैनं तदाह स्वयं यजस्वेति स्वाराज्यमेवास्मिन्दधाति स्वयं जुषस्वेति स्वयं लोकꣳ रोचयस्व यावन्तमिच्छसीत्येवैनं तदाह महिमा तेऽन्येन न संनशऽइत्यश्वमेव महिम्ना समर्धयति ॥ ११ ॥

न वाऽउऽएतन्म्रियसे न रिष्यसीति । प्रश्वासयत्येवैनं तद्देवां२॥ऽ इदेषि पथिभिः सुगेभिरिति देवयानानेवैनं पथो दर्शयति यत्रासते सुकृतो यत्र ते ययुरिति सुकृद्भिरेवैनꣳ सलोकं करोति तत्र त्वा देवः सविता दधात्विति

संशितो रश्मिना हयः । (यजु० २३।१४)

घोड़े को रस्सी से युक्त करता है । इसलिये रस्सी से बंधा हुआ घोड़ा बहुत सुन्दर लगता है ॥९॥

"संशितोऽप्सु अप्सुजा ।' (यजु० २३।१४)

'अप्सुजा' घोड़ा है । इसलिये घोड़े को उसी की योनि से सम्पन्न करता है ।

ब्रह्मा सोमपुरो गवः (यजु० २३।१४)

सोम को अगुआ बनाकर इसको स्वर्गलोक को भेजता है ॥१०॥

"स्वय वार्जिस्त वं कल्पयस्व" । (यजु० २३।१५)

"हे घोड़े तू अपने शरीर को स्वय बना" अर्थात् जैसे रूप चाहे धारण कर ।

"स्वयं यजस्व" (यजु० २३।१५)

इससे उसको स्वराज देता है ।

स्वयं जुषस्व । (यजु० २३।१५)

अर्थात् जितना तू चाहे इस लोक से आनन्द मना ।

महिमा ते अन्येन न संनशे । (यजु २३।१५)

"कोई तेरी महिमा की बराबरी नहीं कर सकता" । इससे उसको महिमा से युक्त करता है ॥११॥

न वाऽउऽएतन्म्रियसे न रिष्यसि । (यजु० २३।१६)

"तू यहाँ न मरेगा न दुःख पायेगा" ।

तद् देवाँऽइदेषि पथिभिः सुगेभिः । (यजु० २३।१६)

तू सुगम मार्ग से देवों के पास जाता है" । इस प्रकार वह उनको देवलोक का मार्ग दिखाता है ।

यत्रासते सुकृतो यत्र ते ययुः । (यजु० २३।१६)

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सवितैवैनꣳ स्वर्गे लोके दधाति प्रजापतये त्वा जुष्टं प्रोक्षामीत्युपाꣳश्वथोपगृह्णाति ॥ १२ ॥

अग्निः पशुरासीत् । तेनायजन्त सऽएतं लोकमजयद्यस्मिन्नग्निः स ते लोको भविष्यति तं जेष्यसि पिबताऽअपऽइति यावानग्नेर्विजयो यावांल्लोको यावदैश्वर्यं तावांस्ते विजयस्तावांल्लोकस्तावदैश्वर्यं भविष्यतीत्येवैनं तदाह ॥ १३ ॥

वायुः पशुरासीत । तेनायजन्त सऽएतं लोकमजयद्यस्मिन्वायुः स ते लोको भविष्यति तं जेष्यसि पिबताऽअपऽइति यावान्वायोर्विजयो यावांल्लोको० ॥१४॥

सूर्यः पशुरासीत् । तेनायजन्त सऽएतं लोकमजयद्यस्मिन्त्सूर्यः स ते लोको भविष्यति तं जेष्यसि तं पिबताऽअपऽइति यावान्त्सूर्यस्य विजयो यावांल्लोको यावदैश्वर्यं तावांस्ते विजयस्तावांल्लोकस्तावदैश्वर्यं भविष्यतीत्येवैनं तदाह तर्पयित्वाऽश्वं पुनः संꣳस्कृत्य प्रोक्षणीरितरान्पशून्प्रोक्षति तस्यातः ॥ १५ ॥

ब्राह्मणम् ॥ १ ॥]२. ७.] ॥

"जहाँ पुण्यात्मा रहते हैं और जहाँ वे गये हैं"। इससे वह उसको पुण्यात्माओं की सलोकता दिलाता है।

तत्र त्वा देवः सविता दधातु। (यजु० २३।१६)

सविता उसको वहाँ ले जाता है।

"प्रजापतये त्वा जुष्टं प्रोक्षामि।" इससे वह चुपके-चुपके प्रोक्षणीपात्र को घोड़े के मुंह के नीचे रखता है ॥१२॥

अग्निः पशुरासीत् तेनायजन्त स एतं लोकमजयद् यस्मिन्नग्निः स ते लोको भविष्यति तं जेष्यसि पिबैता अपः। (यजु० २३।१७)

"अग्नि पशु था। उससे देवों ने यज्ञ किया। उसने वह लोक जीत लिया, जिस लोक में अग्नि है। वही तेरा लोक हो जायगा। तू उसे जीत लेगा। इस जल को पी।" इससे तात्पर्य यह है कि जितनी अग्नि की विजय है, जितना अग्नि का लोक है, जितना ऐश्वर्य है, उतनी ही तेरी विजय, तेरा लोक, तेरा ऐश्वर्य हो जायेगा ॥१३॥

वायुः पशुरासीत् तेनायजन्त स एतं लोकमजयद् यस्मिन्।
वायुः स ते लोको भविष्यति तं जेष्यसि पिबैता अपः॥ (यजु० २३।१७)

इससे तात्पर्य यह है कि वायु की जितनी विजय, जितना लोक, जितना ऐश्वर्य है, उतना तेरा भी होगा ॥१४॥

सूर्यः पशुरासीत्। तेनायजन्त स एतं लोकमजयद् यस्मिन्त्सूर्यः स ते लोको भविष्यति तं जेष्यसि पिबैता अपः॥ (यजु० २३।१७)

इसके कहने का तात्पर्य यह है कि जितनी विजय सूर्य की है, जितना लोक तथा जितना ऐश्वर्य उतनी ही विजय, लोक, तथा ऐश्वर्य तेरा भी होगा।

घोड़े को तृप्त करके फिर प्रोक्षणी को शुद्ध करके दूसरे पशुओं को प्रोक्षित करता है ॥१५॥

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अध्याय २ ब्राह्मण ८

देवा वाऽउदञ्चः। स्वर्गं लोकं न प्राजानंस्तमश्वः प्राजानाद्यदश्वेनोदञ्चो-यन्ति स्वर्गस्य लोकस्य प्रज्ञात्यै वासोऽधिवासꣳ हिरण्यमित्यश्वायोपस्तृणन्ति यथा नान्यस्मै पशवे तस्मिन्नेनमधि संज्ञपयन्त्यन्यैरेवैनं तत्पशुभिर्व्याकुर्वन्ति ॥ १ ॥

घ्नन्ति वाएतत्पशुम्। यदेनꣳ संज्ञपयन्ति प्राणाय स्वाहाऽपानाय स्वाहा व्यानाय स्वाहेति संज्ञप्यमानऽआहुतीर्जुहोति प्राणानेवास्मिन्नेतद्दधाति तथो हास्यैतेन जीवतैव पशुनेष्टं भवति ॥ २ ॥

अम्बेऽअम्बिकेऽम्बालिके। न मा नयति कश्चनेति पत्नीरुदानयत्यह्वतैवैना-ऽएतदतो मेध्याऽएवैनाः करोति ॥ ३ ॥

गणानां त्वा गणपतिꣳ हवामहऽइति। पत्न्यः परियन्त्यपन्हुवतऽएवास्मा ऽएतदतो न्येवाऽस्मै ह्नुवतेऽथो धुवतऽएवैनं त्रिः परियन्ति त्रयो वाऽइमे लोका

ऊपर को जाते हुये देवों को स्वर्गलोक का मार्ग मालूम न था, घोड़ा जानता था। इसलिये ऊपर को जाते समय घोड़े को ले जाते हैं स्वर्गलोक की प्राप्ति के लिये। घोड़े के नीचे एक कपड़ा, एक और बिछौना और सोना बिछा देते हैं और यहां उसको बेहोश कर देते हैं (बध करते हैं)। ऐसा अन्य किसी पशु के साथ नहीं करते। इस प्रकार अन्य पशुओं से अश्व की विशेषता हो जाती है ॥१॥

बेहोश करना मारना ही है। जब बेहोश करते हैं, तो इन मंत्रों को बोलते हैं और आहुति देते हैं :—

प्राणाय स्वाहा, अपानाय स्वाहा, व्यानाय स्वाहा। (यजु० २३।१८)

इस प्रकार उसमें प्राण स्थापित करता है। इस प्रकार जीवित पशु का ही यज्ञ हो जाता है ॥२॥

अम्बेऽअम्बिकेऽम्बालिके न मा नयति कश्चन। (यजु० २३।१८)

इस मंत्र से पत्नियों को ले जाता है। इससे वह उनको पुकारता है। वह उनको पवित्र करता है ॥३॥

गणानां त्वा गणपतिꣳ हवामहे (यजु २३।१९)

पत्नियाँ परिक्रमा देती हैं। वे इस (बध) का प्रतीकार करती हैं, प्रतीकार तो हो

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ऽएभिरेवैनं तल्लोकैर्धुवते त्रिः पुनः परियन्ति षट् सम्पद्यन्ते षड्वाऋतवऽऋतुभिरेवैनं धुवते।। ४।।

अप वाऽएतेभ्यः प्राणाः क्रामन्ति। ये यज्ञे धुवनं तन्वते नवकृत्वः परियन्ति नव वै प्राणा प्राणानेवात्मन्दधते नैभ्यः प्राणाऽअपक्रामन्त्याहमजानि गर्भधमा त्वमजासि गर्भधमिति प्रजा वै पशवो गर्भः प्रजामेव पशूनात्मन्धत्ते ताऽउभौ चतुरः पदः सम्प्रसारयावेति मिथुनस्यावरुद्ध्यै स्वर्गे लोके प्रोर्णुवाथामित्येष वै स्वर्गो लोको यत्र पशुꣳ संज्ञपयन्ति तस्मादेवमाह वृषा वाजी रेतोधा रेतो दधात्विति मिथुनस्यैवावरुद्ध्यै ।। ५ ।। ब्राह्मणम् ।। २ ।। (२. ८.) ।।

ही जाता है। पंखा करती हैं। तीन परिक्रमायें होती हैं। तीन लोक होते हैं। इन्हीं लोकों द्वारा उसको पंखा करती हैं। तीन बार फिर परिक्रमा करती हैं। छः हो जाते हैं। छः ऋतुयें होती हैं। मानों ऋतुओं द्वारा ही पंखा करती हैं ।।४।।

जो यज्ञ में पंखा करते हैं, उनके प्राण उनसे निकल जाते हैं। नौ बार परिक्रमा करती हैं। नौ प्राण होते हैं। इस प्रकार प्राणों को धारण करती हैं। इनसे प्राण निकलते नहीं

आहमजानि गर्भधमा त्वमजासि गर्भधम्। (यजु० २३।१९)

मैं गर्भ धारण करने वाले को प्रेरणा करूँ। तू गर्भ धारण करने वाले को प्रेरणा कर"।

गर्भ का अर्थ है प्रजा और पशु। प्रजा और पशुओं को अपने में धारण करता है।

ता उभौ चतुरः पदः सम्प्रसारयाव (यजु० २३।२०)

"हम दोनों चार पैरों को फैलावें"। जोड़ा मिलाने के लिये।

स्वर्गे लोके प्रोर्णुवाथां (यजु० २३।२०)

"स्वर्ग लोक में अपने को ढको"।

जहाँ पशु मारा जाता है वह स्वर्गलोक ही है।

वृषा वाजी रेतोधा रेतो दधातु (यजु० २३।२०)

"बलवान वीर्य स्थापित करने वाला वीर्य स्थापित करे", जोड़े को मिलाने के लिये ।।५।।

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अध्याय २—ब्राह्मण ६

अप वाऽएतस्मात् । श्री राष्ट्रं क्रामति योऽश्वमेधेन यजते ॥ १ ॥

ऊर्ध्वमिनामुच्छ्रापयेति । श्रीर्वै राष्ट्रमश्वमेधः श्रियमेवास्मै राष्ट्रमूर्ध्वमुच्छ्रयति ॥ २ ॥

गिरौ भारꣳ हरन्निवेति । श्रीर्वै राष्ट्रस्य भारः श्रियमेवास्मै राष्ट्रꣳ संनह्यत्यथो श्रियमेवास्मिन्नराष्ट्रमधि निदधाति ॥ ३ ॥

अथास्यै मध्यमेधतामिति । श्रीर्वै राष्ट्रस्य मध्यꣳ श्रियमेव राष्ट्रे मध्यतोऽन्नाद्यं दधाति ॥ ४ ॥

शीते वाते पुनन्निवेति । क्षेमो वै राष्ट्रस्य शीतं क्षेममेवास्मै करोति ॥ ५ ॥

यकाऽयकौ शकुन्तिकेति । विड्वै शकुन्तिकाऽऽहलगिति वञ्चतीति विशो वै

जो अश्वमेध यज्ञ करता है उससे श्री और राष्ट्र चले जाते हैं ॥१॥

ऊर्ध्वमिनामुच्छ्रापय (यजु० २३।२१)

इस मंत्र से इसको ऊँचा उठाता है । अश्वमेध श्री भी है और राष्ट्र भी, इस प्रकार उसके लिये श्री और राष्ट्र को उठाता है ॥२॥

गिरौ भारꣳ हरन्निव । (यजु० २३।२६)

"पहाड़ पर भार ले जाने वाले के समान ।"

श्री राष्ट्र का भार है । इसके लिये श्री और राष्ट्र को उसको दिलाता है । वह इस को श्री और राष्ट्र से सम्पन्न करता है ॥३॥

अथास्यै मध्यमेधताम् । (यजु० २३।२६)

"इसके मध्य भाग बढ़े" ।

राष्ट्र का मध्य (केन्द्र) श्री है । राष्ट्र के बीच में श्री और अन्न स्थापित करता है ॥४॥

शीते वाते पुनन्निव । (यजु० २३।२६)

राष्ट्र का क्षेम 'शीत' है इससे उसके लिये क्षेम देता है ॥५॥

यकासकौ शकुन्तिका । (यजु० २३।२२)

'शकुन्तिका' वैश्य (प्रजा) है

आहलगिति वंचति । (यजु० २३।२२)

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राष्ट्राय वञ्चन्त्याहन्ति गभे पसो निगल्गलीति धारकेति विड्वै गभो राष्ट्रं पसो राष्ट्रमेव विश्याहन्ति तस्माद्राष्ट्री विशघातुकः ॥ ६ ॥

माता च ते पिता च तऽइति । इयं वै माताऽऽसौ पिताऽऽभ्यामेवैनꣳ स्वर्गं लोकं गमयत्यग्रं वृक्षस्य रोहतऽइति श्रीर्वै राष्ट्रस्याग्रꣳ श्रियमेवैनꣳ राष्ट्रस्याग्रं गमयति प्रतिलामीति ते पिता गभे मुष्टिमतꣳसयदिति विड्वै गभो राष्ट्रं मुष्टी राष्ट्रमेव विश्याहन्ति तस्माद्राष्ट्री विशंघातुकः ॥ ७ ॥

युद्धरिणो यवमत्तीति । विड्वै यवो राष्ट्रꣳ हरिणो विशमेव राष्ट्रायाद्यां करोति तस्माद्राष्ट्री विशमत्ति न पुष्टं पशु मन्यतऽइति तस्माद्राज पशून्न पुष्यति शूद्रा यदर्यजारा न पोषाय धनायतीति तस्माद्वैशीपुत्रं नाभिषिञ्चति ॥ ८ ॥

अपवाऽएनेभ्यः प्राणाः क्रामन्ति । ये यज्ञे पूतां वाचं वदन्ति दधिक्राव्णोऽकारिषमिति सुरभिमतीमृचमन्ततोऽन्वाहुर्वाचमेव पुनते नैभ्यः प्राणा ऽअपक्रामन्ति ॥९॥ ब्राह्मणम् ॥ ३ ॥ [२. ६.]

वैश्य (प्रजाजन) राज के लिये शोर करते रहते हैं ।

आहन्ति गभे पसो निगल्गलीति धारका । (यजु० २३।२२)

'गभ' का अर्थ है वैश्य (या जनता) 'पस' का अर्थ है राष्ट्र । राष्ट्र का दबाव वैश्यों को खलता है । इसलिये राष्ट्री या राजा जनता को दबाता है ॥६॥

माता च ते पिता च ते । (यजु० २३।२४)

पृथ्वी माता है द्यौ पिता । इन्हीं दोनों के द्वारा स्वर्ग लोक को भेजता है ।

अग्रं वृक्षस्य रोहतः । (यजु० २३।२४)

श्री राष्ट्र का अग्र भाग है । राष्ट्र को इसी श्री को प्राप्त कराता है ।

प्रतिलामीति ते पिता गभे मुष्टिमतंसयत् । (यजु० २३।२४)

'गभ' वैश्य हैं और 'मुष्टी' राष्ट्र है । राष्ट्र को वैश्यों पर दबाते हैं । इसलिये राष्ट्री जनता को खलता है ॥७॥

युद्धरिणो यवमत्ति । (यजु० २३।३०)

'यव' वैश्य हैं । हरिण राष्ट्र है, राष्ट्री विश्व को भोजन कर लेता है । इसलिये राष्ट्री प्रजा को खाता है ।

न पुष्टं पशु मन्यते (यजु० २३।३०)

इस प्रकार राजा पशुओं को बलिष्ठ नहीं बनाता ।

शूद्रा यदर्यजारा न पोषाय धनायति । (यजु० २३।३०)

इसलिये वैश्य के पुत्र का अभिषेक नहीं करता ॥८॥

जो यज्ञ में अपवित्र वाणी बोलते हैं, उनके प्राण निकल भागते हैं ।

दधिक्राव्णोऽअकारिषम् । (यजु० २३।३२) (ऋ० ४।३९।६)

अन्त में इस ऋचा को पढता है । इस ऋचा में 'सुरभि' (सुगन्ध) शब्द आया है । इससे वे अपनी वाणियों को पवित्र करते हैं । और प्राण उनसे निकलते नहीं ॥९॥

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अध्याय २—ब्राह्मण १०

यदसिपथान्कल्पयन्ति । सेतुमेव तꣳ संक्रमणं यजमानः कुरुते स्वर्गस्य लोकस्य समष्ट्यै ॥ १ ॥

सूचीभिः कल्पयन्ति । विशो वै सूच्यो राष्ट्रमश्वमेधो विशं चैवास्मिन्राष्ट्रं च समीचा दधति हिरण्मय्यो भवन्ति तस्योक्तं ब्राह्मणम् ॥ २ ॥

त्रय्यः सूच्यो भवन्ति । लोहमय्यो रजता हरिण्यो दिशो वै लोहमय्योऽवान्तरदिशो रजताऽऊर्ध्वा हरिण्यस्ताभिरेवैनं कल्पयन्ति तिरश्चीभिश्चोर्ध्वाभिश्च बहुरूपा भवन्ति तस्माद् बहुरूपा दिशो नानारूपा भवन्ति तस्मान्नानारूपा दिशः ॥ ३ ॥ ब्राह्मणम् ॥ ४ ॥ (२. १०)

असिपथ (तलवार के मार्गों ?) को बनाते हैं, यजमान स्वर्गलोक की प्राप्ति के लिये पुल के पार का मार्ग बनाता है ॥१॥

वह सुइयों से बनाया जाता है। सुइयाँ वैश्य हैं। अश्वमेध राष्ट्र है। इसमें राष्ट्र और वैश्य दोनों को ठीक-ठीक स्थान देता है। ये सुइयाँ सोने की होती हैं। इसका रहस्य बताया जा चुका है ॥२॥

तीन प्रकार की सुइयाँ होती हैं तांबे की, चांदी की, सोने की। दिशायें तांबे की हैं। अन्तर दिशायें चांदी की और ऊपर की दिशा सोने की। इन दिशाओं के द्वारा ही इस मार्ग को बनाते हैं। सीधी और तिरछी सीवन से बहुरूप हो जाती हैं। इसलिये दिशायें बहुरूप हैं। नानारूप (अलग-अलग) होती हैं। इसलिये दिशायें नानारूप हैं ॥३॥

अध्याय २—ब्राह्मण ११

प्रजापतिरकामयत । महान्भूयान्त्स्यामिति सऽएतावश्वमेधे महिमानौ ग्रहावपश्यत्तावजुहोत्ततो वै स महान्भूयानभवत्स यः कामयेत महान्भूयान्त्स्या-

प्रजापति ने चाहा कि मैं बड़ा और बहुत हो जाऊं। उसने अश्वमेध यज्ञ में दो महिमान सोम ग्रहों को देखा। और उनकी आहुतियाँ दीं। इससे वह बड़ा और बहुत हो गया। जो कोई चाहे कि बड़ा और बहुत हो जाऊँ, उसे चाहिये कि अश्वमेध में महिमान

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मिति सऽएतावश्वमेधे महिमानौ ग्रहौ जुहुयान्महान्हैव भूयान्भवति ॥ १ ॥

वपाममभिजुहोति । यजमानो वाऽअश्वमेधो राजा महिमा राज्येनैवैनमुभयतः परिगृह्णाति पुरस्तात्स्वाहाकृतयो वाऽअन्ये देवाऽउपरिष्टात्स्वाहाकृतयोऽन्ये तानेवैतत्प्रीणाति ॥ २ ॥

स्वाहा देवेभ्यो देवेभ्यः स्वाहेति राज्ञा वपां परियजति ये चैवास्मिँल्लोके देवा यऽउ चामुष्मिस्तानेवैतत्प्रीणाति तऽएनमुभये देवाः प्रीताः स्वर्गं लोकमभिवहन्ति ॥ ३ ॥ ब्राह्मणम् ॥ ५ (२. ११) ॥

इति द्वितीयोऽध्यायः समाप्तः [८५]

ग्रहों की आहुति देवे । वह बड़ा और बहुत हो जायगा ॥१॥

वह यह आहुतियाँ वपा की दोनों ओर देता हैं । अश्वमेध यजमान है और महिमान ग्रह राजा है । इस प्रकार इसको दोनों ओर से राज्य से घेर देता है । कुछ देव पहले स्वाहाकार वाले हैं कुछ पीछे स्वाहाकार वाले, उन्हीं को प्रसन्न करता है ॥२॥

'स्वाहा देवेभ्यो', 'देवेभ्यः स्वाहा' से सोम राजा के द्वारा वपा के आगे पीछे आहुतियाँ देता है । इससे इस लोक के देव और परलोक के देवों को तृप्त करता है । ये दोनों प्रकार के देव उससे प्रसन्न होकर उसको स्वर्ग लोक को ले जाते हैं ॥३॥

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अध्याय ३—ब्राह्मण १

प्रजापतेरक्ष्यश्वयत् । तत्परापतत्ततोऽश्वः समभवद्यदश्वयत्तदश्वस्याश्वत्वं तद्देवाऽअश्वमेधेनैव प्रत्यदधुरेष ह वै प्रजापतिꣳ सर्वं करोति योऽश्वमेधेन यजते सर्वंऽएव भवति सर्वस्य वाऽएषा प्रायश्चित्तिः सर्वस्य भेषजꣳ सर्वं वाऽएतेन पाप्मानं देवाऽअतरन्नपि वाऽएतेन ब्रह्महत्यामतरंस्तरति सर्वं पाप्मानं तरति ब्रह्महत्यां योऽश्वमेधेन यजते ॥ १ ॥

उत्तरं वै तत्प्रजापतेरक्ष्यश्वयत् । तस्मादुत्तरतोऽश्वस्यावद्यन्ति दक्षिणतोऽन्येषां पशूनाम् ॥ २ ॥

वैनसः कटो भवति । अप्सुयोनिर्वाऽअश्वोऽप्सुजा वेतऽः स्वयैवैनं योन्या समर्धयति ॥ ३ ॥

चतुष्टोम स्तोमो भवति । सरड्वाऽअश्वस्य सक्थ्यावृहत्तद्देवाश्चतुष्टोमेनैव स्तोमेन प्रत्यदधुर्यच्चतुष्टोम स्तोमो भवत्यश्वस्यैव सर्वत्वाय सर्वंस्तोमोऽतिरात्रऽउत्तममहर्भवति सर्वं वै सर्वंस्तोमोऽतिरात्रः सर्वमश्वमेधः सर्वस्याप्त्यै सर्वस्यावरुद्धचै ॥ ४ ॥ ब्राह्मणम् ॥ ६ ॥ (३. १.) ॥

प्रजापति की आंख सूज गई । वह निकल पड़ी । उससे घोड़ा उत्पन्न हुआ । 'अश्वयत्' का अर्थ है 'सूज गई' । इससे अश्व शब्द बना । यही अश्व का अश्वत्व है । देवों ने अश्वमेध यज्ञ करके उस आंख को फिर स्थापित किया । जो अश्वमेध यज्ञ करता है, वह प्रजापति को अंग पूर्ण करता है और स्वयं अंग पूर्ण हो जाता है । यह सब का प्रायश्चित्त और सब का इलाज है । इससे देवता सब पापों से छूट जाते हैं । यहां तक कि ब्रह्महत्या से भी । जो अश्वमेध यज्ञ करता है, वह सब पापों से छूट जाता है । ब्रह्म हत्या से भी ॥१॥

प्रजापति की बांई आंख सूजी थी । इसलिये घोड़े की बांई ओर से मांस काटते हैं और पशुओं की दाहिनी ओर से ॥२॥

नरकुल की चटाई होती है । अश्व जलों से उत्पन्न हुआ है और नरकुल भी जलों से । इस प्रकार इसकी ही योनि से इसकी समृद्धि करता है ॥३॥

चतुष्टोम स्तोम होता है । घोड़े की जांघ को मक्खी खा गई । देवताओं ने चतुष्टोम स्तोम से उसको पूर्ण किया । इसलिये चतुष्टोम स्तोम होता है, अश्व की अंगपूर्णता के लिये । पिछला दिन सब स्तोमों के लिये अतिरात्र का होता है । सब चीज़ों की प्राप्ति के लिये । सर्व स्तोम अतिरात्र सब कुछ है । अश्वमेध सब कुछ है ॥४॥

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अध्याय ३—ब्राह्मण २

परमेण वाऽएष स्तोमेन जित्वा । चतुष्टोमेन कृतेनायानामुत्तरेऽहन्नेकविꣳशे प्रतिष्ठायां प्रतितिष्ठत्येकविꣳशात्प्रतिष्ठायाऽउत्तरमहर्ऋतूनन्वारोहत्यृतवो वै पृष्ठान्यृतवः संवत्सरऽऋतुष्वेव संवत्सरे प्रतितिष्ठति ॥ १ ॥

शक्वर्य्यः पृष्ठं भवन्ति । अन्यदन्यच्छन्दोऽन्येऽन्ये वाऽअत्र पशवऽआलभ्यन्तऽउतेव ग्राम्याऽउतेवारण्या यच्छक्वर्यः पृष्ठं भवन्त्यश्वस्यैव सर्वत्वायान्ये पशवऽआलभ्यन्तेऽन्येऽन्ये हि स्तोमाः क्रियन्ते ॥ २ ॥

तदाहुः । नैते सर्वे पशवो यदजावयश्चारण्याश्चेते वै सर्वे पशवो यद्गव्याऽइति गव्यानुत्तमेऽहन्नालभतऽएते वै सर्वे पशवो यद्गव्याः सर्वानेव पशूनालभते वैश्वदेवा भवन्ति वैश्वदेवो वाऽअश्वोऽश्वस्यैव सर्वत्वाय बहुरूपा भवन्ति तस्माद्बहुरूपाः पशवो नानारूपा भवन्ति तस्मान्नानारूपाः पशवः ॥ ३ ॥

ब्राह्मणम् ॥ ७ ॥ (३. २) ॥

जिस प्रकार पांसों में सब से मुख्य पांसा 'कृत' है, इसी प्रकार स्तोमों में मुख्य स्तोम अर्थात् चतुष्टोम के द्वारा विजय प्राप्त करके दूसरे दिन एक विंश प्रतिष्ठा में प्रतिष्ठित होता है। एकविंश प्रतिष्ठा से दूसरे दिन ऋतुओं पर चढ़ता है। ऋतु पृष्ठ हैं, ऋतु संवत्सर हैं। इस प्रकार ऋतु रूपी संवत्सर में प्रतिष्ठित होता है ॥१॥

दूसरे दिन के पृष्ठ 'शक्वरी' मंत्र होते हैं। हर मंत्र के छन्द अलग-अलग होते हैं, क्योंकि हर दिन ग्राम्य या बनैले भिन्न-भिन्न प्रकार के पशुओं का आलभन होता है। अश्वमेध की पूर्णता के लिए शक्वरी मंत्रों के पृष्ठ होते हैं और भिन्न-भिन्न दिनों में भिन्न-भिन्न पशुओं का आलभन होता है। अश्वमेध के भिन्न-भिन्न दिनों में भिन्न भिन्न स्तोम होते हैं ॥२॥

इस पर शंका करते हैं कि बकरे, भेड़, बनैले पशु "सब पशु" नहीं कहलाते। 'गाय' आदि तो कहलाते हैं, अन्तिम दिन गाय आदि का आलभन होता है, क्योंकि वे सब पशु हैं। जो गाय आदि हैं। इस प्रकार सब पशुओं का आलभन करता है। ये विश्वेदेवों के होते हैं। अश्व विश्वेदेवों का है। अश्व की पूर्णता के लिये। ये बहुरूप होते हैं। इसलिये पशु बहुरुप होते हैं। ये नानारूप होते हैं। इसलिये पशु नानारूप होते हैं ॥३॥

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अध्याय ३--ब्राह्मण ३

यत्तिस्रोऽनुष्टुभो भवन्ति । तस्मादश्वस्त्रिभिस्तिष्ठंस्तिष्ठति यच्चतस्रो गायत्र्यस्तस्मादश्वः सर्वैः पद्भिः प्रतिदधत्पलायते परम वाऽएतच्छन्दो यदनुष्टुप्परमोऽश्वः पशूनां परमश्चतुष्टोम स्तोमानां परमेणैवैनं परमतां गमयति ॥ १ ॥

शक्वर्यः पृष्ठं भवन्ति । अन्यदन्यच्छन्दोऽन्येऽन्ये हि स्तोमाः क्रियन्ते यच्छक्वर्यः पृष्ठं भवन्त्यश्वस्यैव सर्वत्वाय ॥ २ ॥

एकविँशं मध्यममहर्भवति । असौ वाऽआदित्यऽएकविँशः सोऽश्वमेधः स्वेनैवैनꣳ स्तोमेन स्वायां देवतायां प्रतिष्ठापयति ॥ ३ ॥

वामदेव्यं मैत्रावरुणसाम भवति । प्रजापतिर्वै वामदेव्यं प्राजापत्योऽश्वः स्वयैवैनं देवतया समर्धयति ॥ ४ ॥

पार्थुरश्मं ब्रह्मसाम भवति । रश्मिना वाऽअश्वो यतऽईश्वरो वाऽअश्वोऽयतोऽधृतोऽप्रतिष्ठितः परां परावतं गन्तोर्यत्पार्थुरश्मं ब्रह्मसाम भवत्यश्वस्यैव धृत्यै ॥ ५ ॥

तीन अनुष्टुभ होते हैं। इसलिये जब घोड़ा खड़ा होता है तो तीन पैर से। ये चार गायत्रियों के बराबर होते हैं। इसलिये जब घोड़ा भागता है, तो चार पैरों को रख कर। अनष्टुभ छन्दों में सब से बड़ा है। अश्व पशुओं में सबसे बड़ा है। चतुष्टोम स्तोमों में सबसे बड़ा है। इस प्रकार इसको बड़े से ही बड़े पद की प्राप्ति कराता है ॥१॥

(दूसरे दिन के) पृष्ठ शक्वार्य होते हैं। भिन्न-भिन्न छन्द और भिन्न-भिन्न उनके स्तोम। शक्वार्य पृष्ठ होते हैं। अश्व की पूर्णता के लिये ॥२॥

बीच का दिन एकविंश होता है। यह आदित्य ही एकविंश है। वही अश्वमेध है। इस प्रकार उसी के स्तोम से उसी के देवता में स्थापित करता है ॥३॥

मैत्रावरुण साम वामदेव्य होता है। प्रजापति वामदेव्य है। प्रजापति अश्व है। इस प्रकार उसी के देवता से उसकी समृद्धि करता है ॥४॥

ब्रह्मसाम पार्थुरश्म होता है। घोड़ा रस्सी से बांधा जाता है। परन्तु जो घोड़ा न बंधे या वश में न रहे या चंचल हो वह सीमा से बाहर जा सकता है। घोड़े की चंचलता हटाने के लिये ब्रह्मसाम पार्थुरश्म होता है ॥५॥

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संकृत्यच्छावाकसाम भवति । उत्सन्नयज्ञऽइव वाऽएष यदश्वमेधः किं वा ह्येतस्य क्रियते किं वा न यत्संकृत्यच्छावाकसाम भवत्यश्वस्यैव सर्वत्वाय सर्वस्तोमोऽतिरात्रऽउत्तममहर्भवति सर्वं वै सर्वस्तोमोऽतिरात्रः सर्वमश्वमेधः सर्वस्याप्त्यै सर्वस्यावरुद्धयै ॥ ६ ॥

एकविꣳशोऽग्निर्भवति । एकविꣳश स्तोमऽएकविꣳशतिर्यूपा यथा वाऽऋषभा वा वृषाणो वा सꣳस्फुरेरन्नेवमेते स्तोमाः समृच्छन्ते यदेकविꣳशास्तान्यत्समर्पयेदार्तिमार्च्छेद्यजमानो हन्येतास्य यज्ञः ॥ ७ ॥

द्वादशऽएवाग्निः स्यात् । एकादश यूपा यद्द्वादशोऽग्निर्भवति द्वादश मासाः संवत्सरः संवत्सरमेव यज्ञमाप्नोति यदेकादश यूपा विराड्वाऽएषा संमीयते यदेकादशिनी तस्यै यऽएकादश स्तनऽएवास्यै स दुहऽएवैनां तेन ॥ ८ ॥

तदाहुः । यद्द्वादशोऽग्निः स्यादेकादश यूपा यथा स्थूरिणा यायात्तादृक्तदित्येकविꣳशऽएवाग्निर्भवत्येकविꣳश स्तोमऽएकविꣳशतिर्यूपास्तद्यथा प्रष्टिभिर्यायात्तादृक्तत् ॥ ९ ॥

शिरो वाऽएतद्यज्ञस्य यदेकविꣳशः । यो वाऽअश्वमेधे त्रीणि शीर्षाणि

अच्छा वाकसाम संकृति होता है । यह जो अश्वमेध है वह उत्सन्न यज्ञ है । अर्थात् इसमें से कुछ भाग छूट गया है । इस में से कुछ किया जाता है कुछ नहीं । अश्व की पूर्णता के लिये ही अच्छा वाकसाम संकृति होता है । अन्तिम दिन अतिरात्र सर्व स्तोम होता है, सर्वस्तोम अतिरात्र 'सब कुछ' है । अश्वमेध 'सब कुछ' है । सब की प्राप्ति के लिये ॥६॥

अग्नि या वेदी एकविंशा होती है । स्तोम एकविंश होते हैं और यूप भी इक्कीस होते हैं । जैसे साँड या बैल लड़ पड़ते हैं । ऐसे ही यह एकविंश स्तोम भी यदि उनको स्वतंत्र छोड़ दिया जाय लड़ पड़ें और यजमान की हानि हो तथा उसका यज्ञ नष्ट हो जाय ॥७॥

वेदी बारहवीं होवे । ग्यारह यूप होते हैं और बारहवीं वेदी । संवत्सर में बारह मास होते हैं । संवत्सर यह है । इसी संवत्सर यज्ञ को प्राप्त करता है । ग्यारह यूप होते हैं । इससे विराट् एकादशिनी उत्पन्न होती है । ग्यारहवां यूप गाय के स्तन के समान है, इससे वे उसको दूहते हैं ॥८॥

इस पर शंका होती है कि यदि वेदी बारहवीं हो और ग्यारह यूप हों तो यह ऐसा ही होगा जैसे एक बैल से गाड़ी खींची जाय । वेदी एकविंश (इक्कीसवीं) होती है । एकविंश स्तोम होते हैं । एकविंश यूप । यह वैसी ही बात है जैसे गाड़ी को बगली घोड़ों से खींचा जाय ॥९॥

यह जो एकविंश है वह यज्ञ का सिर है । जो अश्वमेध के तीन सिरों को जानता

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वेद शिरो ह राज्ञां भवत्येकविꣳशोऽग्निर्भवत्येकविꣳश स्तोमऽएकविꣳशति-र्यूपाऽएतानि वाऽअश्वमेधे त्रीणि शीर्षाणि तानि यऽएवं वेद शिरो ह राज्ञां भवति यो वाऽअश्वमेधे तिस्रः ककुदो वेद ककुद्ध राज्ञां भवत्येकविꣳशोऽग्निर्भवत्येकविꣳश स्तोमऽएकविꣳशतिर्यूपाऽएता वाऽअश्वमेधे तिस्रः ककुदस्ता यऽएवं वेद ककुद्ध राज्ञां भवति ॥ १० ॥ ब्राह्मणम् ॥ ८ ॥ (३. ३)

है, वह राजाओं का सरताज हो जाता है। वेदी एकविंश होती है। स्तोम एकविंश होते हैं। यूप एकविंश होते हैं। ये अश्वमेध के तीन सिर हैं। जो अश्वमेध के इन तीन सिरों को जानता है, वह राजाओं का सरताज हो जाता है। जो अश्वमेध के तीन कुब्बड़ों को जानता है, वह राजाओं में कुब्बड़ (ऊंचा) हो जाता है। वेदी एकविंश होती है। स्तोम एकविंश, यूप एकविंश, जो अश्वमेध के इन तीन कुब्बड़ों को जानता है वह राजाओं में कुब्बड़ या बहुत ऊंचा हो जाता है ॥१०॥

अश्वस्य लोहितश्चपणादि

अध्याय ३—ब्राह्मण ४

सर्वाभ्यो वै देवताभ्योऽश्वऽआलभ्यते। यत्प्राजापत्यं कुर्याद्या देवताऽअपि-भागास्ता भागधेयेन व्यर्धयेच्छाद ददभिरवकां दन्तमूलैरित्याज्यमवदानी कृत्वा प्रत्याख्यायन्देवताभ्यऽआहुतीर्जुहोति याऽएव देवताऽअपिभागास्ता भागधे-येन समर्धयत्यरण्येऽनूच्यान्हुत्वा द्यावापृथिव्यामुत्तमामाहुतिं जुहोति द्यावा-

अश्व का आलभन सब देवताओं के लिये किया जाता है। यदि केवल प्रजापति के लिये किया जाय तो अन्य देवता भी इसमें हिस्सेदार हैं, उनका हिस्सा छिन जाय। घी को घोड़े के अवयवों का स्थानापन्न बना के देवताओं का नाम ले लेकर आहुतियाँ देता है। "दांतों से घास, दांत की जड़ों से कमल··· ···इत्यादि (यजु० २५।१९)

इस प्रकार जिस-जिस देवता का हिस्सा है, उसको दिलाता है। 'अरण्ये अनूच्य' आहुतियों को देकर अन्त में द्यौ और पृथिवी के लिये आहुति देता है। द्यौ और पृथिवी में

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पृथिव्योर्वै सर्वा देवताः प्रतिष्ठितास्ताऽएवैतत्प्रीणाति देवासुराः संयत्ताऽआसन् ॥ १ ॥

तेऽब्रुवन् । अग्नयः स्विष्टकृतोऽश्वस्य वयमुद्धारमुद्धरामहै तेनासुरानभिभविष्यामऽइति ते लोहितमुदहरन्त भ्रातृव्याभिभूत्यै यत्स्विष्टकृद्भ्यो लोहितं जुहोति भ्रातृव्याभिभूत्यै भवत्यात्मना पराऽस्य द्विषन्भ्रातृव्यो भवति यऽएवं वेद ॥ २ ॥

गोमृगकण्ठेन प्रथमामाहुतिं जुहोति । पशवो वै गोमृगा रुद्रः स्विष्टकृत्पशूनेव रुद्रादन्तर्दधाति तस्माद्यत्रैषाऽश्वमेधऽआहुतिर्हूयते न तत्र रुद्रः पशूनभिमन्यते ॥ ३ ॥

अश्वशफेन द्वितीयामाहुतिं जुहोति । पशवो वाऽएकशफा रुद्रः स्विष्टकृत्पशू० ॥ ४ ॥

अयस्मयेन चरुणा तृतीयामाहुतिं जुहोति । आयास्या वै प्रजा रुद्रः स्विष्टकृत्प्रजाऽएव रुद्रादन्तर्दधाति तस्माद्यत्रैषाऽश्वमेधऽआहुतिर्हूयते न तत्र रुद्रः प्रजाऽअभिमन्यते ॥ ५ ॥

ब्राह्मणम् ॥ ६ ॥ (३. ४.) ॥

ही सब देवता प्रतिष्ठित हैं । उन्हीं को इस प्रकार प्रसन्न करता है । देव और असुर झगड़ने लगे ॥१॥

वे देव कहने लगे कि हम अश्वमेध की स्विष्टकृत् अग्नियाँ हैं, हम विशेष भाग लें । उससे असुरों को जीत सकेंगे । उन्होंने अपने शत्रुओं को जीतने के लिये रुधिर को निकाला । जब वह स्विष्टकृतों के लिये रुधिर की आहुति देता है, तो शत्रुओं को जीतने के लिये । जो इस रहस्य को समझता है, उसका शत्रु स्वयं ही नष्ट हो जाता है ॥२॥

गोमृग के कण्ठ से पहली आहुति देता है । गोमृग पशु हैं । स्विष्टकृत् रुद्र है । रुद्र से पशुओं को बचाता है । इसलिये जहां यह अश्वमेध की आहुति दी जाती है, वहां रुद्र पशुओं को नहीं सताता ॥३॥

घोड़े के खुर से दूसरी आहुति देता है । पशु एक खुर वाले होते हैं । स्विष्टकृत् रुद्र है । पशुओं को रुद्र से बचाता है । इसलिये जहाँ पर अश्वमेध की आहुति दी जाती है, वहाँ रुद्र पशुओं को नहीं सताता ॥४॥

लोहे के चरु पात्र से तीसरी आहुति देता है । प्रजा का लोहे से सम्बन्ध है स्विष्टकृत् रुद्र है । इस प्रकार प्रजा को रुद्र से छुड़ाता है । इसलिये जहां पर अश्वमेध की आहुति दी जाती है, वहाँ रुद्र प्रजाओं को नहीं सता सकता ॥५॥

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अध्याय ३ ब्राह्मण ५

सर्वेषु वै लोकेषु । मृत्यवोऽन्वायत्तास्तेभ्यो यदाहुतीर्न जुहुयाल्लोके लोकऽएनं मृत्युर्विन्देद्यन्मृत्युभ्यऽआहुतीर्जुहोति लोके—लोकऽएव मृत्युमपजयति ॥ १ ॥

तदाहुः । यदमुष्मै स्वाहाऽमुष्मै स्वाहेति जुह्वत्संचक्षीत बहुं मृत्युममित्रं कुर्वीत मृत्यवऽआत्मानमपिदध्यादिति मृत्यवे स्वाहेत्येकस्माऽएवैकामाहुतिं जुहोत्येको ह वाऽअमुष्मिल्लोके मृत्युरशनायैव तमेवामुष्मिल्लोकेऽपजयति ॥ २ ॥

ब्रह्महत्याय स्वाहेति द्वितीयामाहुतिं जुहोति । अमृत्युर्ह वाऽअन्यो ब्रह्महत्यायै मृत्युरेष ह वै साक्षान्मृत्युर्यद्ब्रह्महत्या साक्षादेव मृत्युमपजयति ॥ ३ ॥

एताꣳ ह वै मुण्डिभऽऔदन्यः । ब्रह्महत्यायै प्रायश्चित्तिं विदांचकार यद्ब्रह्महत्यायाऽआहुतिं जुहोति मृत्युमेवाहुत्या तर्पयित्वा परिपाणं कृत्वा ब्रह्मघ्ने भेषजं करोति तस्माद्यस्यैषाऽश्वमेधऽआहुतिर्हूयतेऽपि योऽस्यापरीषु प्रजायां ब्राह्मणꣳ हन्ति तस्मै भेषजं करोति ॥ ४ ॥

ब्राह्मणम् ॥ १० ॥ (३-५.) ॥

सब लोकों का मृत्युओं से सम्बन्ध हो गया । इसलिये यदि मृत्युओं के लिये आहुतियाँ न दी जायें तो मृत्यु हर लोक में उसके पीछे पड़े । मृत्युओं के लिये आहुति देता है, इस प्रकार हर लोक में मृत्यु को जीत लेता है ॥१॥

इस पर कहते हैं कि यदि "उसके लिये स्वाहा" "उसके लिये स्वाहा" कह कर आहुतियां दे तो बहुत सी मृत्युओं को अपना शत्रु बना ले और अपने को मृत्युओं के हवाले कर दे । इसलिये केवल एक आहुति देता है । यह कह कर "मृत्यु के लिये स्वाहा" । क्योंकि मृत्यु एक ही है। उस लोक में मृत्यु को जीत लेता है, भूख को भी ॥२॥

'ब्रह्महत्यायै स्वाहा' से दूसरी आहुति देता है । ब्रह्महत्या से इतर मृत्यु तो अमृत्यु है । ब्रह्महत्या साक्षात् मृत्यु है, इस प्रकार मृत्यु को जीत लेता है ॥३॥

मुण्डिभ औदन्य ने ब्रह्महत्या के लिये प्रायश्चित्त निकाला । जब वह ब्रह्महत्या के लिये आहुति देता है, तो मृत्यु को आहुति द्वारा तृप्त करके ब्रह्म-घातक के लिये इलाज करता है । इसलिये जिस घर में यह ब्रह्महत्या की आहुति दी जाती है, उसके घर में यदि भविष्य में भी ब्राह्मण को कोई मार दे तो उसका भी इलाज (प्रायश्चित्त) होता है ॥४॥

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अध्याय ३—ब्राह्मण ६

अश्वस्य वाऽआलब्धस्य । मेधऽ उदक्रामत्तदश्वस्तोमीयमभवद्यदश्वस्तोमीयं जुहोत्यश्वमेव मेधसा समर्धयति ॥ १ ॥

आज्येन जुहोति । मेधो वाऽआज्यं मेधोऽश्वस्तोमीयं मेधसैवास्मिंस्तन्मेधो दधात्याज्येन जुहोत्येतद्वै देवानां प्रियं धाम यदाज्यं प्रियेणैवैनान्धाम्ना समर्धयति ॥ २ ॥

अश्वस्तोमीयꣳ हुत्वा द्विपदा जुहोति । अश्वो वाऽअश्वस्तोमीयं पुरुषो द्विपदा त्रिपाद्वै पुरुषो द्विप्रतिष्ठस्तदेनं प्रतिष्ठया समर्धयति ॥ ३ ॥

तदाहुः । अश्वस्तोमीयं पूर्वꣳ होतव्यां३ द्विपदा३ऽइति पशवो वाऽअश्वस्तोमीयं पुरुषो द्विपदा यदश्वस्तोमीयꣳ हुत्वा द्विपदा जुहोति तस्मात्पुरुषऽउपरिष्टात्पशूनधितिष्ठति ॥ ४ ॥

षोडशाश्वस्तोमीया जुहोति । षोडशकला वै पशवः सा पशूनां मात्रा पशूनेव मात्रया समर्धयति यत्कनीयसीर्वा भूयसीर्वा जुहुयात्पशून्मात्रया व्यर्धयेत्षोडश

जब अश्व का आलभन हो चुका तो उसका मेध उस में से निकल गया। वह अश्वस्तोमीय आहुति बन गया। जो अश्वस्तोमीय आहुति देता है, वह अश्व को मेध से परिपूरित करता है ॥१॥

घी की आहुति देता है। घी मेध है। मेध अश्वस्तोमीय है। इस प्रकार मेध के द्वारा ही उस में मेध स्थापित करता है। घी की आहुति देता है। घी देवों का प्रियधाम है। इस प्रिय धामसे उसको परिपूरित करता है ॥२॥

अश्वस्तोमीय आहुति देकर 'द्विपद' आहुति देता है। अश्व अश्वस्तोमीय है और पुरुष द्विपद है। क्योंकि पुरुष के दो पैर होते हैं। इसकी प्रतिष्ठायें (ठहरने का स्थान) दो हैं। इसको इस प्रतिष्ठा से प्रतिष्ठित करता है ॥३॥

इस पर कहते हैं कि अश्वस्तोमीय की आहुति पहले दे या द्विपदकी। पशु अश्वस्तोमीय है, और पुरुष द्विपद। अश्वस्तोमीय आहुति देकर द्विपद की आहुति देता है। इसलिये पुरुष पशुओं का अधिष्ठाता है ॥४॥

अश्वस्तोमीय आहुतियां सोलह होती हैं। पशुओं में सोलह कलायें होती हैं। यह पशुओं की मात्रा है। इस मात्रा से पशुओं की समृद्धि करता है। यदि कम या अधिक

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जुहोति षोडशकला वै पशवः सा पशूनां मात्रा पशूनेव मात्रया समर्धयति नान्यामुत्तमामाहुतिं जुहोति यदन्यामुत्तमामाहुतिं जुहुयात्प्रतिष्ठायै च्यवेत द्विपदाऽउत्तमा जुहोति प्रतिष्ठा वै द्विपदाः प्रत्येव तिष्ठति जुम्बकाय स्वाहेत्यवभृथऽउत्तमामाहुतिं जहोति वरुणो वै जुम्बकः साक्षादेव वरुणमवयजते शुक्लस्य खलतेर्विक्लिधस्य पिङ्गाक्षस्य मूर्धनि जुहोत्येतद्वै वरुणस्य रूपꣳ रूपेणैव वरुणमवयजते ॥ ५ ॥

द्वादश ब्रह्मौदनानुत्थाय निर्वपति । द्वादशभिर्वेष्टिभिर्यजते तदाहुर्यज्ञस्य वाऽएतद्रूपं यदिष्टयो यदिष्टिभिर्यजेतोपनामुकऽएनं यज्ञः स्यात्पापीयांस्तु स्याद्यातयामानि वाऽएतदीजानस्य च्छन्दाꣳसि भवन्ति तानि किमेतावदाशु प्रयुञ्जीत सर्वा वै सꣳस्थिते यज्ञे वागाप्यते साऽत्राऽऽप्ता यातयाम्नी भवति क्रूरीकृतेव हि भवत्यरुष्कृता वाग्वै यज्ञस्तस्मान्न प्रयुञ्जीतेति ॥ ६ ॥

द्वादशेव ब्रह्मौदनानुत्थाय निर्वपेत् । प्रजापतिर्वाऽओदनः प्रजापतिः संवत्सरः प्रजापतिर्यज्ञः सवत्सरमेव यज्ञमाप्नोत्युपनामुकऽएनं यज्ञो भवति न पापीयान्भवति ॥ ७ ॥

ब्राह्मणम् ॥ ११ ॥ (३. ६.) ॥

देगा तो पशुओं को उनकी मात्रा से वंचित कर देगा । सोलह आहुतियाँ देता है, क्योंकि पशुओं में सोलह कलायें होती हैं । पशुओं की यह मात्रा है, इस मात्रा द्वारा ही पशुओं की परिपूर्त्ति करता है । किसी अन्य अन्तिम आहुति को नहीं देता । यदि अन्य अन्तिम आहुति को देवे तो प्रतिष्ठा से गिर जाय । अन्त की द्विपद आहुति होती है । द्विपदा प्रतिष्ठा है । इससे प्रतिष्ठा होती है । 'जुम्बकाय स्वाहा' इससे अवभृथ स्नान की अन्तिम आहुति दी जाती है । 'जुम्बक' वरुण हैं । वरुण को जीतने के लिये । सफ़ेद दाग़ वाले, गंजे, दांत आगे को निकले हुये, पीली आंख वाले मनुष्य के सिर पर आहुति देता है । यह वरुण का रूप है । इस रूप से ही वरुण को जीतता है ॥५॥

(जल से) निकल कर ब्राह्मणों के लिये बारह ओदन या भात बनाता है । बारह इष्टियाँ करता है । इस पर कहते हैं कि इष्टियाँ यज्ञ का रूप है । यदि वह इष्टियाँ करेगा, तो यज्ञ उसकी ओर झुकेगा । परन्तु उसको हानि होगी, क्योंकि जिसने यज्ञ किया हैं, उस के छन्द थक जाते हैं । वे इतनी जल्दी प्रयोग के लिये कैसे तैयार हो सकेंगे । जब यज्ञ पूर्ण होगा तो वाणी की प्राप्ति होगी । वह वाणी प्राप्त होकर थक जायगी । वह घायल हो जायगी । वाणी यज्ञ है, इसलिये ऐसा न करे " ॥६॥

निकल कर बारह भात ब्राह्मणों के लिये बनावे । प्रजापति भात है । प्रजापति संवत्सर है । प्रजापति यज्ञ है । संवत्सर रूपी यज्ञ को प्राप्त कर लेता है और यज्ञ उसकी ओर झुकता है । उसको हानि नहीं होती ॥७॥

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अध्याय ३—ब्राह्मण ७

एष वै प्रभूर्नाम यज्ञ। यत्रैतेन यज्ञेन यजन्ते सर्वमेव प्रभूतं भवति ॥ १ ॥
एष वै विभूर्नाम यज्ञः। यत्रैतेन यज्ञेन यजन्ते सर्वमेव विभूतं भवति ॥ २ ॥
एष वै व्यष्टिर्नाम यज्ञः। यत्रैतेन यज्ञेन यजन्ते सर्वमेव व्यष्ट भवति ॥ ३ ॥
एष वै विधृतिर्नाम यज्ञः। यत्रैतेन यज्ञेन यजन्ते सर्वमेव विधृतं भवति ॥ ४ ॥
एष वै व्यावृत्तिर्नाम यज्ञः। यत्रैतेन यज्ञेन यजन्ते सर्वमेव व्यावृत्तं भवति ॥ ५ ॥
एष वाऽऊर्जस्वान्नाम यज्ञः। यत्रैतेन यज्ञेन यजन्ते सर्वमेवोर्जस्वद्भवति ॥ ६ ॥
एष वै पयस्वान्नाम यज्ञः। यत्रैतेन यज्ञेन यजन्ते सर्वमेव पयस्वद्भवति ॥ ७ ॥

(बारह इष्टियां ये हैं) इस यज्ञ का नाम 'प्रभू' है। जहाँ यह यज्ञ होता है, लोग प्रभूत (शक्ति वाले) होते हैं ॥१॥

इस यज्ञ का नाम 'विभू' है। जहाँ यह यज्ञ होता है, वहाँ विभूति होती है ॥२॥

इस यज्ञ का नाम 'व्यष्टि' हैं। जहाँ यह यज्ञ होता है, वहां सब सफल होते हैं ॥३॥

इस यज्ञ का नाम 'विधृति' है। जहाँ यह यज्ञ होता है, वहाँ सब की कीर्ति होती है ॥४॥

इस यज्ञ का नाम 'व्यावृत्ति' है। जहाँ यह यज्ञ होता है, वहाँ सब चीज 'व्यावृत्त' या सुरक्षित हो जाती है ॥५॥

इस यज्ञ का नाम 'ऊर्जस्वान्' है। जहाँ यह यज्ञ होता है, वहाँ सब लोक ऊर्जस्वी हो जाते हैं ॥६॥

इस यज्ञ का नाम 'पयस्वान्' है। जहाँ यह यज्ञ होता हैं, वहाँ सब लोग पयस्वी या रसयुक्त हो जाते हैं ॥७॥

इस यज्ञ का नाम 'ब्रह्मवर्चसी' है। जहाँ यह यज्ञ होता है, वहाँ सब लोग ब्रह्मवर्चसी हो जाते हैं ॥८॥

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एष वै ब्रह्मवर्चसी नाम यज्ञः । यत्रैतेन यज्ञेन यजन्तऽआ ब्राह्मणो ब्रह्मवर्चसी जायते ॥ ८ ॥

एष वाऽअतिव्याधी नाम यज्ञः । यत्रैतेन यज्ञेन यजन्तऽआ राजन्योऽति व्याधी जायते ॥ ९ ॥

एष वै दीर्घो नाम यज्ञः । यत्रैतेन यज्ञेन यजन्तऽआ दीर्घारण्यं जायते ॥ १० ॥

एष वै क्लृप्तिर्नाम यज्ञः । यत्रैतेन यज्ञेन यजन्ते सर्वमेव क्लृप्तं भवति ॥ ११ ॥

एष वै प्रतिष्ठा नाम यज्ञः । यत्रैतेन यजन्ते सर्वमेव प्रतिष्ठितं भवति ॥१२॥

ब्राह्मणम् ॥ १२ ॥ (३. ७) H ॥

इस यज्ञ का नाम 'अति व्याधी' है । जहाँ यह यज्ञ होता है, वहाँ के क्षत्रिय लोग ठीक निशाना लगाने वाले होते हैं ॥९॥

इस यज्ञ का नाम 'दीर्घ' है । जहां यह यज्ञ होता है, वहाँ बड़े-बड़े बन होते हैं ॥१०॥

इस यज्ञ का नाम 'क्लृप्ति' है । जहां यह यज्ञ होता है, वहाँ के लोग योग्य हो जाते हैं ॥११॥

इस यज्ञ का नाम 'प्रतिष्ठा' है । जहाँ यह यज्ञ होता हैं, वहाँ सब लोग प्रतिष्ठित हो जाते हैं ॥१२॥

अश्वमेधप्रायश्चित्तम्

अध्याय ३—ब्राह्मण ८

अथातः प्रायश्चित्तीनाम् । यद्यश्वो वडवाꣳ स्कन्देद्घायव्यं पयोऽनुनिर्वपेद्वायुर्वै रेतसां विकर्ता प्राणो वै वायुः प्राणो हि रेतसां विकर्ता रेतसैवास्मिंस्तद्रेतो दधाति ॥ १ ॥

अब प्रायश्चितों का वर्णन करते हैं । यदि घोड़ा किसी घोड़ी से प्रसंग कर ले, तो 'वायु' के लिये 'दूध' की आहुति देवे । वायु वीर्यों का बखेरने वाला है । प्राण वायु है । प्राण वीर्यों का बखेरने वाला है । इस प्रकार इसमें वीर्य के द्वारा वीर्य धारण कराता है ॥१॥

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अथ यदि स्रामो विन्देत् । पौष्णं चरुमनुनिर्वपेत्पूषा वै पशूनामीष्टे स यस्यैव पशवो यः पशूनामीष्टे तमेवैतत्प्रीणात्यगदो हैव भवति ॥ २ ॥

अथ यद्यक्षतामयो विन्देत् । वैश्वानर द्वादशकपालं भूमिकपालं पुरोडाशमनुनिर्वपेदियं वै वैश्वानरऽइमामेवैतत्प्रीणात्यगदो हैव भवति ॥ ३ ॥

अथ यद्यक्ष्यामयो विन्देत् : सौर्यं चरुमनुनिर्वपेत्सूर्यो वै प्रजानां चक्षुर्यदा ह्येवैषऽउदेत्यथैतꣳ सर्वं चरनि चक्षुषैवास्मिंस्तच्चक्षुर्दधाति स यच्चरुर्भवति चक्षुषा ह्ययमात्मा चरति ॥ ४ ॥

अथ यद्युदके म्रियेत । वारुणं यवमयं चरुमनुनिर्वपेद्वरुणो वाऽएतं गृह्णाति योऽप्सु म्रियते सा यैवैनं देवता गृह्णाति तामेवैतत्प्रीणाति साऽस्मै प्रीतऽन्यमालम्भायानुमन्यते तयाऽनुमतमालभते स यद्यवमयो भवति वरुण्या हि यवाः ॥ ५ ॥

अथ यदि नश्येत् । त्रिहविषमिष्टिमनुनिर्वपेद्द्यावापृथिव्यमेककपालं पुरोडाशं वायव्यं पयः सौर्यं चरुं यद्वै किं च नश्यत्यन्तरैव तद्द्यावापृथिवी नश्यति तद्वायुरुपवात्यादित्योऽभितपति नैताभ्योदेवताभ्योऽक्षते किं चन नश्यति सैषा पृथगेव

यदि बीमार हो जाय तो पूषा' के लिये 'चरु' बनावे । पूषा पशुओं का स्वामी है । इस प्रकार जिसके पशु हैं या जो पशुओं का स्वामी है, उसको इससे प्रसन्न करता है । स्वस्थ हो जाता है ।।२।।

यदि बिना चोट लगे कोई कष्ट हो जाय तो 'वैश्वानर' के बारह कपालों का पुरोडाश बनावे । इसमें मिट्टी के कपाल हों । यह पृथिवी वैश्वानर है, इसी पृथिवी को वह प्रसन्न करता है । स्वस्थ हो जाता है ॥३॥

यदि आँख में रोग हो जाय, तो सूर्य के लिये चरु बनावे । सूर्य प्रजाओं का चक्षु है । जब यह निकलता है, तब सब चलते फिरते हैं । वह चक्षु द्वारा उसमें चक्षु रखता है । चरु क्यों होता है ? इसलिये कि मनुष्य चक्षु द्वारा ही चलता है ॥४॥

यदि घोड़ा जल में डूब के मर जाय तो 'वरुण' देवता का "जौ का चरु" बनावे । जो जल में मरता है, उसको वरुण पकड़ लेता है । जो देवता इसको पकड़ता है, उसी देवता को प्रसन्न करता है । वह देवता प्रसन्न होकर अन्य पशु के आलभन की अनुमति दे देता है । और उसी की अनुमति से आलभन किया जाता है । जौ का चरु इसलिये होता है कि जौ वरुण का है ॥५॥

यदि घोड़ा नष्ट हो जाय, तो तीन हवियों की एक इष्टि करे । द्यौ और पृथिवी के लिये एक कपाल का पुरोडाश, वायु के लिये दूध, सूर्य के लिए चरु । जो चीज़ नष्ट हो जाती है, वह द्यौ और पृथिवी के बीच में ही नष्ट होती है । वायु उस पर चलता है, सूर्य उस पर चमकता है । इन देवताओं से छिपकर कोई चीज़ नष्ट हो ही नहीं सकती । यह इष्टि अलग भी 'नष्टवेदनी' अर्थात् खोई हुई वस्तु की दिलाने वाली है । जिस किसी की

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नष्टवेदनी स यद्यस्याप्यन्यन्नश्येदेतयैव यजेतानु हैवैनद्विन्दत्यथ यद्यमित्राऽअश्वं विन्देरन्यदि वा म्रियेत यदि वाऽप्स्वन्यमानीय प्रोक्षेयुः सैव तत्र प्रायश्चित्तिः ॥६॥

ब्राह्मणम् ॥ १३ (३. ८) ॥

इति तृतीयोऽध्यायः समाप्तः (८६) ॥

चीज खो जाय, वह यह इष्टि करे। वह उसको पा जायेगा। यदि शत्रु घोड़े को ले जाय वा मर जाय तो दूसरे घोड़े को लाकर उस पर जल के छींटे देवे। वही उसका प्रायश्चित्त है ॥६॥

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अध्याय ४—ब्राह्मण १

प्रजापतिरकामयत । सर्वान्कामानाप्नुयाꣳ सर्वा व्यष्टीर्व्यश्नुवीयेति स-ऽएतमश्वमेधं त्रिरात्रं यज्ञक्रतुमपश्यत्तमाहरत्तेनायजत तेनेष्ट्वा सर्वान्कामानाप्नो-त्सर्वा व्यष्टिर्व्याश्नुत सर्वान्ह वै कामानाप्नोति सर्वा व्यष्टीर्व्यश्नुते योऽश्वमेधेन यजते ॥ १ ॥

तदाहुः । कस्मिन्नृतावभ्यारम्भऽइति ग्रीष्मेऽभ्यारभेतेत्यु हैकऽआहुर्ग्रीष्मो वै क्षत्रियस्यर्तुः क्षत्रिययज्ञऽउ वाऽएष यदश्वमेधऽइति ॥ २ ॥

तद्वै वसन्तऽएवाभ्यारभेत । वसन्तो वै ब्राह्मणस्यर्तुर्यऽउ वै कश्च यजते ब्राह्मणीभूयैवैव यजते तस्माद्वसन्तऽएवाभ्यारभेत ॥ ३ ॥

सा याऽसौ फाल्गुनी पौर्णमासी भवति । तस्यै पुरस्तात्षडहे वा सप्ताहे वर्त्विजऽउपसमायन्त्यध्वर्युश्च होता च ब्रह्मा चोद्गाता चैतान्वाऽअन्वन्यऽऋत्विजः ॥ ४ ॥

प्रजापति ने इच्छा की कि मेरी सब कामनायें पूरी हो जावें, मुझे सब पदार्थ मिल जायं। उसने इस त्रिराज (तीन रात वाले) यज्ञ ऋतु, अश्वमेध को देखा। उसको ले आया। उससे यज्ञ किया। इस यज्ञ को करके सब कामनाओं को पूरा किया। सब पदार्थों को प्राप्त किया। जो अश्वमेध यज्ञ करता है वह सब कामनाओं की पूर्ति करता है, सब पदार्थों को प्राप्त कर लेता है ॥१॥

प्रश्न होता है कि किस ऋतु में आरम्भ करना चाहिये। कुछ लोग कहते हैं कि ग्रीष्म मे आरम्भ कर दिया जाय। क्योंकि ग्रीष्म क्षत्रिय की ऋतु है। यह अश्वमेध क्षत्रिय का यज्ञ है ॥२॥

परन्तु बसन्त में आरम्भ करे। बसन्त ऋतु ब्राह्मण की है, जो कोई यज्ञ करता है ब्राह्मण बनकर ही यज्ञ करता है। इसलिये बसन्त में ही आरम्भ करे ॥३॥

फाल्गुन की जो पौर्णमासी होती है उसके छः सात दिन पहले यह ऋत्विज इकट्ठे होवें—अध्वर्यु, होता, ब्रह्मा, उद्गाता। अन्य ऋत्विज इन्हीं के अधीन होते हैं ॥४॥

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तेभ्योध्वर्युश्चातुष्प्राश्यं ब्रह्मौदनं निर्वपति । तस्योक्तं ब्राह्मणं चतुरः पात्रांश्चतुरोऽञ्जलींश्चतुरः प्रमृतान्द्वादशविधं द्वादश मासाः संवत्सरः सर्वꣳ सवत्सरः सर्वमश्वमेधः सर्वस्याप्त्यै सर्वस्यावरुद्धयै ॥ ५ ॥

तमेते चत्वारऽऋत्विजः प्राश्नन्ति । तेषामुक्तं ब्राह्मणं तेभ्यश्चत्वारि सहस्राणि ददाति सर्वं वै सहस्रꣳ सर्वमश्वमेधः सर्वस्याप्त्यै सर्वस्यावरुद्धयै चत्वारि च सुवर्णानि शतमानानि हिरण्यानि तस्योऽएवोक्तम् ॥ ६ ॥

अथास्माऽअध्वर्युर्निष्कं प्रतिमुञ्चन्वाचयति । तेजोऽसि शुक्रममृतमिति तेजो वै शुक्रममृतꣳ हिरण्यं तेजऽएवास्मिञ्छुक्रममृतं दधात्यायुष्पाऽआयुर्मे पाहीत्यायुरेवास्मिन्दधात्यथैनमाह वाचं यच्छेति वाग्वै यज्ञो यज्ञस्येवाभ्यारम्भाय ॥ ७ ॥

चतस्रो जायाऽउपकॢप्ता भवन्ति । महिषी वावाता परिवृक्ता पालागली सर्वा निष्किण्योऽलङ्कृता मिथुनस्यैव सर्वत्वाय ताभिः सहाग्न्यगारं प्रपद्यते पूर्वया द्वारा यजमानो दक्षिणया पत्न्यः ॥८॥

सायमाहुत्याꣳ हुतायाम् । जघनेन गार्हपत्यमुदङ्वावातया सह संविशति तदेवापीतराः संविशन्ति सोऽन्तरोरूऽअसंवर्तमानः शेतेऽनेन तपसा स्वस्ति संव-

अध्वर्यु उनके लिये इतना भात पकावे, जो चार पुरुषों के लिये काफ़ी हो । इसका रहस्य बताया जा चुका है। चार पात्र, चार अंजली और चार मुट्ठी, ये बारह हुये । संवत्सर में बारह मास होते हैं । संवत्सर 'सब कुछ' है । अश्वमेध 'सब कुछ' है । सबकी प्राप्ति के लिये, सबकी पूर्ति के लिये ॥५॥

इसको ये चार ऋत्विज खाते हैं। इनका रहस्य बताया जा चुका है । उनको चार हज़ार गायें दी जाती हैं। सहस्र का अर्थ है 'सब' । अश्वमेध 'सब' हैं। सबकी पूर्ति के लिये, सबकी प्राप्ति के लिये । चार सोने की तश्तरियाँ जो तौल में सौ सौ मान की होती हैं। इसकी व्याख्या भी हो चुकी है ॥६॥

अध्वर्यु यजमान के निष्क लटका कर यह जप कराता है :—

तेजोऽसि शुक्रममृतम् । आयुष्पा आयुर्मे पाहि ॥ (यजु० २२।१)

यह जो सोना (निष्क) है वह तेज, शुक्र और अमृत है । इससे यजमान में तेज, शुक्र और अमृत स्थापित करता है । 'मेरी आयु की रक्षा कर' इससे उसमें आयु देता है । वाक् को आरम्भ कर वाक् यज्ञ है । यज्ञ के ही आरम्भ के लिये ॥७॥

यजमान की चार पत्नियाँ सेवा में उपस्थित रहती हैं, महिषी, वावाता, परिवृक्ता और पालागली । सब सोने के हार पहने हुये । जोड़े (पति-पत्नी) की पूर्णता के लिये । उनके साथ अग्नि-गृह में प्रवेश करता है । पूर्व द्वार से यजमान, दक्षिण द्वार से पत्नियाँ ॥८॥

सायंकाल की आहुति देने के पश्चात् गार्हपत्य के पीछे उत्तर की ओर सिर करके वावाता के साथ लेटता है । वहीं दूसरी पत्नियां भी लेटती हैं । वह उसके पास सोता है,

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त्सरस्योदृचꣳ समश्नवाऽइति ॥९॥

प्रातराहुत्याꣳ हुतायाम्। अध्वर्युः पूर्णाहुतिं जुहोति सर्वं वै पूर्णꣳ सर्वमश्वमेधः सर्वस्याप्त्यै सर्वस्यावरुद्धचै तस्यां वरेण वाचं विसृजते वरं ददामि ब्रह्मणेऽइति सर्वं वै वरः सर्वमश्मेधः सर्वस्याप्त्यै सर्वस्यावरुद्धचै ॥१०॥

शतम् ६७०० ॥ ॥ अथ योऽस्य निष्कः प्रतिमुक्तो भवति । तमध्वर्यवे ददात्यध्वर्यवे दददमृतमायुरात्मन्धत्तेऽमृतꣳ ह्यायुर्हिरण्यम् ॥११॥

अथाग्नेयीमिष्टिं निर्वपति । पथश्च कामाय यज्ञमुखस्य चाच्छम्बट्कारायाथोऽअग्निमुखा ऽउ वै सर्वा देवताः सर्वे कामा ऽअश्वमेधे मुखतः सर्वान्देवान्प्रीत्वा सर्वान्कामानाप्नवानीति ॥१२॥

तस्यै पञ्चदश सामिधेन्यो भवन्ति । पञ्चदशो वै वज्रो वीर्यं वज्रो वज्रेणैवैतद्वीर्येण यजमानः पुरस्तात्पाप्मानमपहते वार्त्रघ्नावाज्यभागौ पाप्मा वै वृत्रः पाप्मनोऽपहत्याऽअग्निर्मूर्धा दिवः ककुद्भुवो यज्ञस्य रजसश्च नेतेत्युपाꣳशु हविषो याज्याऽनुवाक्ये मूर्धन्वत्यन्या भवति सद्वत्यन्यैष वै मूर्धा यऽएष तपत्येतस्यैवावरुद्धचाऽअथ यत्सद्वती सदेवावरुन्द्धे विराजौ संयाज्ये सर्वदेवत्यं वाऽएत-

परन्तु चिपट कर नहीं। वह यह सोचता है कि इस तप से वर्ष के अन्त तक समृद्धि को प्राप्त होऊँ ॥९॥

प्रातःकाल की आहुति देकर अध्वर्यु पूर्ण आहुति देता है "सर्वं वै पूर्णं"। अश्वमेध 'सब' है। सब की प्राप्ति के लिये, सब की उपलब्धि के लिये। इसके पीछे 'वरदान' द्वारा वाणी को छोड़ता है। अर्थात् बातें आरम्भ करता है यह कहकर "वरं ददामि ब्रह्मणे" (ब्रह्मा के लिये वर देता हूं)। वर 'सब' है। अश्वमेध 'सब' है। सबकी प्राप्ति के निये। सब की उपलब्धि के लिये ॥१०॥

यह जो उसके गले में निष्क है, उसे अध्वर्यु को देता है। इसको अध्वर्यु को देकर अमृत और आयु को उसमें स्थापित करता है। क्योंकि सोना आयु है। अमृत है ॥११॥

अब अग्नि की इष्टि को करता है, मार्ग की इच्छा से और यज्ञ के मुख (आरम्भ) की प्राप्ति के लिये। सब देवता अग्नि-मुख (अग्नि है मुख जिनका ऐसे) होते हैं। अश्वमेध में सब कामनायें रहती हैं। वह सोचता है कि सब देवों को प्रसन्न करके सब कामनाओं को प्राप्त कर लूं ॥१२॥

इसके लिये पन्द्रह सामिधेनियां होती हैं। वज्र पन्द्रह वाला है। वीर्य वज्र है। वीर्य वज्र से पहले यजमान बुराई को दूर करता है। आज्य भाग की दो आहुतियां वृत्रघ्न (इन्द्र) की होती हैं। वृत्र पाप है। पाप को दूर करने के लिये।

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च्छन्दो यद्विराट् सर्वं कामा ऽअश्वमेधे सर्वान्देवान्प्रीत्वा सर्वान्कामानाप्नवानीति हिरण्यं दक्षिणा सुवर्णꣳ शतमानं तस्योक्तं ब्राह्मणम् ॥१३॥

अथ पौष्णीं निर्वपति । पूषा वै पथीनामधिपतिरश्वायैवैतत्स्वस्त्ययनं करोत्यथोऽइयं वै पूषेमामेवास्माऽएतद्गोप्त्रीं करोति तस्य हि नार्तिरस्ति न ह्वला यमियमध्वन्गोपायतीमामेवास्माऽएतद्गोप्त्रीं करोति ॥१४॥

तस्यै सप्तदश सामिधेन्यो भवन्ति । सप्तदशो वै प्रजापतिः प्रजापतिरश्वमेधोऽश्वमेधस्यैवाप्त्यै वृधन्वन्तावाज्यभागौ यजमानस्यैव वृद्ध्यै पूषंस्तव व्रते वयं पथस्पथः परिपतिं वचस्येत्युपाꣳशु हविषो याज्याऽनुवाक्ये व्रतवत्यन्या भवति पथन्वत्यन्या वीर्यं वै व्रतं वीर्यस्याप्त्यै वीर्यस्यावरुद्ध्याऽअथ यत्पथन्वत्यश्वायैवैतत्स्वस्त्ययनं करोत्यनुष्टुभौ संयाज्ये वाग्वाऽअनुष्टुब्वाग्वै प्रजापतिः प्रजापतिरश्वमेधोऽश्वमेधस्यैवाप्त्यै वामःशतं दक्षिणा रूपं वाऽएतत्पुरुषस्य यद्वासस्तस्माद्यमेव कं च

(१) अग्निर्मूर्धा दिवः ककुद् ..... (यजु० १३।१४)
(२) भुवो यज्ञस्य रजसश्च ..... (यजु० १३।१५)

हवि के ये याज्य और अनुवाक्य चुपके चुपके कहे जाते हैं। एक में 'मूर्धा' शब्द है दूसरी में सद् (यहाँ "भुवः")। यह जो तपता है अर्थात् सूर्य वह मूर्धा है। उसी की प्राप्ति के लिये। 'सद्' वाली इसलिये कि जो 'सत्' है उसकी प्राप्ति हो। दो संयाज विराट् छन्द में होते हैं। विराट् सब देवताओं का छन्द है। अश्वमेध में सब कामनायें हैं। वह सोचता है कि सब देवों को प्रसन्न करके सब कामनाओं को पूरा करूं। सौ मान स्वर्ण इसकी दक्षिणा है। इसकी व्याख्या हो चुकी है ॥१३॥

अब पूषा की इष्टि को करता है। पूषा पथिकों का अधिपति है। घोड़े के लिये यह शुभ-यात्रा लाभ करता है। यह पृथ्वी ही पूषा है। इस प्रकार इस पृथ्वी को ही इसका रक्षक बनाता है। जिसकी पृथ्वी मार्ग में रक्षा करती है, या जो इस पृथ्वी को रक्षक बनाता है, उसको कोई कष्ट, कोई हानि नहीं होती ॥१४॥

उसकी सत्रह सामिधेनियां होती हैं। प्रजापति सत्रह-वाला है। प्रजापति अश्वमेध है। अश्वमेध की प्राप्ति के लिये। यजमान की वृद्धि के लिए दो आज्य भाग वृद्धि वाले होते हैं।

(१) पूषन् तव व्रते वयं ..... (यजु० ३४।४१)
(२) पथस्पथः परिपतिं वचस्या ..... (यजु० ३४।४२)

ये दो हवियों के याज्य और अनुवाक्य चुपके-चुपके दिये जाते हैं, एक में 'व्रत' शब्द है। दूसरे में 'पथ'। व्रत वीर्य है। वीर्य की प्राप्ति के लिए। 'पथ' इसलिये कि घोड़े के मार्ग को कल्याणकारी बनाता है। दोनों संयाज अनुष्टुभ छन्द में होते हैं। वाक् अनुष्टुभ् है। वाक् प्रजापति है। प्रजापति अश्वमेध है। अश्वमेध की प्राप्ति के लिये। दक्षिणा में सौ वस्त्र होते हैं। वस्त्र पुरुष का बाह्य रूप है, इसलिये जो अच्छे वस्त्र पहने

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सुवाससमाहुः को न्वयमिति रूपसमृद्धो हि भवति रूपेणैवैनꣳ समर्धयति शतं भवति शतायुर्वै पुरुषः शतेन्द्रियऽप्रायुरेवेन्द्रियं वीर्यमात्मन्धत्ते ॥१५॥

ब्राह्मणम् ॥ १४ ॥ [४. १] ॥

होता है, उसको देखकर लोग कहते हैं "यह कौन है ?" क्योंकि यह रूप समृद्ध है। उसको रूप से सम्पन्न करता है। सौ इसलिये होते हैं कि पुरुष की आयु सौ वर्ष की होती है। आयु सौ पराक्रम की होती है। इस प्रकार अपने में वीर्य और पराक्रम को धारण करता है ॥१५॥

—:०:—

सावित्र्य इष्टयः, पारिप्लवाशंसनादि च निरूप्यन्ते (१)

अध्याय ४—ब्राह्मण २

एतस्यां तायमानायाम्। अश्वं निवत्वोदानयन्ति यस्मिन्त्सर्वाणि रूपाणि भवन्ति यो वा जवसमृद्धः सहस्राहं पूर्व्यं यो दक्षिणायां धुर्यप्रतिधुरः ॥१॥

तद्यत्सर्वरूपोभवति। सर्वं वै रूपꣳ सर्वमश्वमेधः सर्वस्याप्त्यै सर्वस्यावरुद्धयाऽग्रथ यज्जवसमृद्धो वीर्यं वै जवो वीर्यस्याप्त्यै वीर्यस्यावरुद्धयाऽग्रथ यत्सहस्राहंः सर्वं वै सहस्रꣳ सर्वमश्वमेधः सर्वस्याप्त्यै सर्वस्यावरुद्धयाऽग्रथ यत्पूर्व्यऽएष वाऽग्रपरिमितं वीर्यमभिवर्धते यत्पूर्व्योऽपरिमितस्यैव वीर्यस्यावरुद्धयाऽग्रथ यद्दक्षिणायां धुर्यप्रतिधुरऽएष वाऽएष यऽएष तपति न वाऽएत कश्चन प्रतिप्रतिरेतस्यैवावरुद्धयै ॥२॥

जब पूषा के लिये आहुति दी जा रही है, उस समय घोड़े को नहला कर लाते हैं। ऐसे घोड़े को जो सब रूपों (रंगों) से सम्पन्न है। जो गति वाला है। जो युवा है। जो सहस्र गायों के बराबर मोल में है, दाहिने धुरे के नीचे जिसकी बराबरी और कोई घोड़ा नहीं कर सकता (अर्थात् घोड़ा अत्युत्तम होना चाहिये) ॥१॥

सब रूपों से सम्पन्न क्यों ? रूप "सब कुछ" है। अश्वमेध सब कुछ है। "सब" की उपलब्धि के लिये। 'सब' की प्राप्ति के लिये। "गति वाला" क्यों ? गति पराक्रम है। पराक्रम की उपलब्धि तथा प्राप्ति के लिये। सहस्र गायों के बराबर मोल क्यों ? सहस्र 'सब' है। अश्वमेध 'सब' है। सब की उपलब्धि के लिये। 'युवा' क्यों ? जो युवा है, उस में बहुत वीर्य होता है। बहुत वीर्य की प्राप्ति के लिये। दाहिने धुरे के नीचे 'अप्रतिधुर' क्यों ? यह उसकी प्राप्ति के लिये जो के तपता है (सूर्य), क्योंकि सूर्य ऐसा घोड़ा है जिस की बराबरी कोई नहीं कर सकता ॥२॥

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तदु होवाच भाल्लवेयः । द्विरूपऽएवैषोऽश्वः स्यात्कृष्णसारंगः प्रजापतेर्वाऽएषोऽक्ष्णः समभवद्द्विरूपं वाऽइदं चक्षः शुक्लं चैव कृष्णं च तदेनꣳ स्वेन रूपेण समर्धयतीति ॥३॥

अथ होवाच सात्ययज्ञिः । त्रिरूपऽएवैषोऽश्वः स्यात्तस्य कृष्णः पूर्वार्धः शुक्लोऽपरार्धः कृत्तिकाञ्जिः पुरस्तात्तद्यत्कृष्णः पूर्वार्धो भवति यदेवेदं कृष्णमक्ष्णस्तदस्य तदथ यच्छुक्लोऽपरार्धो यदेवेदꣳ शुक्लमक्ष्णस्तदस्य तदथ यत्कृत्तिकाञ्जिः पुरस्तात्सा कनीनका सऽएव रूपममृद्धोऽतो यतमोऽस्योपकल्पेत बहुरूपो वा द्विरूपो वा त्रिरूपो वा कृत्तिकाञ्जिस्तमालभेत जवेन त्वेव समृद्धः स्यात् ॥४॥

तस्यैने पुरस्ताद्रक्षितार ऽउपक्लृप्ता भवन्ति । राजपुत्राः कवचिनः शतꣳ राजन्या निषङ्गिणः शतꣳ सूतग्रामण्यां पुत्राऽइषुपर्षिणः शतं क्षात्रसंगृहीतॄणां पुत्रा दण्डिनः शतमश्वशतं निरष्टं निरमणं यस्मिन्नेनमपिसृज्य रक्षन्ति ॥५॥

अथ सावित्रीमिष्टिं निर्वपति । सवित्रे प्रसवित्रे द्वादशकपालं पुरोडाशꣳ सविता वै प्रसविता सविता मऽइमं यज्ञं प्रसुवादिति ॥६॥

भाल्लवेय का कथन था कि यह घोड़ा दो रंग का होना चाहिये । चितकबरा । यह प्रजापति की आंख से उत्पन्न हुआ था । आंख में दो रंग होते हैं—काला और सफ़ेद । इस प्रकार इसको इसी के रूप से सम्पन्न करता है ॥३॥

सात्ययज्ञी का कहना था कि यह अश्व तीन रंग का हो । अगला आधा भाग काला, पिछला आधा सफ़ेद, माथे पर कृत्तिका (गाडी) का चिह्न । अगला आधा काला इसलिये कि यह आंख के काले भाग का स्थानीय है । सफ़ेद इसलिये कि यह आंख के सफ़ेद भाग का स्थानीय है । कृत्तिका का चिन्ह इसलिये कि यह आंख की पुतली का स्थानीय है । यह घोड़े का पूरा रूप है । परन्तु जैसा मिले ले लेना चाहिये, बहुरूप हो या द्विरूप या त्रिरूप । कृत्तिका के चिन्ह वाला । परन्तु गति में अवश्य ही बहुत अच्छा होना चाहिये ॥४॥

यज्ञशाला के आगे इसके रक्षक तैयार रहते हैं । राजपुत्र, कवचधारी, सौ क्षत्रिय, तलवार लिये, सौ गांव वालों के पुत्र तीरों से भरे हुये तरकशों को लिये, सौ क्षत्रियों के साथियों के पुत्र डंडे लिये । सौ निरष्ट घोड़े, इनमें उस अश्व को छोड़ देते हैं । और उसकी रक्षा करते हैं (निरष्ट-घोड़ों के एक चिन्ह होता है जो तीन साल की आयु बताता है । ऐसे आठ चिन्ह पड़ते हैं । इनको 'अष्ट' कहते हैं । निरष्ट वह घोड़ा है जो आठ चिन्हों अर्थात् २४ वर्ष से बढ़ गया हो । "बूढ़ा") ॥५॥

अब सविता की इष्टि करता है । सविता प्रसविता के लिये । बारह कपालों का पुरोडाश । सविता प्रेरक है अर्थात् सविता मेरे इस यज्ञ की प्रेरणा करे ॥६॥

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तस्यै पञ्चदश सामिधेन्यो भवन्ति। वार्त्रघ्नावाज्यभागौ यऽइमा विश्वा जातान्या देवो यातु सविता सुरत्नऽइत्युपाꣳशु हविषो यज्याऽनुवाक्ये विराजौ संयाज्ये हिरण्यं दक्षिणा सुवर्णꣳ शतमानं तस्योक्तं ब्राह्मणम् ॥७॥

तस्यै प्रयाजेषु तायमानेषु। ब्राह्मणो वीणागाथी दक्षिणतऽउत्तरमन्द्रामुदाघ्नंस्तिस्रः स्वयꣳ सम्भृता गाथा गायतीत्ययजतेत्यददादिति तस्योक्तं ब्राह्मणम् ॥८॥

अथ द्वितीयां निर्वपति। सवित्रऽआसवित्रे द्वादशकपालं पुरोडाशꣳ सविता वाऽआसविता सविता मऽइमं यज्ञमासुवादिति ॥९॥

तस्यै सप्तदश सामिधेन्यो भवन्ति। सद्वन्तावाज्यभागौ सदेवावरुन्द्धे विश्वानि देव सवितः सघा नो देवः सविता सहावेत्युपाꣳशु हविषो याज्याऽनुवाक्ये ऽअनुष्टुभौ संयाज्ये रजतꣳ हिरण्यं दक्षिणा नानारूपतायाऽअथोऽउत्क्रमायानपक्रमाय शतमानं भवति शतायुर्वै पुरुषः शतेन्द्रियऽआयुरेवेन्द्रियं वीर्यमात्मन्धत्ते ॥१०॥

इसकी १५ सामिधेनियाँ होती हैं। दो आज्य भाग वृत्रघ्न अर्थात् इन्द्र के लिये होते हैं :—

(१) य इमा विश्वा जातानि··· (ऋ० ५।८२।९)

(२) आ देवो यातु सविता सुरत्न·····(ऋ० ७।४५।१)

हवि को याज्य और अनुवाक्य को चुपके-चुपके पढ़ते हैं। दो संयाज विराट् छन्द में होते हैं। दक्षिणा में सौ मान सोना। इसकी व्याख्या बताई जा चुकी है ॥७॥

जब इस इष्टि के प्रयाज हो रहे हों, उस समय एक वीणा बजाने वाला ब्राह्मण उत्तर मन्द्रा गति बजा कर तीन गीत गाता है, जिनका विषय यह होता है, 'इसने इतना यज्ञ किया। इसने इतना दान दिया"। इसका रहस्य बताया जा चुका है।

अब दूसरी आहुति देता है 'सविता आसविता' के लिये। बारह कपालों का पुरोडाश। सविता 'आसविता' है। इसलिये कि सविता देव हमारे यज्ञ में प्रेरणा करे ॥९॥

इसकी सामिधेनियां सत्रह होती हैं। दो आज्य भाग 'सत्' शब्द वाले होते हैं। 'सत्' की प्राप्ति के लिये।

(१) विश्वानि देव सवितर्दुरितानि·····(५।८२।५)

(२) स घा नो देवः सविता·····(ऋ० ७।४५।३)

याज्य और अनुवाक्य चुपके-चुपके पढ़े जाते हैं। दोनों संयाज्य अनुष्टुप् छन्द में होते हैं। दक्षिणा चांदी की होती है। नानारूपता (*Variety*) के लिये, इसलिये भी कि घोड़ा आगे को चले (उत्क्रम), भाग न जाय (अपक्रम), यह चांदी सौ मान भर होती है। पुरुष की आयु सौ वर्ष की है। आयु में सौ पराक्रम होते हैं। इस प्रकार अपने में वीर्य या पराक्रम की स्थापना करता है ॥१०॥

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तस्यै प्रयाजेषु तायमानेषु । ब्राह्मणो वीणा० ॥११॥

अथ तृतीयां निर्वपति । सवित्रे सत्यप्रसवाय द्वादशकपालं पुरोडाशमेष ह वै सत्यः प्रसवो यः सवितुः सत्येन मे प्रसवेनेमं यज्ञं प्रसुवादिति ॥१२॥

तस्यै सप्तदशैव सामिधेन्यो भवन्ति । रयिमन्तावाज्यभागौ वीर्यं वै रयिर्वीर्यस्याप्त्यै वीर्यस्यावरुद्धचाऽआ विश्वदेवꣳ सत्पतिं न प्रमिये सवितुर्दैव्यस्य तदित्युपाꣳशु हविषो याज्याऽनुवाक्ये नित्ये संयाज्ये नेद्यज्ञपथादयानीति क्लृप्तऽएव यज्ञेऽन्ततः प्रतितिष्ठति त्रिष्टुभौ भवतऽइन्द्रियं वै वीर्यं त्रिष्टुबिन्द्रियस्यैव वीर्यस्यावरुद्धचै हिरण्यं दक्षिणा सुवर्णꣳ शतमानं तस्योक्तं ब्राह्मणम् ॥१३॥

तस्यै प्रयाजेषु तायमानेषु । ब्राह्मणो वीणा० ॥१४॥

एतस्याꣳ सꣳस्थिनायाम् । उपोत्थायाध्वर्युश्च यजमानश्चाश्वस्य दक्षिणे कर्णेऽआजपतो विभूर्मात्रा प्रभूः पित्रेति तस्योक्तं ब्राह्मणमथैनमुदञ्चं प्राञ्चं प्रसृजतऽएषा होभयेषां देवमनुष्याणां दिग्यदुदीची प्राची स्वायामेवैनं तद्दिशि धत्तो न वै स्वऽआयतने प्रतिष्ठितो रिष्यत्यरिष्टचै ॥१५॥

जब प्रयाज हो रहे हों, उस समय वीणा बजाने वाला ब्राह्मण·····॥११॥

अब तीसरी आहुति 'सविता सत्य प्रसव' के लिये। बारह कपालों का पुरोडाश। यह सविता 'सत्य प्रसव' है। वह मेरे इस यज्ञ की 'सत्य प्रसव' शक्ति द्वारा प्रेरणा करे। इसलिये ॥१२॥

उसकी सत्रह सामिधेनियां होती हैं। दो आज्य-भाग 'रयि' शब्द वाले होते हैं। 'रयि' पराक्रम है। वीर्य की उपलब्धि, वीर्य की प्राप्ति के लिये।

(१) आ विश्वदेवं 'सत्पतिं' ·····(ऋ० ५।८२।७)

(२) न प्रमिये सवितुर्दैव्यस्य·····(ऋ० ४।५४।४)

यह याज्य और अनुवाक्य चुपके-चुपके पढ़े जाते हैं। संयाज्य नित्य के मंत्र ही होते हैं। ऐसा समझकर कि कहीं मैं यज्ञ के पथ से डिग न जाऊं। इस प्रकार अपने को यज्ञ में प्रतिष्ठित करता है। ये त्रिष्टुभ छन्द में होते हैं। त्रिष्टुप् पराक्रम और वीर्य है। वीर्य और पराक्रम की उपलब्धि के लिये। दक्षिणा सौ मान भर सोना। इसका रहस्य बताया जा चुका है ॥१३॥

जब प्रयाज हो रहे हों, उस समय वीणा बजाने वाला ब्राह्मण····· ॥१४॥

जब यह समाप्त हो जाय, तो अध्वर्यु और यजमान उठकर घोड़े के दाहिने कान में जपते हैं :—

विभूर्मात्रा प्रभूः पित्रा·····(यजु० २२।१९)

इसकी व्याख्या हो चुकी है। अब उसको उत्तर-पूर्व में छोड़ देते हैं। क्योंकि यह दिशा देव और मनुष्य दोनों की है। इस प्रकार वह इसको इसी की दिशा में स्थापित करता है। जिससे उसको हानि न हो। जो अपने घर में रहता है, उसे हानि नहीं होती ॥१५॥

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सऽआह देवाऽआशापालाः । एतं देवेभ्योऽश्वं मेधाय प्रोक्षितꣳ रक्षते-त्युक्ता मानुषाऽआशापालाऽअथैते दैवाऽआप्याः साध्याऽअन्वाध्या मरुतस्त-मेतऽउभये देवमनुष्याः संविदानाऽअप्रत्यावर्तयन्तः संवत्सरꣳ रक्षन्ति तद्यं न प्रत्यावर्तयन्त्येष वाऽएष यऽएष तपति कऽउ ह्येतमर्हति प्रत्यावर्तयितुं यद्धयेनं प्रत्यावर्तयेयुः परागेवेदꣳ सर्वꣳ स्यात्तस्मादप्रत्यावर्तꣳ रक्षन्ति ॥१६॥

सऽआहाशापालाः । ये वाऽएतस्योदृचं गमिष्यन्ति राष्ट्रं ते भविष्यन्ति राजानो भविष्यन्त्यभिषेचनीयाऽअथ यऽएतस्यौदृचं न गमिष्यन्त्यराष्ट्रं ते भविष्यन्त्यराजानो भविष्यन्ति राजन्या विशोऽनभिषेचनीयास्तस्मान्मा प्रमदत स्नात्वाच्चैवैनमुदकान्निरुन्धीध्वं नडवाभ्यश्च ते यद्याद्ब्रह्मणजातमुपनिगच्छेत तत्तत्पृच्छेत ब्राह्मणाः कियद्यूयमश्वमेधस्य वित्थेति ते यं नं विद्युर्जिनीयात तान्त्सर्व वाऽअश्वमेधः सर्वस्यैष न वेद यो ब्राह्मणः सन्नश्वमेधस्य न वेद सोऽब्राह्मणो ज्येयऽएव स पानं करवाथ खादं निवपाथाथ यत्किं च जनपदेऽकृतान्नꣳ सर्वं वस्तत्सुतं तेषाꣳ रथकारकुलऽएव वो वसतिस्तद्धयश्वस्यायतनमिति ॥१७॥

ब्राह्मणम् ॥ १५ ॥ [४. २.] द्वितीयः प्रपाठकः ॥ कण्डिकासंख्या ॥ ११७ ॥ ॥

वह कहता है, "हे दिशाओं के रक्षक देव ! देवों के लिये पवित्र किये हुये इस घोड़े की रक्षा करो" । दिशाओं के (चार) मानुषी रक्षक तो बता दिये गये । अब इन दिशाओं के चार देव रक्षकों को बताते हैं :—आप्य, साध्य, अन्वाध्य, और मरुत । ये मनुष्य और देव दिशाओं के रक्षक एकचित्त होकर बिना पीछे को मुख मोड़े हुये एक वर्ष तक उसकी रक्षा करते हैं । पीछे को मुख क्यों नहीं मोड़ते ? यह जो सूर्य चमकता है, उसका मुख कौन मोड़ सकता है । यदि वह मुख मोड़े तो कुछ पीछे को मुड़ जाय । इसलिये वे बिना मुंह मोड़े रक्षा करते हैं ॥१६॥

वह कहता है "हे दिशाओं के रक्षको ! जो इस यज्ञ के अन्त तक जायेंगे वे राष्ट्री तथा राजा हो जायेंगे । और उनका अभिषेक होगा । जो इसके अन्त तक न जायेंगे, वे राष्ट्र-रहित हो जायेंगे । राजा न होंगे, साधारण क्षत्रिय या वैश्य होंगे, अभिषेक के योग्य न होंगे । इसलिये प्रमाद मत करना । इसको स्नान के योग्य जल तथा घोड़ियों से बचाये रखना । यदि मार्ग में कोई ब्राह्मण मिलें तो उनसे पूछना कि क्या तुम अश्वमेध के विषय में जानते हो ? यदि वे न जानते हों तो उनका तिरस्कार करना । क्योंकि अश्वमेध 'सब 'कुछ' है । ये 'सब कुछ' के विषय मे नहीं जानते । जो ब्राह्मण होता हुआ अश्वमेध के विषय में नहीं जानता, वह अब्राह्मण है निन्दनीय है । इस घोड़े को जल पिलाना, चारा खिलाना । देश में जो अन्न या खाने की चीजें होंगी सब तुम को मिलेंगी । तुम रथकार के कुल में ही रहोगे, क्योंकि रथकार ही घोड़े का घर है ॥१७॥

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अध्याय ४—ब्राह्मण ३

प्रमुच्याश्वं दक्षिणेन वेदिꣳ। हिरण्मयं कशिपूपस्तृणाति तस्मिन्होतोपविशति दक्षिणेन हितारꣳ होरण्मये कूर्चे यजमानो दक्षिणतो ब्रह्मा चोद्गाता च हिरण्मय्योः कशिपुनोः पुरस्तात्प्रत्यङ्ङध्वर्युर्हिरण्मये वा कूर्चे हिरण्मये वा फलके ॥१॥

समुपविष्टेष्वध्वर्युः सम्प्रेष्यति । होतर्भूतान्याचक्ष्व भूतेष्विमं यजमानमध्यूहेति सम्प्रेषितो होताऽध्वर्युमामन्त्रयते पारिप्लवमाख्यानमाख्यास्यन्नध्वर्यविति ह वै होतरित्यध्वर्युः ॥२॥

मनुर्वैवस्वतो राजेत्याह । तस्य मनुष्या विशस्तऽइमऽआसतऽइत्यश्रोत्रिया गृहमेधिनऽउपसमेता भवन्ति तानुपदिशत्यृचो वेदः सोऽयमित्यृचाꣳ सूक्तं व्याचक्षाण—ऽइवानुद्रवेद्वीणागणगिनऽउपसमेता भवन्ति तानध्वर्युः सम्प्रेष्यति वीणागणगिनऽइत्याह पुरागौरिमं यजमानꣳ राजभिः साधुकृद्भिः संगायतेति तं

घोड़े को छोड़ कर अध्वर्यु वेदी की दक्षिण ओर एक ज़री की दरी बिछाता है। होता उस पर बैठता है। होता की दाहिनी ओर सोने की तिपाई पर यजमान बैठता है। उसकी दाहिनी ओर ज़री की दो दरियों पर ब्रह्मा और उद्गाता। उनके सामने सोने के स्टूल या पट्टे पर अध्वर्यु ॥१॥

जब सब बैठ जाते हैं तो अध्वर्यु आदेश देता है 'होता! भूतों (जीवों) को गिन और इस यजमान को भूतों (जीवों) के ऊपर गिन"।

यह आदेश पाकर होता पारिप्लव आख्यान को कहता हुआ अध्वर्यु को सम्बोधित करता है "अध्वर्यु!"

अध्वर्यु कहता है "हां होता!"। २॥

होता कहता है, "मनु वैवस्वत राजा है। उसकी प्रजा मनुष्य हैं। वे यहाँ उपस्थित हैं", अश्रोत्रिय गृहस्थ इकट्ठे हो जाते हैं। उनको सम्बोधन करके कहता है "यह वेदी की ऋचा है", इस प्रकार एक वेद का सूक्त पढ़ता है। तभी वीणा बजाने वाले इकट्ठे हो जाते हैं। अध्वर्यु उन वीणा बजाने वालों से कहता है, "पिछले पुण्यात्मा राजाओं के साथ यजमान के यश का भी गान करो"। वे इसी प्रकार से गान करते हैं। इस प्रकार गान

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ते तथा संगायन्ति तद्यदेनमेवꣳ संगायन्ति पुराणैरेवैनं तद्राजभिः साधुकृद्भिः सलोकं कुर्वन्ति ॥३॥

सम्प्रेष्याध्वर्युः प्रक्रमाञ्जुहोति । अन्वाहार्यपचने वाऽश्वस्य वा पदं परिलिख्य यतरथाऽस्य तत्रावृद्भवति पूर्वा त्वेव स्थितिः ॥४॥

सावित्र्याऽएवेष्टेः । पुरस्तादनुद्रुत्य सकृदेव रूपाण्याहवनीये जुहोत्यथ मायं धृतिषु हूयमानासु राजन्यो वीणागाथी दक्षिणतऽउत्तरमन्द्रामुदाघ्नंस्तिस्रः स्वयꣳ सम्भृता गाथा गायतीत्ययुध्यतेत्यमुꣳ संग्राममजयदिति तस्योक्तं ब्राह्मणम् ॥५॥

अथ श्वोभूते द्वितीयेऽहन् । एवमेवैतासु सावित्रीष्टिषु सꣳस्थितास्वेषैवावृदध्वर्यवितिह वै होतरित्येवाध्वर्युर्यमो वैवस्वतो राजेत्याह तस्य पितरो विशस्तऽइमऽआसतऽइति स्थविराऽउपसमेता भवन्ति तानुपदिशति यजूꣳषि वेदः सोऽयमिति यजुषामनुवाकं व्याचक्षाण —ऽइवानुद्रवेदेवमेवाध्वर्युः सम्प्रेष्यति न प्रक्रमाञ्जुहोति ॥६॥

अथ तृतीयेऽहन् । एवमेवैतास्विष्टिषु सꣳस्थितास्वेषैवावृदध्वर्यवितिह वै

करने से वह पुराने पुण्यात्मा राजाओं के साथ यजमान को सलोकता प्राप्त करा देता है ॥३॥

इस प्रेरणा के पश्चात् अध्वर्यु 'प्रक्रम' आहुतियों को देता है या तो अन्वाहार्यपचन में या घोड़े के पैर के चिन्ह में चारों ओर से लकीर खींचकर। जैसी परिपाटी हो उसके अनुसार। परन्तु पहली परिपाटी अधिक प्रचलित है ॥४॥

सविता की इष्ठि की पहली आहुति देने से पूर्व जल्दी-जल्दी मंत्र पढ़कर एक बार आहवनीय में 'रूप' नामी आहुतियाँ देता है। सायंकाल को 'धृति' नामक आहुतियाँ देने के समय क्षत्रिय वीणा वाला, दक्षिण की ओर उत्तरमन्द्रा लय को बजाता हुआ अपनी बनाई हुई तीन गाथायें (गीतियां) गाता है। "यह युद्ध इसने किया, यह संग्राम इसने जीता" आदि विषय पर। इसकी व्याख्या हो चुकी है ॥५॥

दूसरे दिन प्रातःकाल जब इसी प्रकार से सविता की तीन इष्टियां दी जा चुकें तो वही कार्य होता है। होता कहता है, "हे अध्वर्यु !" अध्वर्यु कहता है "हाँ, होता।" होता कहता है "यम वैवस्वत। उसकी प्रजा पितर हैं। वे यहाँ उपस्थित हैं"। स्थविर (वृद्ध) पुरुष आते हैं, उन्हीं को आदेश करता है, "यजु वेद हैं। वह यह है" यजु के अनुवाक का पाठ करता है। अध्वर्यु (वीणा बजाने वालों को) उसी प्रकार आदेश करता है, परन्तु 'प्रक्रम' आहुतियाँ नहीं देता ॥६॥

तीसरे दिन इन इष्टियों के हो जाने के पश्चात् वही कार्य होता है। होता कहता है "अध्वर्यु!" अध्वर्यु कहता है "हाँ! होता!" होता कहता है, "वरुण आदित्य राजा।

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होतरित्येवाध्वर्युर्वरुणऽआदित्यो राजेत्याह तस्य गन्धर्वा विशस्तऽइमऽआसत-ऽइति युवानः शोभनाऽउपसमेता भवन्ति तानुपदिशत्यथर्वाणो वेदः सोऽयमित्य-थर्वणामेकं पर्व व्याचक्षाणऽइवानुद्रवेदेवमेवाध्वर्युः सम्प्रेष्यति न प्रक्रमा-ञ्जुहोति ॥७॥

अथ चतुर्थेऽहन् । एवमेवैतास्विष्टिषु सꣳस्थितास्वेषैवावृदध्वर्यविति हवै होतारित्येवाध्वर्युः सोमो वैष्णवो राजेत्याह तस्याप्सरसो विशस्ताऽइम-ऽयासतऽइति युवतयः शोभनाऽउपसमेता भवन्ति ताऽउपदिशत्याङ्गिरसो वेदः सोऽयमित्यङ्गिरसामेक पर्व व्याचक्षाणऽइवानुद्र० ॥८॥

अथ पञ्चमेऽहन् । एवमेवैतास्विष्टिषु सꣳस्थितास्वेषैवावृदध्वर्यविति हवै होतरित्येवाध्वर्युरर्बुदः काद्रवेयो राजेत्याह तस्य सर्पा विशस्तऽइमऽआसतऽइति सर्पाश्च सर्पाविदश्चोपसमेता भवन्ति तानुपदिशति सर्पविद्या वेदः सोऽयमिति सर्पविद्यायाऽएकं पर्व व्याचक्षाणऽइवानुद्र० ॥९॥

अथ षष्ठेऽहन् । एवमेवैतास्विष्टिषु सꣳस्थितास्वेषैवावृदध्वर्यविति हवै होतरित्येवाध्वर्युः कुबेरो वैश्रवणो राजेत्याह तस्य रक्षाꣳसि विशस्तानीमान्या-सतऽइति सेलगाः पापकृतऽउपसमेता भवन्ति तानुपदिशति देवजनविद्या वेदः सोऽयमिति देवजनविद्यायाऽएकं पर्व व्याचक्षाणऽइवानुद्र० ॥१०॥

उसकी प्रजा हैं गन्धर्व। ये यहाँ उपस्थित हैं"। सुन्दर युवक इकट्ठे होते हैं। इन्हीं को आदेश देता है। "अथर्व वेद यह है", अथर्व वेद के एक पर्व का पाठ करता है। अध्वर्यु इसी प्रकार आदेश देता है, परन्तु प्रक्रम आहुतियाँ नहीं देता ॥७॥

चौथे दिन इन इष्टियों के समाप्त होने पर वही कार्य होता है। होता कहता है "अध्वर्यु"। अध्वर्यु कहता है "हां होता"। होता कहता है, "सोम वैष्णव राजा। उसकी प्रजा है अप्सरायें, ये यहाँ उपस्थित हैं।" सुन्दर युवतियाँ इकट्ठी होती हैं। उनको उपदेश देता है। 'अंगिरस वेद है। वह यह है"। अंगिरसों का एक पर्व पढ़ता है ·····इत्यादि ॥८॥

पांचवें दिन इष्टियों के समाप्त होने पर वही कार्य होता है। होता कहता है "अध्वर्यु"! अध्वर्यु कहता है "हाँ होता"! होता कहता है, अर्बुद काद्रवेय राजा। इसकी प्रजा हैं सर्प! ये यहाँ उपस्थित हैं। सर्प और सर्पविद् उनको वह उपदेश करता है, "सर्प-विद्या वेद है वह यह है"। सर्पविद्या का एक पर्व पढ़ता है·····इत्यादि ॥९॥

छठे दिन इन इष्टियों के समाप्त होने पर वही कार्य होता है। होता कहता है "अध्वर्यु"! अध्वर्यु कहता है "हाँ होता"। होता कहता है "कुबेर वैश्रवण राजा। उसकी प्रजा हैं राक्षस। वे यहाँ उपस्थित हैं"। डाकू पापी इकट्ठे होते हैं। इन्हीं को वह उपदेश देता है। "देवजनविद्या वेद है, वह यह है"। देवजनविद्या के एक पर्व का पाठ करता है·····इत्यादि ॥१०॥

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अथ सप्तमेऽहन्। एवमेवैतास्विष्टिषु सꣳस्थितास्वेषैवावृदध्वर्यविति हवै होतरित्येवाध्वर्युरसितो धान्वो राजेत्याह तस्यासुरा विशस्तऽइमऽआसतऽइति कुसीदिनऽउपसमेता भवन्ति तानुपदिशति माया वेदःसोऽयमिति कांचिन्मायां कुर्यादेवमेवाध्वर्युः सम्प्रेष्यति न प्रक्रमाञ्जुहोति ॥११॥

अथाष्टमेऽहन्। एवमेवैतास्विष्टिषु सꣳस्थितास्वेषैवावृदध्वर्यविति हवै होतरित्येवाध्वर्युर्मत्स्यः सांमदो राजेत्याह तस्योदकेचरा विशस्तऽइमऽआसतऽइति मत्स्याश्च मत्स्यहनश्चोपसमेता भवन्ति तानुपदिशतीतिहासोवेदःसोऽयमिति कंचिदितिहासमाचक्षीतैवमेवाध्वर्युःसम्प्रेष्यति न प्रक्रमाञ्जुहोति ॥१२॥

अथ नवमेऽहन्। एवमेवैतास्विष्टिषु सꣳस्थितास्वेषैवावृदध्वर्यविति हवै होतरित्येवाध्वर्युस्तार्क्ष्यो वैपश्यतो राजेत्याह तस्य वयाꣳसि विशस्तानीमान्यासतऽइति वयाꣳसि च वायोविद्यिकाश्चोपसमेता भवन्ति तानुपदिशति पुराणं वेदः सोऽयमिति किंचित्पुराणमाचक्षीतैवमेवाध्वर्युः सम्प्रेष्यति न प्रक्रमाञ्जुहोति ॥१३॥

अथ दशमेऽहन्। एवमेवैतास्विष्टिषु सꣳस्थितास्वेषैवावृदध्वर्यविति हवै होतरित्येवाध्वर्युर्धर्मऽइन्द्रो राजेत्याह तस्य देवा विशस्तऽइमऽआसतऽइति

सातवें दिन इन इष्टियों के समाप्त होने पर वही कार्य होता है। होता कहता है "अध्वर्यु!" अध्वर्यु कहता है "हाँ होता", होता कहता है, "असित धान्व राजा। इसकी प्रजा हैं असुर। ये यहाँ उपस्थित हैं"। कुसीद या ब्याजखोर वहाँ आते हैं। उन्हीं को उपदेश देता है। "माया वेद है वह यह है।" कुछ माया दिखावे। अध्वर्यु इसी प्रकार आदेश देता है, परन्तु प्रक्रम आहुति नहीं देता ॥११॥

आठवें दिन इन इष्टियों के समाप्त होने पर वही कार्य होता है। होता कहता है "अध्वर्यु!" अध्वर्यु कहता है "हाँ होता!" होता कहता है, "मत्स्य सांमद राजा। उसकी प्रजा हैं जल-वासी। वे यहाँ उपस्थित हैं", मछली और मछलीगीर वहाँ आते हैं। उन्हीं को उपदेश देता है। "इतिहास वेद है वह यह है"। कुछ इतिहास सुनाता है। अध्वर्यु उसी प्रकार आदेश देता है, परन्तु प्रक्रम आहुति नहीं देता ॥१२॥

नवें दिन इन इष्टियों के समाप्त होने पर वही कार्य होता है। होता कहता है "अध्वर्यु!", अध्वर्यु कहता है, "हाँ होता!"। होता कहता है" तार्क्ष्य वैपश्यत राजा। उसकी प्रजा हैं पक्षी। वे यहाँ उपस्थित हैं"। पक्षी और पक्षिविद्याविद् यहाँ इकट्ठे होते हैं। उनको उपदेश करता है। "पुराण वेद है। वह यह है"। कुछ पुराण पढ़ता है। अध्वर्यु उसी प्रकार आदेश करता है। प्रक्रम आहुतियाँ नहीं देता ॥१३॥

दसवें दिन इन इष्टियों की समाप्ति पर वही कार्य होता है। होता कहता है "अध्वर्यु!", अध्वर्यु कहता है "हाँ होता!"। होता कहता है, "धर्म इन्द्र राजा। इसकी

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श्रोत्रियाऽअप्रतिग्राहकाऽउपसमेता भवन्ति तानुपदिशति सामानि वेदः सोऽयमिति साम्नां दशतं ब्रूयादेवमेवाध्वर्युः सम्प्रेष्यति न प्रक्रमाञ्जुहोतीति ॥१४॥

एतत्पारिप्लवम्। सर्वाणि राज्यान्याचष्टे सर्वा विशः सर्वान्वेदान्त्सर्वान्देवान्त्सर्वाणि भूतानि सर्वेषाꣳ हवै सऽएतेषाꣳ राज्यानाꣳ साम्राज्यꣳ सलोकतामश्नुते सर्वासां विशामैश्वर्यमाधिपत्यं गच्छति सर्वान्वेदानवरुन्द्ध सर्वान्देवान्पीत्वा सर्वेषु भूतेष्वन्ततः प्रतितिष्ठति यस्यैवंविदेतद्धोता पारिप्लवमाख्यानमाचष्टे यो वैतदेवं वेदैतदेव समानमाख्यानं पुनः—पुनः संवत्सरं परिप्लवते तद्यत्पुनः—पुनः परिप्लवते तस्मात्पारिप्लवꣳ षट्त्रिꣳशतं दशाहानाचष्टे षट्त्रिꣳशदक्षरा बृहती बार्हताः पशवो बृहत्यैवास्मै पशूनवरुन्द्धे ॥ १५ ॥

ब्राह्मणम् ॥ १ ॥ [४. ३.] ॥

प्रजा हैं देव। ये उपस्थित हैं।" दान न लेने वाले श्रोत्रिय वहाँ इकट्ठे होते हैं। उन्हीं को उपदेश देता है। "साम वेद है। वह यह है"। साम के दशत (दस मंत्रों) को पढ़े, अध्वर्यु उसी प्रकार उपदेश देता हैं। प्रक्रम आहुतियाँ नहीं देता ॥१४॥

यह है पारिप्लव गाथा। सब राजाओं का नाम लेता है, सब प्रजाओं का; सब वेदों का, सब देवों का, सब भूतों का। वह यजमान सब राजओं की सलोकता को प्राप्त होता है, सब प्रजाओं पर आधिपत्य प्राप्त करता है, सब वेदों की प्राप्ति करता है, सब देवों को प्रसन्न करके सब भूतों में प्रतिष्ठित होता है। जिसके लिये इस रहस्य को जानने वाला होता पारिप्लव गाथा को कहता है। यह आख्यान साल भर तक बार-बार आता है। इसलिये इसको पारिप्लव गाथा कहते हैं। दस दिनों के छत्तीस समूह तक वह कहता है (अर्थात् ३६० दिन तक) बृहद् छन्द में ३६ अक्षर होते हैं। पशु बृहती है। बृहती के द्वारा वह उसको पशुओं से सम्पन्न करता है ॥१५॥

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अध्याय ४—ब्राह्मण ४

संवत्सरे पर्यवेते दीक्षा। प्राजापत्यमालभ्योत्सीदन्तीष्टयः पुरोहितस्याग्निषु यजेतेत्यु हैकऽआहुःकिमु दीक्षितो यजेत द्वादश दीक्षा द्वादशोपसदस्तिस्रः सुत्यास्तत्त्रिणवमभिसम्पद्यते वज्रो वै त्रिणवः क्षत्रमश्वः क्षत्रꣳ राजन्यो वज्रेण खलु वै क्षत्रꣳ स्पृतं तद्वज्रेणैव क्षत्रꣳ स्पृणोति ॥१॥

दीक्षणीयायाꣳ मꣳस्थितायाम्। सायं वाचि विसृष्टायां वीणागणगिनऽउपसमेता भवन्ति तानध्वर्युः सम्प्रेष्यति वीणागणगिनऽइत्याह देवैरिमं यजमानꣳ संगायतेति तं ते तथा संगायन्ति ॥२॥

अहरहर्वाचि विसृष्टायाम्। अग्नीषोमीयाणामन्ततः सꣳस्थायां परिहृतासु वसतीवरीषु तद्यदेनं देवैः संगायन्ति देवैरेवैनं तत्सलोकं कुर्वन्ति ॥३॥

प्रजापतिना सुत्यासु। एवमेवाहरहः परिहृतास्वेव वसतीवरीषूदवसानीयायामन्ततः सꣳस्थितायां तद्यदेनं प्रजापतिना संगायन्ति प्रजापतिनैवैनं तदन्ततः सलोकं कुर्वन्ति ॥४॥

संवत्सर की समाप्ति पर दीक्षा होती है। प्राजापत्य पशु के आलभन के उपरान्त इष्टियाँ समाप्त हो जाती हैं। कुछ की राय है कि पुरोहित की अग्नियों में आहुतियाँ देनी चाहियें। दीक्षित क्यों आहुतियाँ दे? बारह दिन दीक्षा के होते हैं, बारह उपसदों के और, तीन सुत्य (सोम निचोड़ने) के। इस प्रकार ९ के तिगुने अर्थात् २७ स्तोम हो गये। परन्तु ९ का तिगुना वज्र है। अश्व क्षत्र है। क्षत्र राजा है। वज्र से ही राज जीता जाता है। वज्र से ही क्षत्र को जीतता है ॥१॥

जब दीक्षा समाप्त हो जाय और सायंकाल को वाक्-विमोचन हो जाय, तब वीणा वाले इकट्ठे हो जाते हैं। अध्वर्यु प्रेरणा करता है। वह कहता है "हे वीणा वालो! देवों के साथ इस यजमान का भी यश गाओ।" तब वे गाते हैं ॥२॥

प्रतिदिन वाक्-विमोचन के उपरान्त अग्नीषोमीय इष्टि की समाप्ति पर वसतीवरी जलों के चारों ओर घुमाने के पश्चात् (वे गाते हैं)। इनके देवों के साथ गाने का प्रयोजन यह है कि उस (यजमान) को देवों की सलोकता प्राप्त कराते हैं ॥३॥

सुत्य दिनों में वसतीवरी जलों के घुमाने तथा उदवसानीय की समाप्ति के पश्चात् प्रतिदिन प्रजापति के साथ (वे गान करते हैं)। प्रजापति के साथ गान करने का प्रयोजन यह है कि यजमान को प्रजापति की सलोकता प्राप्त कराते हैं ॥४॥

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एकविꣳशतिर्यूपाः । सर्वऽएकविꣳशत्यरत्नयो राज्जुदालोऽग्निष्ठो भवति पैतुदारवावभितः षड्बैल्वास्त्रयऽइत्थात्त्रयऽइत्थात्षट् खादिरास्त्रयऽएवेत्थात्त्रयऽइत्थात्षट् पालाशास्त्रयऽएवेत्थात्त्रयऽइत्थात् ॥५॥

तद्यदेनऽएवं यूपा भवन्ति । प्रजापतेः प्राणेषूत्क्रान्तेषु शरीरꣳ श्वयितुमध्रियत तस्य यः श्लेष्माऽसीत्ससार्धꣳ समवद्रुत्य मध्यतो नस्तऽउदभिनत्सऽएष वनस्पतिरभवद्रज्जुदालस्तस्मात्स श्लेष्मणः श्लेष्मणो हि समभवत्तेनैवैनं तद्रूपेण समर्धयति तद्यत्सोऽग्निष्ठो भवति मध्यं वाऽएतद्यूपानां यदग्निष्ठो मध्यमेतत्प्राणानां यन्नासिके स्वऽएवैनं तदायतने दधाति ॥६॥

अथ यदापोमयं तेजऽआसोत् । यो गन्धः स सार्धꣳ समवद्रुत्य चक्षुष्टऽउदभिनत्सऽएष वनस्पतिरभवत्पीतुदारुस्तस्मात्स सुरभिर्गन्धाद्धि समभवत्तस्मादुज्वलनस्तेजसो हि समभवत्तेनैवैनं तद्रूपेण समर्धयति तद्यत्तावभितोऽग्निष्ठं भवतस्तस्मादिमेऽअभितो नासिकां चक्षुषी स्वऽएवैनौ तदायतने दधाति ॥७॥

अथ यत्कुन्तापमाऽसीत् । यो मज्जा स सार्धꣳ समवद्रुत्य श्रोत्रतऽउदभिनत्सऽएष वनस्पतिरभवद्बिल्वस्तस्मात्तस्यान्तरतः सर्वमेव फलमाद्यं भवति

यूप इक्कीस होते हैं। इक्कीस हाथ लम्बे। अग्निष्ठ यूप (अर्थात् आहवनीय के सामने का बीच का) रज्जुदाल लकड़ी का होता है। उसके दोनों ओर दो पीतदारु के, छः बिल्व के अर्थात् तीन इधर तीन उधर, छः खदिर के अर्थात् तीन इधर, तीन उधर, छः पालश के अर्थात् तीन इधर तीन उधर ॥५॥

ये यूप ऐसे क्यों होते हैं? जब प्रजापति के प्राण निकल गये, तो उसका शरीर सूज गया। और उसमें जो श्लेष्म था वह बहकर नाक में होकर फूट निकला। वह रज्जुदाल वृक्ष हो गया। यह श्लेष्म है क्योंकि श्लेष्म से उत्पन्न हुआ। उसी रूप से वह इस यूप की समृद्धि करता है। इसको अग्निष्ठ क्यों कहते हैं? क्योंकि यह यूप के बीच का है। नाक प्राणों के बीच की (केन्द्र) है। इस प्रकार वह इसको अपने ही आयतन अर्थात् स्थान में स्थापित करता है ॥६॥

जो जलमय तेज तथा गन्ध था, वह साथ बहकर आंखों से फूट निकला। उसका पीतदारु वृक्ष बन गया। इसलिये वह सुगन्ध युक्त है, क्योंकि सुगन्ध से निकला। तेज से उत्पन्न हुआ इसलिये जल्दी जलता है ('ज्वलन' है) उसी रूप से उसको समन्वित करता है। ये यूप अग्निष्ठ यूप के दोनों ओर होते हैं, इसलिये नाक की दोनों ओर आंखें हैं। उनको उन्हीं के स्थान में स्थापित करता है ॥७॥

वह जो कुन्ताप या मज्जा था वह साथ बहकर कानों में होकर फूटा, उसका बिल्व वृक्ष हुआ। इसलिये उस के भीतर का सभी फल (गूदा) खानेयोग्य होता है। मज्जा पीला

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तस्मादु हारिद्रऽइव भवति हारिद्रऽइव हि मज्जा तेनैवैनं तद्रूपेण समर्धयत्यन्तरे पैतुदारवौ भवतो बाह्ये बैल्वाऽअन्तरे हि चक्षुषी बाह्ये श्रोत्रे स्वऽएवैनांस्तदायतने दधाति ॥८॥

अस्थिभ्यऽएवास्य खदिरः समभवत् । तस्मात्स दारुणो बहुसारो दारुणमिव ह्यस्थि तेनैवैनं तद्रूपेण समर्धयत्यन्तरे बल्वा भवन्ति बाह्ये खादिराऽअन्तरे हि मज्जानो बाह्यान्यस्थीनि स्वऽएवैनांस्तदायतने दधाति ॥९॥

माꣳसेभ्यऽएवास्य पलाशः समभवत् । तस्मात्स बहुरसो लोहितरसो लोहितमित्र हि माꣳसं तेनैवैनं तद्रूपेण समर्धयत्यन्तरे खादिरा भवन्ति बाह्ये पालाशाऽअन्तराणि ह्यस्थीनि बाह्यानि माꣳसानि स्वऽएवैनांस्तदायतने दधाति ॥१०॥

अथ यदेकविꣳशतिर्भवन्ति । एकविꣳशत्यरत्नयऽएकविꣳशो वाऽएष यऽएष तपति द्वादश मासाः पञ्चर्तवस्त्रयऽइमे लोकाऽअसावादित्यऽएकविꣳशः सोऽश्वमेधऽएष प्रजापतिरेवमेतं प्रजापतिं यज्ञं कृत्स्नꣳ संस्कृत्य तस्मिन्नेकविꣳशतिमग्नीषोमीयान्पशूनालभते तेषाꣳ समानं कर्मेत्येतत्पूर्वेद्युः कर्म ॥११॥

ब्राह्मणम् ॥ २ ॥ [४. ४] इति चतुर्थोऽध्यायः समाप्तः [८७] ॥ ॥

सा होता है इसलिये यह भी पीला है । इसको इसी के रूप से समृद्ध करता है । पीतदारु के यूप भीतर को होते हैं और बिल्व के बाहर को । क्योंकि आँखें भीतर को हैं और कान बाहर को । इस प्रकार उनको उन्हीं के स्थान में सम्पन्न करता है ॥८॥

उसकी हड्डियों से खदिर हुआ । इसलिये वह कड़ा होता है । हड्डी कड़ी और सार-युक्त होती है । इस प्रकार इसी के रूप से समृद्ध करता है । बिल्व के यूप भीतर होते हैं, खदिर के बाहर को । मज्जा भीतर होते हैं, हड्डियाँ बाहर । इस प्रकार इनको इन्हीं के स्थान में स्थापित करता है ॥९॥

मांसों से पलाश हुआ । इसलिये उसमें बहुत रस है और लाल रस है । मांस लाल होता है । इसको इसी के रूप से समृद्ध करता है । भीतर खदिर के यूप होते हैं बाहर पलाश के । हड्डियाँ भीतर होती हैं मांस बाहर । इस प्रकार इनको इन्हीं के स्थान में स्थापित करता है ॥१०॥

ये इक्कीस क्यों होते हैं और इक्कीस हाथ लम्बे क्यों ? यह जो तपता है (सूर्य), यह इक्कीस वाला है । बारह मास, पाँच ऋतु, तीन लोक और इक्कीसवाँ आदित्य । वह अश्वमेध है और प्रजापति भी । इस प्रकार यज्ञ प्रजापति को पूर्ण स्वस्थ्य करके उसमें २१ अग्नि-षोमीय पशुओं का आलभन करता है । इनके लिये कर्म समान है । यह पहले दिन का काम हुआ ॥११॥

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अध्याय ५--ब्राह्मण १

अथ प्रातर्गोतमस्य । चतुरुत्तर स्तोमो भवति तस्य चतसृषु बहिष्पवमानमष्टास्वष्टास्वाज्यानि द्वादशसु माध्यन्दिनः पवमानः षोड़शसु पृष्ठानि विꣳशत्यामार्भवः पवमानश्चतुर्विꣳशत्यामग्निष्टोमसाम ॥१॥

तस्य हैके । अग्निष्टोमसाम चतुःसाम कुर्वन्ति नाग्निष्टोमो नोक्थ्यऽइति वदन्तस्तद्यदि तथा कुर्युः सार्धꣳ स्तोत्रियꣳ शस्त्वा सार्धमनुरूपꣳ शꣳसेद्रथन्तरं पृष्ठꣳ राथन्तरꣳ शस्त्रमग्निष्टोमो यज्ञस्तेनेमं लोकमृध्नोति ॥२॥

एकविꣳशतिः सवनीयाः पशवः । सर्वऽआग्नेयास्तेषाꣳ समानं कर्मेत्यु हैकऽआहुर्द्वे त्वेवैतऽएकादशिन्यावालभेत यऽएवैकादशिनेषु कामस्तस्य कामस्याप्त्यै ॥३॥

सꣳस्थितेऽग्निष्टोमे । परिहृतासु वसतीवरीष्वध्वर्युरन्नहोमाञ्जुहोति तेषामुक्तं ब्राह्मणं प्राणाय स्वाहाऽपानाय स्वाहेति द्वादशभिरनुवाकैर्द्वादश मासाः संवत्सरः सर्वꣳ संवत्सरः सर्वमश्वमेधःसर्वस्याप्त्यै सर्वस्यावरुद्धयै ॥४॥

दूसरे दिन प्रातःकाल गोतम के स्तोम पढ़े जाते हैं, जो चार-चार करके बढ़ते जाते हैं अर्थात् बहिष्पवमान में चार मंत्र होते हैं । आज्य में आठ-आठ, माध्यंदिन पवमान में बारह, पृष्ठ में सोलह, आर्भव पवमान में बीस, अग्निष्टोम साम में चौबीस ॥१॥

कुछ अग्निष्टोम साम में चार मंत्र करते हैं । उनका कथन है कि यह न अग्निष्टोम है न उक्थ्य । यदि ऐसा करें तो (होता को चाहिये) कि स्तोत्रिय को साथ पढ़कर 'अनुरूप' को साथ पढ़ें । रथन्तर पृष्ठ, रथन्तर वाला शस्त्र और अग्निष्टोम यज्ञ, इससे इस लोक की प्राप्ति करता है ॥२॥

सवनीय पशु इक्कीस होते हैं । सब अग्नि के । कुछ कहते है कि उनका कर्म एक सा ही है । परन्तु ग्यारह-ग्यारह के दो समूहों का आलभन करना चाहिये । "ग्यारह" वालों में जो कामना पूरी हो सकती है, उसकी पूर्ति के लिये ॥३॥

अग्निष्टोम के समाप्त होने और वसतीवरी के धुमाने पर अध्वर्यु 'अन्नहोम' की आहुतियां देता है । इसका रहस्य बताया जा चुका है । 'प्राणाय स्वाहा' 'अपानाय स्वाहा' आदि बारह (यजु० २२।२३-२४) अनुवाकों से आहुतियां देता है, संवत्सर में बारह मास होते हैं । संवत्सर 'सब कुछ' है । अश्वमेध 'सब कुछ' है । सब की उपलब्धि के लिये । सब की प्राप्ति के लिये ॥४॥

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एकविꣳशं मध्यममहर्भवति । असौ वाऽआदित्यऽएकविꣳशः सोऽश्वमेधः स्वेनैवैनꣳ स्तोमेन स्वायां देवतायां प्रतिष्ठापयति तस्मादेकविꣳशम् ॥५॥

यद्वैवैकविꣳशम् । एकविꣳशो वै पुरुषो दश हस्त्या ऽअङ्गुलयो दश पाद्या आत्मैकविꣳशस्तदनेनैकविꣳशेनात्मनैतस्मिन्नेकविꣳशे प्रतिष्ठायां प्रतितिष्ठति तस्मादेकविꣳशम् ॥६॥

यद्वैवैकविꣳशम् । एकविꣳशो वै स्तोमानां प्रतिष्ठा बहु खलु वाऽएतदेतस्मिन्नहन्युच्चावचमिव कर्म क्रियते तद्यदेतदेतस्मिन्नहन्युच्चावचं बहु कर्म क्रियते तदेतस्मिन्नेकविꣳशे प्रतिष्ठायां प्रतिष्ठितं क्रियाताऽइति तस्माद्वैवैतदेकविꣳशमहः ॥७॥

तस्य प्रातः सवनम् । अग्निं तं मन्ये यो वसुरिति होता पाङ्क्तमाज्यꣳ शस्त्वैकाहिकमुपसꣳशꣳसति बार्हतं च प्रऽउगं माधुच्छन्दसं च त्रिचशऽउभे सꣳशꣳसति यश्च बार्हते प्रऽउगे कामो यऽउ च माधुच्छन्दसे तयोरुभयोः कामयोराप्त्यै क्लृप्तं प्रातः सवनम् ॥८॥

अथातो माध्यन्दिनं सवनम् । अतिच्छन्दाः प्रतिपन्मरुत्वतीयस्य त्रिकद्रुकेषु महिषो यवाशिरमित्यतिष्ठा वाऽएषा छन्दसां यदतिच्छन्दाऽअतिष्ठा अश्वमेधो य-

मध्य का दिन 'एकविंश' है । यह आदित्य 'एकविंश' है । वह अश्वमेध है । इसको इसी के स्तोम से इसी के देवता में प्रतिष्ठित करता है, इसलिये यह 'एकविंश' है ॥५॥

एकविंश क्यों ? पुरुष एकविंश (इक्कीस) है । दस हाथ की उंगलियां, दस पैर की, एक आत्मा । इस एकविंश आत्मा द्वारा इस एकविंश प्रतिष्ठा में उसको प्रतिष्ठित करता है । इसलिये 'एकविंश' होता है ॥६॥

इसलिये भी 'एकविंश' है कि स्तोमों की प्रतिष्ठा 'एकविंश' है । इस दिन जो उच्चावच (ऊंचा-नीचा) कर्म किया जाता है, वह "बहु" (बहुत) है, वह सोचता है कि इस दिन जो 'उच्चावच' बहु कर्म किया जाता है, वह इसी एकविंश प्रतिष्ठा में प्रतिष्ठित होगा । इसीलिये यह 'एकविंश' दिन है ॥७॥

इसके प्रातः सवन के विषय में यह है कि—

अग्निं तं मन्ये यो वसुः (ऋ० ५।६ पूरा सूक्त)·····इत्यादि । होता इस पंक्ति छन्द वाले आज्य को पढ़कर एक-दिन के आज्य सूक्त को (ऋ० ३।१३) पढ़ता है । बार्हत प्रउग और माधुच्छन्दस को तीन-तीन मंत्र करके साथ-साथ पढ़ता है । उस कामना की प्राप्ति के लिये जो बार्हत प्रउग और माधुच्छन्दस से प्राप्त हो सकती है । प्रातः सवन इस प्रकार ठीक हुआ ॥८॥

अब मध्यदिन का सवन लीजिये ।

त्रिकद्रुकेषु महिषो यवाशिरम्-इत्यादि (ऋ० २।२२।१)

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ज्ञानामश्वमेधस्यैवाप्त्यै सैषैव त्रिः शस्ता त्रिचः सम्पद्यते तेनो तं काममाप्नोति यस्त्रिचऽइदं वसो सुतमन्धऽइत्यनुचरऽएषऽएव नित्यऽएकाहातानऽइत्था हि सोमऽइन्मदेऽवितासि सुन्वतो वृक्तबर्हिषऽइति पङ्क्तीश्च षट्पदाश्च शस्त्वैकाहिके निविदं दधातीति मरुत्वतीयम् ॥९॥

अथातो निष्केवल्यम् । महानाम्न्यः पृष्ठं भवन्ति सानुरूपाः सप्रगाथाः शꣳसति सर्वे वै कामा महानाम्नीषु सर्वे कामाऽअश्वमेधे सर्वेषां कामानामाप्त्या-ऽइन्द्रो मदाय वावृधे प्रेदं ब्रह्म वृत्रतूर्येष्वाविथेति पङ्क्तीश्च षट्पदाश्च शस्त्वै-काहिके निविदं दधाति क्लृप्तं माध्यन्दिनꣳ सवनम् ॥१०॥

अथातस्तृतीयसवनम् । अतिच्छन्दाऽएव प्रतिपद्वैश्वदेवस्याभि त्यं देवꣳ सवितारमोण्योरिति तस्याऽएतदेव ब्राह्मण यत्पूर्वस्याऽअभि त्वा देव सवितरि-

मारुतीय शस्त्र का यह पहला मन्त्र अतिच्छन्द है । छन्दों में अतिच्छन्द अतिष्ठ है (ऊपर उठा हुआ) है और यज्ञों में अश्वमेध अतिष्ठ है । अश्वमेध की प्राप्ति के लिये । यह मन्त्र तीन बार पढ़ा जाता है, इसलिये त्रिच या तीन मन्त्रों के बराबर है । इससे त्रिच का ही फल मिल जाता है ।

"इदं वसो सुतमन्धः·····इत्यादि (ऋ० ८।१।१-३)

यह अनुचर त्रिच है (अर्थात् उससे अगले तीन मंत्र हैं) । यह त्रिच एकाह यज्ञ की नित्य जोड़ने वाली कड़ी है ।

इत्था हि सोम इन्मदे····· (ऋ० १।८०)

अवितासि सुन्वतो वृक्तबर्हिष, (ऋ० ८।३६।१-७)

इन पक्ति और षट्पद सूक्तों को पढ़ कर ऐकाहिक यज्ञ के सूक्त में 'निविद' डाल देता है । यह है मरुत्वतीय शस्त्र ॥९॥

'निष्केवल्य' शस्त्र को लीजिये । महानाम्नी पृष्ठ होते हैं । इनको वह अनुरूप और प्रगाथ के साथ पढ़ता है, सब कामनाओं की पूर्ति के लिये, क्योंकि महानाम्नी' और 'अश्वमेध' में सब कामनायें पूरी होती हैं ।

"इन्द्रो मदाय वावृधे"·····(ऋ० १।८१।१-९)

"प्रेदं ब्रह्म वृत्रतूर्येष्वाविथ" (ऋ० ८।३७।१-७)

इन पंक्ति और षट्पद सूक्तों को पढ़कर एकाहिक यज्ञ के सूक्त में 'निविद' डाल देता है । इस प्रकार मध्यदिन का सवन समाप्त हुआ ॥१०॥

अब तीसरा सवन लीजिये ।

वैश्वदेव शस्त्र का पहला अतिच्छन्द मन्त्र यह है :—

अभि त्यं देवꣳ सवितारमोण्यो : (यजु० ४।२५)·····इत्यादि,

पहले अतिच्छन्दों का जो फल है वह इसका भी ।

अभि त्वा देवता सविता·····इत्यादि (ऋ० १।२४।३-५)

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त्यनुचरोऽभिवानभिभूत्यै रूपमुदुष्य देवः सविता दमूनाऽइति सावित्रꣳ शस्त्वै-काहिके निविदं दधाति मही द्यावापृथिवीऽइह ज्येष्ठेऽइति चतुर्ऋचं द्यावापृथिवी-यꣳ शस्त्वैकाहिके निविदं दधात्यृभुर्विभ्वा वाजऽइन्द्रो नोऽअच्छेत्यार्भवꣳ शस्त्वैकाहिके निविदं दधाति को नु वां मित्रावरुणावृतायन्निति वैश्वदेवꣳ शस्त्वैकाहिके निविदं दधातीति वैश्वदेवम् ॥११॥

अथातऽआग्निमारुतम् । मूर्धानं दिवोऽअरतिं पृथिव्याऽइति वैश्वानरीयꣳ शस्त्वैकाहिके निविदं दधात्या रुद्रासऽइन्द्रवन्तः सजोषसऽइति मारुतꣳ शस्त्वै-

यह त्रिच अनुचर है। इसमें 'अभि' शब्द आता है, जो 'विजय' का चिन्ह है। अभि भूति या विजय के लिये।

उदुष्य देवः सविता दमूना·····(ऋ० ६।७१।४-६)

इस सविता सम्बन्धी त्रिच को पढ़कर ऐकाहिक यज्ञ के सूक्त में निविद डाल देता है।

मही द्यावापृथिवी इह ज्येष्ठे·····(ऋ० ४।५६।१-४)

इन चार 'द्यावापृथिवी' के मन्त्रों को पढ़ कर ऐकाहिक यज्ञ के सूक्त (ऋ० १।१५९) में निविद डाल देता है।

"ऋभुर्विभ्वा वाज इन्द्रो नो अच्छ"·····(ऋ० ४।३४)

इस आर्भव शस्त्र को पढ़ कर ऐकाहिक यज्ञ के सूक्त (ऋ० १।१११) में निविद डाल देता है।

को नु वां मित्रावरुणावृतायन्·····(ऋ० ५।४१)

इस वैश्वदेव शस्त्र को पढ़ कर ऐकाहिक यज्ञ के सूक्त (ऋ० १।८९) में निविद डाल देता है। यह हुआ वैश्वदेव शस्त्र ॥११॥

अब अग्नि मारुत शस्त्र (सायं सवन का अन्तिम शस्त्र लीजिये।

मूर्धानंदिवोऽअरतिं पृथिव्या·····(ऋ० ६।७)

इस वैश्वानर मन्त्र को पढ़ कर ऐकाहिक यज्ञ के मंत्र (ऋ० ३।३) में निविद डाल देता है।

आ रुद्रास इन्द्रवन्तः सजोषस·····(ऋ० ५।५७)

इस मारुत मन्त्र को पढ़ कर ऐकाहिक यज्ञ के मन्त्र (ऋ० १।८७) में निविद डालता है।

इममूषु वोऽअतिथिमुषर्बुधम्·····(ऋ० ६।१५।१-९)

इन नौ जातवेद मन्त्रों को पढ़कर ऐकाहिक यज्ञ के मन्त्र (ऋ० १।१४३) में निविद डाल देता है। ऐकाहिक यज्ञ मन्त्रों में निविद क्यों डाले जाते हैं? इसलिये कि ज्योतिष्टोम प्रतिष्ठा है। दृढ़प्रतिष्ठा की प्राप्ति के लिये ॥१२॥

उस दिन के ये पशु होते हैं :—अश्व, तूपर, (सींग रहित बकरा) और गोमृग।

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काहिके निविदं दधातीममूषु वोऽअतिथिमुषर्बुधमिति नवर्चं जातवेदसीयꣳ शस्त्वैकाहिके निविदं दधाति तद्यदैकाहिकानि निविद्धानानि भवन्ति प्रतिष्ठा वै ज्योतिष्टोमः प्रतिष्ठायाऽअप्रच्युत्यै ॥१२॥

तस्यैते पशवो भवन्ति । अश्वस्तूपरो गोमृगऽइति पञ्चदश पर्यङ्क्त्या-स्तेषामुक्तं ब्राह्मणमथैतऽआरण्या वसन्ताय कपिञ्जलानलभते ग्रीष्माय कलवि-ङ्का न्वर्षाभ्यस्तित्तिरीनिति तेषाम्वेवोक्तम् ॥१३॥

अथैतानेकविꣳशतये । चातुर्मास्यदेवताभ्यऽएकविꣳशतिमेकविꣳशतिं पशूनालभतऽएतावन्तो वै सर्वे देवा यावत्यश्चातुर्मास्यदेवताः सर्वे कामा-ऽअश्वमेधे सर्वान्देवान्प्रीत्वा सर्वान्कामानाप्नवानीति न तथा कुर्यात् ॥ १४ ॥

सप्तदशैव पशून्मध्यमे यूपऽआलभेत । प्रजापतिः सप्तदशः सर्वꣳ सप्तदशः सर्वमश्वमेधः सर्वस्याप्त्यै सर्वस्यावरुद्धचै षोडश षोडशेतरेषु षोडशकलं वाऽइदꣳ-सर्वमश्वमेधः सर्वस्याप्त्यै सर्वस्य वरुद्धचै त्रयोदश-त्रयोदशारण्यानाकाशेष्वाल-भते त्रयोदश मासाः संवत्सरः सर्वꣳ संवत्सरः सर्वमश्वमेधः सर्वस्याप्त्यै सर्वस्याव-रुद्धचै ॥ १५ ॥

अथ पुरा बहिष्पवमानात् । अश्वं निक्त्वोदानयन्ति तेन पवमानाय सर्पन्ति तस्योक्तं ब्राह्मणꣳ स्तुते बहिष्पवमानेऽश्वमास्तावमाक्रमयन्ति स यद्यव वा

पन्द्रह परि-अंग होते हैं । इसका फल बताया जा चुका है । फिर ये वन के पशु—वसन्त के लिये तीन कपिंजल, ग्रीष्म के लिये कलविंक (गौरय्या), वर्षा के लिये तित्तिर । इनका भी फल बताया जा चुका है ॥१३॥

अब इक्कीस यूपों के लिये पशु लीजिये । चातुर्मास्य (ग्यारह) देवताओं में से हर एक के लिये इक्कीस-इक्कीस पशु । जितने चातुर्मास्य के देवता हैं, उतने सब देवता हैं । अश्वमेध में सब कामनायें हैं । सब देवों को प्रसन्न करके सब कामनाओं की प्राप्ति करूंगा" ऐसा सोचता है । परन्तु ऐसा न करे ॥१४॥

मध्य के यूप में सत्रह पशुओं का आलभन करे । प्रजापति सत्रह वाला है । सत्रह 'सब' है । अश्वमेध सब है । सब की उपलब्धि के लिये सब की प्राप्ति के लिये । प्रत्येक दूसरे यूप में सोलह । क्योंकि इस सब में सोलह कलायें होती है । अश्वमेध 'सब कुछ' है । सब की उपलब्धि या प्राप्ति के लिये । बीच के हर अवकाश के लिये तेरह जंगली पशुओं का आलभन करता है । संवत्सर में तेरह मास होते हैं । संवत्सर सब कुछ है । अश्वमेध सब कुछ है । सब की उपलब्धि के लिये । सब की प्राप्ति के लिये ॥१५॥

बहिष्पवमान के पाठ से पहले (अध्वर्यु के सहयोगी) घोड़े को नहला कर लाते हैं, और पवमान के लिये चलते हैं । उसका फल बताया जा चुका है । बहिष्पवमान के पाठ के उपरान्त घोड़े को पाठ के स्थान में लाते हैं । यदि वह छींक दे या लौट दे तो समझ ले

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जिघ्रेद्वि वा वर्तेत समृद्धो मे यज्ञऽइति ह विद्यात्तमुपाकृत्याध्वर्युराह होतरभिष्टुहीति तमेकादशभिर्होताऽभिष्टौति ॥ १६ ॥

यदक्रन्दः प्रथमं जायमानऽइति । त्रिः प्रथमया त्रिरुत्तमया ताः पञ्चदश सम्पद्यन्ते पञ्चदशो वै वज्रो वीर्यं वज्रो वज्रेणवैतद्वीर्येण यजमानः पुरस्तात्पाप्मानमपहते तद्वै यजमानायैव वज्रः प्रदीयते योऽस्य स्तृत्यस्तꣳ स्तर्तवऽउप प्रागाच्छसनं वाज्यर्वोप प्रागात्परमं यत्सधस्थमिति ॥ १७ ॥

एतेऽउद्धृत्य । मा नो मित्रो वरुणोऽअर्यमाऽऽयुरित्येत्सूक्तमध्रिगावावपति चतुस्त्रिꣳशद्वाजिनो देवबन्धोरित्यु हैकऽएतां वङ्क्रीणां पुरस्ताद्दधति नेदनायतने प्रणवं दधामेत्यथो नेदेकवचनेन बहुवचनं व्यवायामेति न तथा कुर्यात्साधमेष सूक्तमावपेदुप प्रागाच्छसनं वाज्यर्वोप प्रागात्परम यत्सधस्थमिति ॥ १८ ॥

ब्राह्मणम् ॥ ३ ॥ (५. १) ॥

कि यज्ञ सफल हो गया । उस अश्व को लाकर अध्वर्यु कहता है, "होता ! स्तुति कर ।" होता ग्यारह मन्त्रों (ऋ० १।१६३।१-११) से स्तुति करता है । (ये ग्यारह मन्त्र आगे दिये जातेहैं) ॥१६॥

यदक्रन्द्रः प्रथमं जायमान :.....इत्यादि । पहले मन्त्र को तीन बार और अन्त के मन्त्र को तीन बार पढ़ता है । इस प्रकार १५ मन्त्र हो जाते हैं । पंद्रह वज्र है । वज्र वीर्य है । इस वीर्य रूपी वज्र से यजमान पहले पाप को दूर करता है । वस्तुतः यजमान को यह वज्र दिया है । कि जिस को मारना हो उसे मारे ।

उप प्रागच्छसनं वाज्यव.....उप प्रागात् परमं यत्सधस्थम्.....(ऋ० १।१६३। १२-१३) ॥१७॥

इन दो मन्त्रों को छोड़ कर 'अध्रिगु' में यह मन्त्र रख देता है :

मा नो मित्रो वरुणो अर्यमायु :.....(ऋ० १।१६२)

कोई कोई इस मन्त्र—

चतुस्त्रिंशद्वाजिनो देवबन्धो : (ऋ० १।१६२।१८)

को 'वङ्क्रिः' के पहले रख देते हैं कि कहीं प्रणव (ओ३म्) को अनुचित स्थान पर न रख देवें । या एक वचन से बहु वचन का आशय लेवें । ऐसा न करे । समस्त सूक्त मिला देवे । उप प्रागाच्छसनं वाज्यर्वोप प्रागात् परमं यत्सधस्थम्, अर्थात् घोड़ा बध के स्थान में गया अर्थात् परम धाम को गया ॥१८॥

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अध्याय ५--ब्राह्मण २

एतेऽउक्त्वा । यदध्रिगोः परिशिष्टं भवति तदाह वासोऽधिवासꣳ हिरण्यमित्यश्वायोपस्तृणन्ति तस्मिन्नेनमधि संज्ञपयन्ति संज्ञप्तेषु पशुषु पत्न्यः पान्नेजनैरुदायन्ति चतस्रश्च जायाः कुमारी पञ्चमी चत्वारि च शतान्यनुचरीणाम् ॥ १ ॥

निष्ठितेषु पान्नेजनेषु । महिषीमश्वायोपनिपादयन्त्यथैनावधिवासेन सम्प्रोर्णुवन्ति स्वर्गे लोके प्रोर्णुवाथामित्येष वै स्वर्गो लोको यत्र पशुꣳ संज्ञपयन्ति निरायत्याश्वस्य शिश्नं महिष्युपस्थे निधत्ते वृषा वाजी रेतोधा रेतो दधात्विति मिथुनस्यैव सर्वत्वाय ॥ २ ॥

तयोः शयानयोः । अश्वं यजमानोऽभिमेथत्युत्सक्थ्याऽग्रव गुदं धेहीति तं न कश्चन प्रत्यभिमेथति नेद्यजमानं प्रतिप्रतिः कश्चिदसदिति ॥ ३ ॥

अथाध्वर्युः कुमारीमभिमेथति । कुमारि हये—हये कुमारि यकाऽसकौ शकुन्तिकेति तं कुमारी प्रत्यभिमेथत्यध्वर्यो हये—हयेऽध्वर्यो यकोऽसकौ शकन्तकऽडति ॥ ४ ॥

इतने मन्त्रों को पढ़ कर अध्रिगु का जो परिशिष्ट भाग है, उसको पढ़ता है ।

घोड़े के लिये "कपड़ा, ऊपर की चद्दर, और सोने" को बिछाता है । इस पर वे घोड़े का बध करते हैं । जब पशुओं का बध हो चुका तो पत्नियाँ पैर धोने के लिये पानी लाती हैं । चार पत्नियां, पाँचवीं एक कुमारी, चार सौ अनुचरियाँ ॥१॥

पैर धोने के पानी के तैयार होने पर महिषी (पट रानी) को घोड़े के पास सुलाते हैं, और चद्दर ले ढक देते हैं । 'स्वर्ग लोके में तुम अपने को ढक लो' ऐसा कह कर । जहाँ पशु का बध करते हैं वही स्वर्ग लोक है । अश्व के शिश्न को महिषी उपस्थ में रखती है । और मिथुन की पूर्ति के लिये कहती है "वृषा वाजी रेतोधा रेतो दधातु । (यजु० २३।२४) (अर्थात् वीर्यसींचने वाला वीर्य धारण करावे) ॥२॥

जब वे दोनों लेटे होते हैं तो यजमान घोड़े को संबोधित करता है । "उत्सक्थ्या अव गुदं धेहि" (यजु० २३।२१) । इसका कोई उत्तर नहीं देता, जिससे कोई यजमान का प्रति-प्रति (मुकाबिले का rival) न हो जाय ॥४॥

अब अध्वर्यु कुमारी से कहता है "हे हे कुमारी ! वह छोटी चिड़िया" । (यजु० २३।६१) कुमारी उस का उत्तर देती है "हे हे अध्वर्यु ! वह छोटा चिड्डा" (यजु २३।२३) ॥४॥

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अथ ब्रह्मा महिषीमभिमेथति । महिषि हये—हये महिषि माता च ते पिता च तेऽग्रं वृक्षस्य रोहतऽइति तस्यै शतꣳ राजपुत्र्योऽनुचर्यो भवन्ति ता ब्रह्माणं प्रत्यभिमेथन्ति ब्रह्मन्हये-हये ब्रह्मन्माता च ते पिता च तऽग्रे वृक्षस्य क्रीडत ऽइति ॥ ५ ॥

अथोद्गाता वावातामभिमथति । वावाते हये-हये वावातऽऊर्ध्वामेनामुच्छ्रापयेति तस्यै शतꣳ राजन्याऽअनुचर्यो भवन्ति ताऽउद्गातारं प्रत्यभिमेथन्त्युद्गातर्हये-हयऽउद्गातरूर्ध्वमेनमुच्छ्रयतादिति ॥ ६ ॥

अथ होता परिवृक्तामभिमेथति । परिवृक्ते हये—हये परिवृक्ते यदस्या ऽअꣳहुभेद्याऽइति तस्यै शतꣳ सूतग्रामण्यां दुहितरोऽनुचर्यो भवन्ति ता होतारं प्रत्यभिमेथन्ति होतर्हये हये होतर्यद्देवासो ललामगुमिति ॥ ७ ॥

अथ क्षत्ता पालागलीमभिमेथति । पालागलि हये—हये पालागलि यद्धरिणो यवमत्ति न पुष्टं पशु मन्यतऽइति तस्यै शतं क्षात्रसंग्रहीतॄणां दुहितरोऽनुचर्यो भवन्ति ताः क्षत्तारं प्रत्यभिमेथन्ति क्षत्तर्हये—हये क्षत्तर्यद्धरिणो यवमत्ति न पुष्टं

अब ब्रह्मा महिषी को कहता है। "हे हे ! महिषी माता च ते पिता च ते ऽग्रं वृक्षस्य रोहतः।" (यजु २३।२४) सौ राजपुत्रियाँ उसकी अनुचरी होती हैं। वे ब्रह्मा को उत्तर देती हैं :—"हे हे ब्रह्मा।

माता च ते पिता च ते ऽग्रंवृक्षस्य क्रीडतः (यजु० २३।२५) ॥५॥

अब उद्गाता वावाता से कहता है, "हे हे वावात !

ऊर्ध्वामेनामुच्छ्रापय। (यजु० २३।२६)

उसकी जो सौ क्षत्रिय अनुचरियाँ होती हैं वे उत्तर देती है :—कि हे उद्गाता

ऊर्ध्वमेनमुच्छ्रयतात् (यजु०२ ३।२७) ॥६॥

अब होता परिवृक्ता (रानी) से कहता है :—

"हे परिवृक्ता"

यदस्या ऽꣳहुभेद्या···(यजु० २३।२८)"

नौकरों की सौ लड़कियां उसकी अनुचरी होती हैं। वे होता को उत्तर देती हैं,—

यद् देवा सो ललामगुम् (यजु० २३।२९) ॥७॥

अब क्षत्ता पालागली रानी से कहता है :—

"हे पालागली"

'यद् हरिणो यवमत्ति न पुष्टं पशु मन्यते'···(यजु० २३।३०)

सूत आदि की सौ लड़कियाँ उसकी सहचरियाँ होती हैं। वे उत्तर देती हैं।

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बहु मन्यतऽइति ॥ ८ ॥

सर्वाप्तिर्वाऽएषा वाचः। यदभिमेथिकाः सर्वे कामाऽअश्वमेधे सवया व चा सर्वान्कामान'प्नवामेत्युत्थापयन्ति महिषीं ततस्ता यथेतं प्रतिरायन्त्यथेतरे सुरभिमतीमृचमन्ततोऽन्वाहुर्दधिक्राव्णोऽअकारिषमिति ॥ ९ ॥

अप वाऽएतेभ्यऽआयुर्देवताः क्रामन्ति। ये यज्ञेऽपूतां वाचं वदन्ति वाचमेवैतत्पुनते देवयज्यायै देवतानामनपक्रमाय या च गोमृगे वपा भवति या चाजे तूपरे तेऽअश्वे प्रत्यवदायाहरन्ति नाश्वस्य वपाऽस्तीति वदन्तो न तथा कुर्यादश्वस्यैव प्रत्यक्षं मेदऽआहरेत्प्रज्ञाताऽइतराः ॥ १० ॥

शृतासु वपासु। स्वाहाकृतिभिश्चरित्वा प्रत्यञ्चः प्रतिपरेत्य सदसि ब्रह्मोद्यं वदन्ति पूर्वया द्वारा प्रपद्य यथाविष्ण्यं व्यूपविशन्ति ॥ ११ ॥

स होता ऽध्वर्युं पृच्छति। कः स्विदेकाकी चरतीति तं प्रत्याह सूर्यऽएकाकी चरतीति ॥ १२ ॥

अथाध्वर्युं र्होतारं पृच्छति। किꣳ स्वित्सूर्यसमं ज्योतिरिति तं प्रत्याह ब्रह्म

"हे क्षत्ता।

यद् हरिणो यवमत्ति न पुष्टं बहु मत्यते·····(यजु० २३।३१) ॥८॥

ये अभिमेथिक वाणियाँ सब साधनों को प्राप्त करती हैं। अश्वमेध में सब कामनाओं की प्राप्ति होती है। "सब प्रकार की वाणी से सब कामनाओं को प्राप्त करें" ऐसा सोच कर के महिषी को उठाते हैं। फिर वे स्त्रियाँ जैसी आईं वैसी लौट जाती हैं। अन्य लोग 'सुरभि' वाले मन्त्र को बोलते हैं :—

दधिक्राव्णो अकारिषम्·····(ऋ० ४।३९।६) ॥९॥

जो यज्ञ में अपवित्र भाषा बोलते है उनसे आयु और देवता चले जाते हैं। उनकी वाणी को ही वे पवित्र करते हैं, जिससे देवता देवयज्ञ से भागें नहीं। गोमृग में जो वपा होती है और तूपर बकरे में जो वपा होती है उसको कुछ लोग घोड़े पर रखते हैं और फिर उठा लेते हैं यह कह कर कि "अश्व में तो वपा होती नहीं"। परन्तु ऐसा न करे। घोड़े के मेद को ले लेवे। दूसरों के मेद साधारण होते हैं ॥११॥

जब वपायें पक जायें और 'स्वाहा' से उनकी आहुतियां दे दी जायं तो यज्ञशाला के पीछे जाकर वे सदस' में ब्रह्मोदय (शास्त्रार्थ) करते हैं। आगे के द्वार से आकर अपनी अपनी घिष्ण्या में बैठ जाते हैं ॥११॥

होता अध्वर्यु से पूछता है :—

कः स्विदेकाकी चरति·····(यजु० २३।४५)

वह उत्तर देता है 'सूर्य एकाकी चरति' (यजु० २३।४६) ॥१२॥

अब अध्वर्यु होता से पूछता है :—

किꣳ स्वित्सूर्यसमं ज्योतिः (यजु० २३।४७)

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सूर्यसमं ज्योतिरिति ॥ १३ ॥

अथ ब्रह्मोद्गातारं पृच्छति । पृच्छामि त्वा चितये देवसखेति तं प्रत्याहापि तेषु त्रिषु पदेष्वस्मीति ॥ १४ ॥

अथोद्गाता ब्रह्माणं पृच्छति । केष्वन्तः पुरुष आविवेशेति तं प्रत्याह पञ्चस्वन्तः पुरुषआविवेशेति ॥ १५ ॥

एतस्यामुक्तायामुत्थाय । सदसोऽधि प्राञ्चो यजमानमभ्यायन्त्यग्रेण हविर्धानेऽआसीनमेत्य यथायतनं पर्युपविशन्ति ॥ १६ ॥

स होताऽध्वर्युं पृच्छति । का स्विदासीत्पूर्वचित्तिरिति तं प्रत्याह द्यौरासीत्पूर्वचिरिति ॥ १७ ॥

अथाध्वर्युर्होतारं पृच्छति । का ऽईमिरे पिशंगिलेति तं प्रत्याहाजारे पिशंगिलेति ॥ १८ ॥

वह उत्तर देता है

"ब्रह्म सूर्यसमं ज्योतिः (यजु० २३।४८) ॥१३॥

अब ब्रह्मा उद्गाता से पूछता है ।

पृच्छामि त्वा चितये देवसखे । (यजु० २३।४९)

वह उत्तर देता है कि

अपि तेषु त्रिषु पदेष्वस्मि । (यजु० २३।५०) ॥१४॥

अब उद्गाता ब्रह्मा से पूछता है :—

केष्वन्तः पुरुष आविवेश । (यजु० २३।५१)

वह उत्तर देता है

"पंचस्वन्तः पुरुष आविवेश" । (यजु० २३।५२) ॥१५॥

इस मन्त्र को पढ़ कर वे उठते हैं और सदस से पूर्व की ओर यजमान के पास जाते हैं । जब वह हविधनि के पास बैठा होता है तो उस के पास आकर अपनी-अपनी जगहों पर बैठ जाते हैं ॥१६॥

तब होता अध्वर्यु से पूछता है ।

का स्विदासीत् पूर्वचित्तिः (यजु० २३।५३)

वह उत्तर देता है :—

"द्यौरासीत पूर्वचित्तिः" (यजु० २३।५४) ॥१७॥

अब अध्वर्यु होता से पूछता है ।

का ईमिरे पिशंगिला·····(यजु० २३।५५)

वह उत्तर देता है

अजारे पिशंगिला·····(यजु० २३।५६) ॥१८॥

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अथ ब्रह्मोद्गातारं पृच्छति । कत्यस्य विष्ठाः कत्यक्षराणीति तं प्रत्याह षडस्य विष्ठाः शतमक्षराणीति ॥ १९ ॥

अथोद्गाता ब्रह्माणं पृच्छति । कोऽअस्य वेद भुवनस्य नाभिमिति तं प्रत्याह वेदाहमस्य भुवनस्य नाभिमिति ॥ २० ॥

अथाध्वर्युं यजमानः पृच्छति । पृच्छामि त्वा परमन्तं पृथिव्याऽइति तं प्रत्याहेयं वेदिः परोऽअन्तः पृथिव्याऽइति ॥ २१ ॥

सर्वाप्तिर्वाऽएषा वाचः । यद्ब्रह्मोद्यꣳ सर्वे कामाऽअश्वमेधे सर्वया वाचा सर्वान्कामानाप्नवामेति ॥ २२ ॥

उदिते ब्रह्मोद्ये । प्रपद्याध्वर्युर्हिरण्मयेन पात्रेण प्राजापत्यं महिमानं ग्रहं गृह्णाति तस्य पुरोरुग्घिरण्यगर्भः समवर्तताग्रऽइत्यथास्य पुरोऽनुवाक्या सुभूः स्वयम्भूः प्रथमऽइति होता यक्षत्प्रजापतिमिति प्रैषः प्रजापते न त्वदेतान्यन्यऽइति

अब ब्रह्म उद्गाता से पूछता हैं "कत्यस्य विष्ठा कत्यक्षराणि"·····
(यजु० २३।५७)

वह उत्तर देता है ।

षडस्य विष्ठा : शतमक्षराणि (यजु० २३।५८) ॥१९॥

अब उद्गाता ब्रह्मा को पूछता है ।

"को अस्य वेद भुवनस्य नाभिम् ···· (यजु० २३।५९)

वह उत्तर देता है ।

वेदाहमस्य भुवनस्य नाभिम्" (यजु० २३।६०) ॥२०॥

अब यजमान अध्वर्यु से पूछता है :—

पृच्छामि त्वा परमन्तं पृथिव्याः । (यजु० २३।६१)

वह उत्तर देता है ।

इयं वेदिः परो अन्तः पृथिव्याः (यजु० २३।६२) ॥२१॥

यह वाणी की सर्वाप्ति (सब की प्राप्ति) है । 'ब्रह्मोद्य' सब कामनाओं की पूर्ति करता है । अश्वमेघ में सब वाणियों से सब कामनाओं की पूर्ति होती है ॥२२॥

जब ब्रह्मोद्य हो चुके तो अध्वर्यु (हविर्धान में) आता है, और स्वर्ण के पात्र में प्राजापत्य महिमान ग्रह को निकालता है । इसका 'पुरोरुग्' यह मन्त्र है :—

हिरण्यगर्भः समवर्तत ····· (यजु० २३।१, ऋ० १०।१२१।१)

उसके पुरोनुवाक्य ये हैं :—

सुभूः स्वयंभूः प्रथमः····· (यजु० २३।६३)

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होता यजति वषट्कृते जुहोति यस्तेऽहन्त्संवत्सरे महिमा सम्बभूवेति नानुवषट्करोति सर्वहुतꣳ हि जुहोति ॥ २३ ॥

ब्राह्मणम् ॥ ४ ॥ (५. २.) ॥

प्रैष यह है: "होता यक्षत् प्रजापतिम्"..... (यजु० ३३।६४),
होता कहता है"
प्रजापते न त्वदेतान्यो.....(यजु० २३।६५)
वषट् कार होने पर अध्वर्यु इस मन्त्र से आहुति देता है।
"यस्ते ऽहन्त्संवत्सरे महिमा संबभूव" .....वषट्कार नहीं कहता। क्योंकि सोम ग्रह की पूर्ण आहुति दे देत। है ॥२३॥

वपाहोमः

अध्याय ५—ब्राह्मण ३

अथातो वपानाꣳ होमः। नानैव चरेयुरा वैश्वदेवस्य वपायै वैश्वदेवस्य वपायाꣳ हुतायां तदन्वितरा जुहुयुरिति ह स्माह सत्यकामो जाबालो विश्वे वै सर्वे देवास्तदेनान्यथादेवतं प्रीणातीति॥ १ ॥

ऐन्द्राग्नस्य वपायाꣳ हुतायाम्। तदन्वितरा जुहुयुरिति ह स्माहतुः सौमापौ मानुतन्तव्याविन्द्राग्नी वै सर्वे देवास्तदेवैनान्यथादेवतं प्रीणातीति ॥ २ ॥

कायस्य वपायाꣳ हुतायाम्। तदन्वितरा जुहुयुरिति ह स्माह शैलालिः प्रजापतिर्वै कः प्रजापतिमु वाऽअनु सर्वे देवास्तदेवैनान्यथादेवतं प्रीणातीति ॥ ३ ॥

अब वपाओं के होम (का वर्णन करते हैं)। " वैश्वदेव की वपा को आहुति होने तक अलग अलग आहुतियां देवें। " यह सत्यकाम जाबाल का कथन है, । वैश्वदेव सब देवता हैं। इन देवों को एक एक देवता करके प्रसन्न करता है। ॥ १ ॥

"इन्द्र-अग्नि की वपा की आहुति होने के उपरान्त अन्य देवताओं की आहुतियां देवें यह कथन है दोनों सोमाप मानुतन्तव्यों का, क्योंकि इन्द्र-अग्नि में सब देवता आ जाते हैं। इन को एक एक देवता करके प्रसन्न करता है" ॥ २ ॥

शैलालि का कहना है कि 'काय", की वपा की आहुति हो जाने के पश्चात् दूसरे देवों की आहुतियां देवें। क्योकि 'क' प्रजापति है। प्रजापित के पीछे सब देव है, इस प्रकार इन को एक एक देवता करके प्रसन्न करता है ॥३॥

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एकविꣳशतिं चातुर्मास्यदेवताऽअनुद्रुत्य । एकविꣳशतिधा कृत्वा प्रचरेयुरिति ह स्माह भाल्लवेयऽएतावन्तो वै सर्वे देवा यावत्यश्चातुर्मास्यदेवतास्तदेवैनान्यथादेवतं प्रीणातीति ॥ ४ ॥

नानैव चरेयुः । इतीन्द्रोतः शौनकः किमुत त्वरेरंस्तदेवैनान्यथादेवतं प्रीणातीत्येतदह तेषां वचोऽन्या त्वेवात स्थितिः ॥ ५ ॥

अथ होवाच याज्ञवल्क्यः । सकृदेव प्राजापत्याभिः प्रचरेयुः सकृद्देवदेवत्याभिस्तदेवैनान्यथादेवतं प्रीणात्यञ्जसा यज्ञस्य सꣳस्थामुपैति न ह्वलतीति ॥ ६ ॥

हुतासु वपासु । प्रपद्याध्वर्यू रजतेन पात्रेण प्राजापत्यं महिमानमुत्तरं ग्रहं गृह्णाति तस्य पुरोरुग्यः प्राणतो निमिषतो महित्वेति विपर्यस्ते याज्याऽनुवाक्येऽअयातयामतायाऽएषऽएव प्रैषो वषट्कृते जुहोति यस्ते रात्रौ संवत्सरे महिमा सम्बभूवेति नानुवषट्करोति तस्योक्तं ब्राह्मणम् ॥ ७ ॥

नान्येषां पशूनां तेदन्याऽग्रवद्यन्ति । अवद्यन्त्यश्वस्य दक्षिणतोऽन्येषां पशूनामवद्यन्त्युत्तरतोऽश्वस्य प्लक्षशाखास्वन्येषां पशूनामवद्यन्ति वेतसशाखास्वश्वस्य ॥ ८ ॥

भाल्लवेय का कहना है कि चातुर्मास्य के २१ (इक्कीस) देवताओं के लिये आहुतियां देकर वपा के इक्कीस भाग करे । क्योंकि जितने चातुर्मास्य देवता हैं उतने ही सब देव हैं । इस प्रकार वह एक एक देवता करके उन को प्रसन्न करता है ॥ ४ ॥

इन्द्रोत शौनक का कहना है कि अलग अलग आहुतियां देवे । जल्दी क्यों करें ? इस प्रकार एक एक करके देवताओं को प्रसन्न करता है । यह है इन की राय परन्तु प्रथा तो पृथक् ही है ॥ ५ ॥

याज्ञवल्क्य ने कहा कि प्रजापति के पशुओं की वपाओं की आहुतियां साथ साथ देनी चाहियें । और जो पशु एक एक देवता के हैं, उन की वपा की आहुति साथ साथ । इस प्रकार यह एक एक करके देवताओं को प्रसन्न करता है । यज्ञ की समाप्ति के लिये सीधा प्रसन्न करता है और कोई भूल नहीं करता ॥ ६ ॥

वपाओं की आहुतियां हो जाने के पश्चात् अध्वर्यु, हविर्धान में जाता है और चांदी के पात्र में प्रजापति का दूसरा महिमान ग्रह निकालता है, उस का पुरोरुग् मंत्र यह है :-

य : प्राणतो निमिषतो महित्वा- (यजु० २३।३) याज्य और अनुवाक्य का विपर्यय हो जाता है अर्थात् याज्य के स्थान में अनुवाक्य और अनुवाक्य के स्थान में याज्य । पूर्णशक्ति की प्राप्ति के लिये । प्रैष मंत्र पहला ही होता हैं । 'वषट्' कार से आहुति देता है इस मंत्र से "यस्ते रात्रौ संवत्सरे महिमा सम्बभूव (यजु २३।८) वषट् को दुहराता नहीं । इस का फल बताया जा चुका है ।७॥

अन्य पशुओं के रक्त के आहुतियों के भाग नहीं करते, घोड़े के करते हैं । दक्षिण की ओर अन्य पशुओं के और उत्तर की ओर घोडे के । अन्य पशुओं के प्लक्ष शाखाओं पर घोडे के वेतस (नरकुल) शाखाओं पर ॥ ८ ॥

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तदु होवाच सात्ययज्ञिः । इतरथैव कुर्युः पथऽएव नापोदित्यमिति पूर्वात्वेव स्थितिरुक्थ्यो यज्ञस्तेनान्तरिक्षलोकमृध्नोति सर्वस्तोमोऽतिरात्रऽउत्तममहर्भवति सर्वं वै सर्वस्तोमोऽतिरात्रः सर्वमश्वमेधः सर्वस्याप्त्यै सर्वस्यावरुद्धयै ॥ ९ ॥

तस्य त्रिवृद्बहिष्पवमानम् । पञ्चदशान्याज्यानि सप्तदशो माध्यन्दिनः पवमानऽएकविँशानि पृष्ठानि त्रिणवस्तृतीयः पवमानस्त्रयस्त्रिँशमग्निष्टोमसामैकविँशान्युक्थान्येकविँशः षोडशी पञ्चदशी रात्रिस्त्रिवृत्संधिर्यद्द्वितीयस्याह्नः पृष्ठ्यस्य षडहस्य तच्छस्त्रमतिरात्रो यज्ञस्तेनामुं लोकमृध्नोति ॥ १० ॥

एकविँशतिः सवनीयाः पशवः । सर्वेऽआग्नेयास्तेषाँ समानं कर्मेत्यु हैकऽआहुश्चतुर्विँशतिं त्वेवैतान्गध्यानालभेत द्वादशभ्यो देवताभ्यो द्वादश मासाः संत्वसरः सर्वँ संत्वसरः सर्वमश्वमेधः सर्वस्य प्त्यै सर्वस्यावरुद्धयै ॥ ११ ॥

शतम् ॥ ६८०० ॥ ब्राह्मणम् ॥ ५ ॥ (५. ३.) ॥

इस पर सात्ययज्ञि कहता है कि "चाहे किसी प्रकार से करें। सत्यपथ को न त्यागें। परन्तु पहली प्रथा प्रचलित है। (दूसरे दिन का) यज्ञ उक्थ्य है। इस से अन्तरिक्ष लोक की समृद्धि करता है। पिछला दिन सर्वस्तोम अतिरात्र होता है। सब की उपलब्धि के लिये। क्योंकि सर्वस्तोम अतिरात्र सब कुछ है। अश्वमेघ भी सब कुछ है ॥ ९ ॥

इस का बहिष्पवमान त्रिवृत् (अर्थात् नौ मंत्रों का) आज्य स्तोत्र पंद्रह मंत्रों के मध्य दिन के पवमान सत्रह मंत्रो के, पृष्ठ इक्कीस मंत्रों के, तृतीय पवमान त्रिणव (२७ मंत्रों का) अग्नि ष्टोम साम तेतीस का, उक्थ इक्कीस का, षोडशी इक्कीस की, रात्रि पद्रह की, सन्धि त्रिवृत् (नौ की)। पृष्ठ्य षडह के दूसरे दिन का जो शस्त्र है वह अतिरात्र यज्ञ में प्रयुक्त होता है। इस से द्यौलोक को प्राप्त होता है ॥ १० ॥

"सवनीय पशु इक्कीस होते हैं। वे सब अग्नि देवता के हैं। और उन के कर्म समान हैं" ऐसा कुछ का मत है परन्तु बारह देवताओं के लिये चौबीस गौ के सम्बन्धी पशुओं का आलभन होना चाहिये। सवत्सर में बारह मास होते हैं। संवत्सर सब कुछ है। अश्वमेध "सब कुछ है"। यह सब है "सब कुछ" की उपलब्धि तथा प्राप्ति के लिये ॥ ११ ॥

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अध्याय ५—ब्राह्मण ४

एतेन हेन्द्रोतो दैवापः शौनकः। जनमेजयं पारिक्षितं याजयांचकार तेनेष्ट्वा सर्वां पापकृत्याꣳ सर्वां ब्रह्महत्यामपजघान सर्वाꣳ ह वै पापकृत्याꣳ सर्वां ब्रह्महत्यामपहन्ति योऽश्वमेधेन यजते ॥ १ ॥

तदेतद्गाथयाऽभिगीतम्। आसन्दीवति धान्यादꣳ रुक्मिणं हरितस्रजम्। आबध्नादश्वꣳ सारंगं देवेभ्यो जनमेजयऽइति ॥ २ ॥

एतेऽएव पूर्वेऽअहनी। ज्योति रतिरात्रस्तेन भीमसेनमेतेऽएव पूर्वेऽअहनी गौरतिरात्रस्तेनोग्रसेनमेतेऽएव पूर्वेऽअहनीऽआयुरतिरात्रस्तेन श्रुतसेनमित्येते पारिक्षितीयास्तदेतद्गाथयाऽभिगीतं पारिक्षिता यजमानाऽअश्वमेधैः परोऽवरम्। अजहुः कर्म पापकं पुण्याःपुण्येन कर्मणेति ॥ ३ ॥

एतेऽएव पूर्वेऽअहनी। अभिजिदतिरात्रस्तेन ह परऽआह्लारऽईजे कौसल्यो-राजा तदेतद्गाथयाऽभिगीतमह्लारस्य परः पुत्रोऽश्वं मेध्यमबन्धयत् हैरण्यनाभः कौसल्यो दिशः पूर्णाऽअमꣳहतेति ॥ ४ ॥

इन्द्रोत दैवाप शौनक ने जनमेजय पारिक्षित के लिये यह यज्ञ किया था। उसको करके उस ने सब पापों तथा ब्रह्महत्याओं को दूर कर दिया। जो अश्वमेध यज्ञ करता है, वह सब पापों तथा ब्रह्महत्या को दूर कर देता है ॥ १ ॥

गाथा ने यही गाया है कि आसन्दीवत् में जनमेजय ने देवताओं के लिये धान्य खाने वाला, स्वर्ण आभूषण वाला, हरी मालाओं वाला, चितकबरा घोड़ा बांधा था ॥ २ ॥

पहले दो दिन के यज्ञ होते हैं और ज्योति अतिरात्र। इस से भीमसेन के लिए यज्ञ किया था। पहले दो दिन के वही यज्ञ और गो अतिरात्र। इससे उग्रसेन के लिए यज्ञ किया था : वही दो दिन के यज्ञ और आयुष अतिरात्र। इस से श्रुतसेन के लिए यज्ञ किया था। ये पारिक्षितीय हैं, इन के विषय में गाथा गाती है कि पारिक्षित यजमानों ने अश्वमेध यज्ञों से एक दूसरे के पीछे पुण्यकर्मों द्वारा पापकर्मों को हटा दिया ॥ ३ ॥

पहले दो दिन के वही यज्ञ और अभिजित अतिरात्र। इन से कौसल्य राजा पर आह्लर" ने अश्वमेध किया था। गाथा में इस का वर्णन है कि आह्लर के पुत्र 'पर' हैरण्यनाभ कौशल्य ने यज्ञ के घोड़े को बंधवाया था और पूर्ण दिशाओं को बढ़ाया था ॥ ४ ॥

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एतेऽएव पूर्वेऽअहनी । विश्वजिदतिरात्रस्तेन ह पुरुकुत्सो दौर्ग्रहेणेजऽऐक्ष्वाको राजा तस्मादेतदृषिणाऽभ्यनूक्तमस्माकमत्र पितरस्तऽआसन्त्सप्तऽऋषयो दौर्ग्रहेण बध्यमानऽइति ॥ ५ ॥

एतेऽएव पूर्वेऽअहनी । महाव्रतमतिरात्रस्तेन ह मरुत्तऽआविक्षितऽईजऽआयोगवो राजा तस्य ह ततो मरुतः परिवेष्टारोऽग्निः क्षत्ता विश्वे देवाः सभासदो बभूवुस्तदेतद्गाथयाऽभिगीतं मरुतः परिवेष्टारो मरुत्तस्यावसन्गृहे । आविक्षितस्याग्निः क्षत्ता विश्वे देवाः सभासदऽइति मरुतो ह वै तस्य परिवेष्टारोऽग्निः क्षत्ता विश्वे देवाः सभासदो भवन्ति योऽश्वमेधेन यजते ॥६॥

एतेऽएव पूर्वेऽअहनी । आप्तोर्यामोऽतिरात्रस्तेन हैतेन क्रैव्यऽईजे पाञ्चालो राजा क्रिवयऽइति ह वै पुरा पञ्चालानाचक्षते तदेतद्गाथयाऽभिगीतम् अश्वं मेध्यमालभते क्रिवीणामतिपूरुषः । पाञ्चालः परिवक्रायाꣳ सहस्रशनदक्षिणमिति ॥७॥

अथ द्वितीयया । सहस्रमासन्नयुता शता च पञ्चविꣳशतिः दित्तो दित्तः पञ्चालानां ब्राह्मणा या विभेजिरऽइति ॥८॥

त्रिवृदग्निष्टोमः । पञ्चदशऽउक्थ्यः सप्तदशं तृर्तयमहः सोक्थकमेकविꣳशः षोडशी पञ्चदशी रात्रिस्त्रिवृत्संधिरित्येषोऽनुष्टुप्सम्पन्नस्तेन हैतेन ध्वसा

इन्हीं पहले दो दिन के यज्ञों और विश्वजित् अतिरात्र से पुरुकुत्स ऐक्ष्वाक ने दौर्ग्रह अर्थात् अश्वमेध यज्ञ किया था । इसीलिए ऋग्वेद में है : ॥ ५ ॥

अस्माकमत्र पितरस्त आसन्त्सप्त ऋषयो दौर्ग्रहे बध्यमाने । (ऋ० ४/४२/८)

यही पहले दो दिन के यज्ञ तथा महाव्रत अतिरात्र । इस से 'आयोगव राजा मरुत्त आविक्षित' ने अश्वमेध यज्ञ किया था । इस से मरुत इस के संरक्षक, अग्नि क्षत्ता, विश्वेदेवा सभासद हो गये, गाथा में यही कहा है" मरुत्त आवक्षित के घर में मरुत संरक्षक हो गये, अग्नि क्षत्ता, और विश्वेदेव सभासद," जो अश्वमेध यज्ञ करता है, उसके अवश्य ही मरुत संरकक्ष हो जाते हैं, अग्नि क्षत्ता और विश्वेदेव सभासद ॥ ६ ॥

यही पहले दो दिन के यज्ञ और आप्तोर्याम अतिरात्र । इस से पंचाल देश के राजा क्रैव्य ने यज्ञ किया था । पंचाल का पहला नाम क्रिवि था । इसी लिये गाथा में लिखा है:- कि परिवक्रा नगरी में क्रिवियों के राजा पांचाल ने यज्ञ के लिये एक घोड़ा बांधा और एक लाख गायें दक्षिणा में दीं" ॥ ७ ॥

दूसरी गाथा भी है कि पांचाल देश के ब्राह्मणोंने भिन्न भिन्न दिशाओं से आकर सहस्रयुत और पच्चीस सौ गायों को आपस मे बांटा था" ॥ ८ ॥

अग्निष्टोम त्रिवृत् होता है, उक्थ्य पंद्रह, तीसरे दिन का उक्थ्य स्तोत्र सत्रह, षोडशा इक्कीस, रात्रिस्तोत्र पंद्रह, सन्धि त्रिवृत्—यह अनुष्टुप् युक्त यज्ञ है । इस से मत्स्य देश के राजा ध्वसा द्वैतवन ने यज्ञ किया था जहाँ 'द्वैतवन' नाम की झील है । इस की भी गाथा

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द्वैतवनऽईजे मात्स्यो राजा यत्रैतद्द्वैतवनꣳ सरस्तदेतद्गाथयाऽभिगीतं चतुर्दश द्वैतवनो राजा संग्रामजिद्धयान्। इन्द्राय वृत्रघ्नेऽबध्नात्तस्माद्द्वैतवनꣳ सर-ऽइति ॥९॥

चतुर्विꣳशाः पवमानाः। त्रिवृदभ्यावर्तं चतुश्चत्वारिꣳशाः पवमाना-ऽएकविꣳशमभ्यावर्तमष्टाचत्वारिꣳशाः पवमानास्त्रयस्त्रिꣳशमभ्यावर्तमा-ऽग्निष्टोमसामाद्वात्रिꣳशान्युक्थान्येकविꣳशः षोडशी पञ्चदशी रात्रि-स्त्रिवृत्संधिरिति ॥१०॥

एतद्विष्णोः क्रान्तम्। तेन हैतेन भरतो दौःष्यन्तिरीजे तेनेष्टवेमां व्यष्टिं व्यानशे येय भरतानां तदेतद्गाथयाऽभिगीतमष्टासप्तति भरतो दौःष्यन्तिर्यमु-नामनु गङ्गायां वृत्रघ्नेऽबध्नात्पञ्चपञ्चाशतꣳ हयानिति ॥११॥

अथ द्वितीयया। त्रयस्त्रिꣳशꣳ शतꣳ राजाऽश्वान्बद्ध्वाय मेध्यान्। सौद्यु-म्निरत्यष्टादन्यानमयान्मायवत्तरऽइति ॥१२॥

अथ तृतीयया। शकुन्तला नाडपित्यप्सरा भरतं दधे। परःसहस्रानिन्द्रा-याश्वान्मेध्यान्यऽआहरद्विजित्य पृथिवीꣳ सर्वामिति ॥१३॥

अथ चतुर्थ्या। महदद्य भरतस्य न पूर्वे नापरे जनाः। दिवं मर्त्य—ऽइव बाहुभ्यां नोदापुः पञ्च मानवा ऽइति ॥१४॥

एकविꣳशस्तोमेन। ऋषभो याज्ञतुरऽईजे शिवक्नानाꣳ राजा तदेतद्गाथ-

है :- युद्ध में जीतने वाले द्वैतवन राजा ने चौदह घोड़ों को वृत्रघ्न इन्द्र के लिये (अश्वमेध यज्ञ में) बांधा था उसी से द्वैतवन नाम की झील (प्रसिद्ध है) ॥ ९ ॥

चतुर्विंश स्तोमों में (तीन) पवमानस्तोत्र त्रिवृत्में दुहराए हुये; चवालीस मंत्रों के पवमान, एकविंश में दुहराये हुये, अड़तालीस मन्त्रों के पवमान, त्रयस्त्रिंश (अर्थात ३३) में दुहराये हुये अग्निष्टोम साम तक, द्वात्रिंश(या ३२) में साम, उक्थ, एकविंश में षोडशी, पंचदह में रात्रिस्तोत्र, त्रिवृत् में सन्धि ॥ १० ॥

यह है विष्णु का क्रान्त (अर्थात् बडे. बडे. डग रखकर चलना)। इस से भरत दौ-ष्यन्ति ने यज्ञ किया था और उस सब सम्पत्ति को पाया, जो इस समय भरतों को प्राप्त है। गाथा में इसी का वर्णन है :-

भरत दौष्यन्ति ने वृत्रघ्न (इन्द्र) के लिये ७८ घोड़े यमुना पर और ५५गंगा पर (अश्वमेध के लिये) बंधे थे ॥११ ॥

एक और गाथा है कि मायावान् सौद्युम्नि राजा ने १३३ घोडे अश्वमेध के लिये बांधकर मायारहित -राजाओं पर आधिपत्य कर लिया ॥ १२ ॥

तीसरी गाथा है कि नाडपित् में अप्सरा शकुन्तला ने भरत को जना, जिसने सब पृथिवी को जीत कर यज्ञ के योग्य एक सहस्र घोड़ों को इन्द्र के लिये बांधा ॥ १३ ॥

चौथी गाथा है कि भरत की बड़ाई को न पहले किसी ने पाया न पीछे। न पांचों जातियों ने। कोई आदमी आकाश को बाहुओं से नहीं छू सकता ॥ १४ ॥

शिवक्नों के राजा ऋषभ याज्ञतुर ने एकविंश स्तोम से यज्ञ किया था। उसकी यह

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याऽभिगीतं याज्ञतुरे यजमाने ब्रह्मा॒णाऽऋषभे जनाः अश्वमेधे धनं लब्ध्वा विभजन्ते स्म दक्षिणाऽइति ॥१५॥

त्रयस्त्रि॑ँशस्तोमेन । शोणः सात्रासाहऽईजे पाञ्चालो राजा तदेतद्गाथयाऽभिगीत॑ँ सात्रासाहे यजमानेऽश्वमेधेन तौर्वशाः । उदीरते त्रयस्त्रि॑ँशाः षट् सहस्राणि वर्मिणामिति ॥१६॥

अथ द्वितीयया । षट् षट् षड्ढा सहस्राणि यज्ञे कोकपितुस्तव उदीरते त्रयस्त्रि॑ँशाः षट् सहस्राणि वर्मिणामिति ॥१७॥

अथ तृतीयया । सात्रासाहे यजमाने पाञ्चाले राज्ञि सुस्रजि । अमाद्यदिन्द्रः सोमेनातृप्यन्ब्राह्मणा धनैरिति ॥१८॥

गोविनतेन शतानीकः । सात्राजितऽईजे काश्यस्याश्वमादाय ततो हैतर्ह्यकाशयोऽग्नीऽन्नादधतऽआत्तसोमपीथाः स्मऽइति वदन्तः ॥१९॥

तस्य विधा चतुर्वि॑ँशाः पवमानाः । त्रिवृदभ्यावर्तं चतुश्चत्वारि॑ँशाः पवमानाऽएकवि॑ँशन्याज्यानि तृणवान्यक्थान्येकवि॑ँशानि पृष्ठानि षट्त्रि॑ँशाः पवमानास्त्रयस्त्रि॑ँशमभ्यावर्तमाग्निष्टोमसामादेकवि॑ँशान्युक्थान्येकवि॑ँशः षोडशी पञ्चदशी रात्रिस्त्रिवृत्संधिः ॥२०॥

तदेतद्गाथयाऽभिगीत॑ँ । शतानीकः समन्तासु मेध्य॑ँ सात्राजितो हयम् । आदत्त यज्ञं काशीनां भरतः सत्वतामिवेति ॥२१॥

गाथा है :- कि जब याज्ञतुर कषभ ने अश्वमेघ यज्ञ किया था तब ब्राह्मणों ने दक्षिणा में धन प्राप्त करके बांटा था ॥ १५ ॥

पंचाल के राजा शोण सात्रासाह ने तेंतीस स्तोमों से यज्ञ किया था । उस की गाथा यह है कि जब सात्रासाह राजा ने अश्वमेघ यज्ञ किया तो तेंतीस स्तोम तौर्वक्ष या घोड़े बन कर आ गये और छः हजार योद्धा ॥ १६ ॥

दूसरी गाथा हैं : हे कोक के पिता तेरे यज्ञ में तेतीस स्तोम आये छः हजार के छः गुने घोड़ों के समान और छः हजार योद्धा ॥१७॥

तीसरी गाथा है कि सुन्दर माला वाले पंचाल राजा सात्रासह के यज्ञ में इन्द्र ने सोम से आनन्द मनाया और ब्राह्मणों ने धनों से ॥ १८ ॥

शतानीक सात्राजित ने काश्य के घोडे को लेने के उपरान्त गोविनत अश्वमेघ यज्ञ किया । तब से काशी के लोग अग्नियों को नहीं रखते । वे कहते हैं कि हम से सोम छीन लिया गया" ॥ १९ ॥

गोविनत अश्वमेघ की विधि यह है :- पवमान स्तोत्र चतुर्विंश स्तोम में त्रिवृत् में दुहराये हुये ; पवमान चवालीस में आज्य इक्कीस में, उक्थ २७ में, पृष्ठ २१ में, पवमान ३६ में और दुहराये हुए ३३ में अग्निष्टोम सामतक, उक्थ २१ में, षोडशी २१ में, रात्रि १५ में और सन्धिस्तोत्र त्रिवृत् में ॥ २० ॥

इस के विषय में गाथा है :-

शतानीक सत्राजित ने काशी वालों के यज्ञ में पड़ोस में एक यज्ञ के घोड़े को बांध लिया । जैसे भरत ने सत्वत लोगों का बांधा था ॥ २१ ॥

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अथ द्वितीयया । श्वेतꣳ समन्तासु वशं चरन्तꣳ शतानीको धृतराष्ट्रस्य मेध्यम् । आदाय सह्वा दशमास्यमश्वꣳ शतानीक्रो गोविनतेन हेजऽइति ॥२२॥

अथ चतुर्थ्या । महदद्य भरतानां न पूर्वे नापरे जनाः । दिवं मर्त्यऽइव पक्षाभ्यां नोदापुः सप्त मानवाऽइति ॥२३॥

अथातो दक्षिणानाम् । मध्यं प्रति राष्ट्रस्य यदन्यद्भूमेश्च पुरुषेभ्यश्च ब्राह्मणस्य च वित्तात्प्राची दिग्घोतुर्दक्षिणा ब्रह्मणः प्रतीच्यध्वर्योरुदीच्युद्गातुस्तदेव होतृकाऽअन्वाभक्ताः ॥२४॥

उदयनीयायाꣳ सꣳस्थितायाम् । एकविꣳशतिं वशाऽअनूबन्ध्याऽआलभते मैत्रावरुणीर्वैश्वदेवीर्बार्हस्पत्याऽएतासां देवतानामाप्त्यै तद्यद्बार्हस्पत्यान्त्या भवन्ति ब्रह्म वै बृहस्पतिस्तदु ब्राह्मण्येवान्ततः प्रतितिष्ठति ॥२५॥

अथ यदेकविꣳशतिर्भवन्ति । एकविꣳशो वाऽएष यऽएष तपति द्वादश मासाः पञ्चर्तवस्त्रयऽइमे लोकाऽअसावादित्यऽएकविꣳशऽएतामभिसम्पदम् ॥२६॥

उदवसानीयायाꣳ सꣳस्थितायाम् । चतस्रश्च जायाः कुमारीं पञ्चमीं चत्वारि च शतान्यनुचरीणां यथासमुदितं दक्षिणां ददाति ॥२७॥

दूसरी गाथा है :- वीर शतानीक ने पड़ोस में धृतराष्ट्र के श्वेत यज्ञ के घोड़े को जो स्वच्छन्द विचर रहा था दसवें मास में पकड़ लिया । शतानीक ने गोविनत यज्ञ किया ॥ २२ ॥

चौथी गाथा है कि भरतों की बड़ाई को न किसी ने पहले पाया न पीछे । न सात जातियों ने । जैसे मनुष्य अपनी बगलों से आकाश नहीं छू सकता ॥ २३ ॥

अब दक्षिणाओं के विषय में :— राष्ट्र के मध्य में ब्राह्मण की भूमि, पुरुष और धन को छोड़कर और जो कुछ है उस के पूर्व की दिशा में होता का, दक्षिण में ब्रह्मा का, पश्चिम अध्वर्यु का । उत्तर में उद्गाता का भाग है । अन्य होता लोगों का भी उन्हीं के साथ बांट हैं ॥ २४ ॥

उदयनीय आहुति की समाप्ति पर इक्कीस बांझ गायों का आलभन करते हैं, ये गायें मित्र-वरुण, वैश्वदेव, बृहस्पति की हैं इन देवताओं की तृप्ति के लिये । बृहस्पति की अन्त में इसलिये होती हैं कि बृहस्पति ब्रह्म है, वह अपने को ब्रह्म में ही प्रतिष्ठित करता है ॥२५ ॥

इक्कीस क्यों होती हैं ? यह जो तपता है अर्थात् सूर्य वह "इक्कीस" है । बारह महीने पांच ऋतुयें, तीन ये लोक और इक्कीसवां सूर्य । यह मिल गया ॥ २६ ॥

उदवसानीय की समाप्ति पर चार स्त्रियां, पांचवीं कुमारी और चार सौ अनुचारियों को इकरार के अनुसार दक्षिणा में देता है' ॥ २७ ॥

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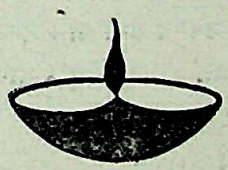
अथोत्तरꣳ संवत्सरमृतुपशुभिर्यजते । षड्भिरग्नेयैर्वसन्ते षड्भिरैन्द्रैर्ग्रीष्मे षड्भिः पार्जन्यैर्वा मारुतैर्वा वर्षासु षड्भिर्मैत्रावरुणैः शरदि षड्भिरैन्द्रावैष्णवैर्हेमन्ते षड्भिरैन्द्राबार्हस्पत्यैः शिशिरे षडृतवः संवत्सरऽऋतुष्वेवः संवत्सरे प्रतितिष्ठति षट्त्रिꣳशदेते पशवो भवन्ति षट्त्रिꣳशदक्षरा बृहती बृहत्यामधि स्वर्गो लोकः प्रतिष्ठितस्तद्बन्ततो बृहत्यैव छन्दसा स्वर्गे लोके प्रतितिष्ठति ॥२८॥

ब्राह्मणम् ॥६॥ [५. ४.] ॥ तृतीयः प्रपाठकः ॥ कण्डिकासंख्या ॥ १०६ ॥
इति पञ्चमोऽध्यायः समाप्तः [८८] ॥ ॥

अगले वर्ष ऋतु पशुओं से यज्ञ करता है, अग्नि के छः से वसन्त में, इन्द्र के छः से ग्रीष्म में पर्जन्य या मारुतों के छः से । वर्षा में, मित्र-वरुण के छ. से शरद में, इन्द्र- विष्णु के छः से हेमन्त में, इन्द्र-बृहस्पति के छः से शिशिर में, संवत्सर में छः ऋतुयें होती हैं । इस ऋतुवाले संवत्सर में प्रतिष्ठित होता है । ये ३६ पशु हुये । बृहती में ३६ अक्षर होते हैं । बृहती के सहारे ही स्वर्गलोक है, इस प्रकार बृहती छन्द से अपने को स्वर्गलोक में प्रतिष्ठित करता है ॥ २८ ॥



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अध्याय ६—ब्राह्मण १

पुरुषो ह नारायणोऽकामयत । अतितिष्ठेयꣳ सर्वाणि भूतान्यहमेवेदꣳ सर्वꣳ स्यामिति सऽएतं पुरुषमेधं पञ्चरात्रं यज्ञक्रतुमपश्यत्तमाहरत्तेनायजत तेनेष्ट्वाऽत्यतिष्ठत्सर्वाणि भूतानीदꣳ सर्वमभवदतितिष्ठति सर्वाणि भूतानोदꣳ सर्वं भवति यऽएवं विद्वान्पुरुषमेधेन यजते यो वैतदेवं वेद ॥१॥

तस्य त्रयोविꣳशतिर्दीक्षाः । द्वादशोपसदः पञ्च सुत्याः सऽएष चत्वारिꣳशद्रात्रः सदीक्षोपसत्कश्चत्वारिꣳशदक्षरा विराट्तद्विराजमभिसम्पद्यते ततो विराडजायत विराजोऽधि पूरुषऽइत्येषा वै सा विराडेतस्याऽएवैतद्विराजो यज्ञं पुरुषं जनयति ॥२॥

ता वाऽएताः । चतस्रो दशतो भवन्ति तद्यदेताश्चतस्रो दशतो भवन्त्येषां चैव लोकानामाप्त्यै दिशां चेममेव लोकं प्रथमया दशताऽऽप्नुवन्नन्तरिक्षं द्वितीयया दिवं तृतीयया दिशश्चतुर्थ्या तथैवैतद्यजमानऽइममेव लोकं प्रथमया दशताऽऽप्नो-

पुरुष नारायण ने चाहा कि मैं जीवों में सर्वोपरि हो जाऊं। मैं ही सब कुछ हो जाऊं। उसने इस पुरुषमेध पंचरात्र यज्ञ क्रतु को देखा। उस को ले लिया। उस यज्ञ को किया। उस यज्ञ को करके जीवों में सर्वोपरि हो गया। और इस संसार में वही सब कुछ हो गया। जो मनुष्य इस रहस्य को समझता है या समझकर पुरुषमेध यज्ञ करता है, वह सब जीवों में बड़ा तथा सब कुछ हो जाता है ॥ १ ॥

उस में २३ दीक्षायें, बारह उपसद तथा पांच सुत्य (सोम-इष्टियां) होते हैं। दीक्षा और उपसद के सहित यह चालीसी यज्ञ हो जाता है। चालीस अक्षर का ही विराट् होता है। इस प्रकार यह विराज हो जाता है :

ततो विराडजायत विराजो ऽधि पूरुष : ।

(यजु० ३१।५)

"उस से विराट् उत्पन्न हुआ। विराट् से पुरुष"।

यह विराट् है। उसी विराज से यज्ञ पुरुष उत्पन्न करता है ॥२॥

यह चालीस दिन चार दशत (दहाइयां) में विभक्त होते हैं। चार दहाइयाँ इस लिये कि इन से लोकों तथा दिशाओं की प्राप्ति करनी है। पहली दहाई से इस लोक की प्राप्ति करता है, दूसरी से अन्तरिक्ष की, तीसरी से द्यौलोक की। चौथी से दिशाओं की। उस प्रकार यजमान भी पहली दहाई से इस लोक की. दूसरी से अन्तरिक्ष की तीसरी से द्यौलोक

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त्यन्तरिक्षं द्वितीयया दिवं तृतीयया दिशश्चतुर्थ्येतावद्वाऽइदꣳ सर्वं यावदिमे च लोका दिशश्च सर्वं पुरुषमेधः सर्वस्याप्त्यै सर्वस्यावरुद्धचै ॥३॥

एकादशाग्निषोमीयाः पशवऽउपवसथे । तेषाꣳ समानं कर्मैकादश यूपाऽएकादशाक्षरा त्रिष्टुब्वज्रस्त्रिष्टुब्वीर्यं त्रिष्टुब्वज्रेणैवैतद्वीर्येण यजमानः पुरस्तात्पाप्मानमपहते ॥४॥

ऐकादशिनाः सुत्यासु पशवो भवन्ति । एकादशाक्षरा त्रिष्टुब्वज्रस्त्रिष्टुब्वीर्यं त्रिष्टुब्वज्रेणैवैतद्वीर्येण यजमानः पुरस्तात्पाप्मानमपहते ॥५॥

यद्वैवैकादशिना भवन्ति । एकादशिनो वाऽइदꣳ सर्वं प्रजापतिर्ह्येकादशिनी सर्वꣳ हि प्रजापतिः सर्वं पुरुषमेधः सर्वस्याप्त्यै सर्वस्यावरुद्धचै ॥६॥

स वाऽएष पुरुषमेधः पञ्चरात्रो यज्ञक्रतुर्भवति । पाङ्क्तो यज्ञः पाङ्क्तः पशुः पञ्चऽर्तवः संवत्सरो यत्किं च पञ्चविधमधिदेवतमध्यात्मं तदेनेन सर्वमाप्नोति ॥७॥

तस्याग्निष्टोमः प्रथममहर्भवति । अथोक्थ्योऽथातिरात्रोऽथोक्थ्योऽथाग्निष्टोमः स वाऽएषऽउभयतोज्योतिरुभयतऽउक्थ्यः ॥८॥

यवमध्यः पञ्चरात्रो भवति । इमे वै लोकाः पुरुषमेधऽउभयतोज्योतिषो

की और चौथी से दिशाओं की प्राप्ति करता है । यह संसार उतना ही है जितने ये तीन लोक तथा दिशायें । पुरुषमेध "सबकुछ" है, सब की उपलब्धि तथा प्राप्ति के लिये ॥ ३ ॥

अग्नि-सोम के ग्यारह पशु उपवास के दिन होते हैं । उन का कर्म समान है । ग्यारह यूप, त्रिष्टुप् ग्यारह अक्षर का । त्रिष्टुप् वज्र है । त्रिष्टुप् वीर्य है । इस वज्र तथा वीर्य रूपी त्रिष्टुप् से यजमान पहले ही से पाप को दूर कर देता है ॥ ४ ॥

सुत्यों में ग्यारह पशु होते हैं । त्रिष्टुप् में ग्यारह अक्षर होते हैं । त्रिष्टुप् वज्र है । त्रिष्टुप् वीर्य है । इस वीर्य तथा वज्र रूपी त्रिष्टुप् द्वारा वह सब पापों को दूर कर देता है ॥ ५ ॥

ग्यारह क्यों होते है ? यह सब संसार ग्यारह वाला है, प्रजापति ग्यारह वाला है । प्रजापति सब कुछ है । पुरुषमेध सब कुछ है । सब की उपलब्धि तथा प्राप्ति के लिये ॥ ६ ॥

यह पुरुषमेध पंचरात्र यज्ञ है । यज्ञ पांच वाला है, पशु पांच वाला है । संवत्सर में पांच ऋतुयें होती हैं । जो कुछ पांच प्रकार का अधिदेवत या अध्यात्म है, वह सब इस के द्वारा प्राप्त होता है ॥ ७ ॥

पहले दिन अग्निष्टोम होता है । फिर उक्थ्य, फिर अतिरात्र, फिर उक्थ्य, फिर अग्निष्टोम, इस प्रकार इस यज्ञ के दोनों ओर ज्योतियाँ हैं और दोनों ओर उक्थ्य ॥८॥

(ज्योति उक्थ्य | उक्थ्य ज्योति)
अतिरात्र

यह पंचरात्र (पुरुषमेध) यज्ञ जौ की आकृति का है । (जौ के किनारे नुकीले और

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वाऽइमे लोकाऽग्निनेतऽआदित्येनामुतस्तस्मादुभयतोज्योतिरन्नमुक्थ्यऽआत्मा-ऽतिरात्रस्तद्यदेताऽउक्थ्यावतिरात्रमभितो भवतस्तस्मादयमात्माऽन्नेन परिवृढोऽथ यदेष वर्षिष्ठोऽतिरात्रोऽह्नाꣳसमध्ये तस्माद्यवमध्यो युते ह वै द्विषन्तं भ्रातृव्यम-यमेवास्ति नास्य द्विषन्भ्रातृव्यऽइत्याहुर्यऽएवं वेद ॥९॥

तस्यायमेव लोकः प्रथममहः । अयमस्य लोको वसन्तऽऋतुर्यदूर्ध्वमस्मा-ल्लोकादर्वाचीनमन्तरिक्षात्तद्द्वितीयमहस्तद्वस्य ग्रीष्मऽऋतुरन्तरिक्षमेवास्य मध्यममहरन्तरिक्षमस्य वर्षाशरदावृतू यदूर्ध्वमन्तरिक्षादर्वाचीन दिवस्तच्चतुर्थ-महस्तद्वस्य हेमन्तऽऋतुर्द्यौरेवास्य पञ्चममहर्द्यौरस्य शिशिरऽऋतुरित्यधिदेव-तम् ॥१०॥

अथाध्यात्मम् । प्रतिष्ठैवास्य प्रथममहः प्रतिष्ठोऽअस्य वसन्तऽऋतुर्य-दूर्ध्वं प्रतिष्ठायाऽअर्वाचीनं मध्यात्तद्द्वितीयमहस्तद्वस्य ग्रीष्मऽऋतुर्मध्यमेवास्य मध्यममहर्मध्यस्य वर्षाशरदावृतू यदूर्ध्वं मध्यादर्वाचीनꣳ शीर्ष्णस्तच्चतुर्थमहस्तद्वस्य हेमन्तऽऋतुः शिरऽएवास्य पञ्चममहः शिरोऽस्य शिशिरऽऋतुरेवमिमे च लोकाः संवत्सरश्चात्मा च पुरुषमेधमभिसम्पद्यन्ते सर्वं वाऽइमे लोकाः सर्वꣳ संवत्सरः सर्वमात्मा सर्वं पुरुषमेधः सर्वस्याप्त्यै सर्वस्यावरुद्धचै ॥११॥

ब्राह्मणम् ॥१॥ [६. १] । ।

बीच में उठा हुआ होता है) । पुरुषमेध ये लोक ही हैं, इन लोकों के दोनों सिरों पर ज्योति होती हैं, इधर अग्नि उधर आदित्य; इस लिये दोनों ओर ज्योति हुई । अन्त उक्थ है, आत्मा (धड़) अतिरात्र । ये दोनों उक्थ्य अतिरात्र के दोनों ओर हैं । इस लिये यह आत्मा (शरीर) अन्न से घिरा हुआ है । यह जो अतिरात्र है वह इन सब में मोटा है और इन सब दिनों के बीचमें है । इस लिये इस की उपमा जौ के समान है । क्योंकि जौ बीच में मोटा होता है । जो इस रहस्य को जानता है, वह अपने शत्रुओं पर विजय पाता है । कहते हैं कि उसके शत्रु होते ही नहीं ॥ ९ ॥

उस का पहला दिन यही लोक है और वसन्त ऋतु भी यह लोक है । जो इस लोक से ऊपर और अन्तरिक्ष लोक से नीचे हैं, वह दूसरा दिन है । यह उसका ग्रीष्म ऋतु है । अन्तरिक्ष इस का बीच का (तीसरा) दिन है । यह उसका वर्षा ऋतु है । जो अन्तरिक्ष से ऊपर तथा द्यौ के नीचे है, वह चौथा दिन है। यह उसका शिशिर ऋतु है । यह हुआ अधि-देवत वर्णन ॥ १० ॥

अब आध्यात्म सुनिये । प्रथम दिन पैर है इस की प्रतिष्ठा वसन्त ऋतु है । जो पैरों से ऊपर और कमर से नीचे हैं वह दूसरा दिन है । ग्रीष्मऋतु उसकी प्रतिष्ठा है । कमर इसका तीसरा (बीच का) दिन है । इस के ऋतु हैं वर्षा तथा शरद । कमर से ऊपर और सिर के नीचे चौथा दिन है हेमन्त इस का ऋतु है । सिर इस का पांचवाँ दिन है । शिशिर इसका ऋतु है । इस प्रकार लोक, संवत्सर, शरीर ये सब पुरुषमेध के बराबर होते हैं । ये लोक सब कुछ, हैं । संवत्सर सबकुछ है, शरीर (आत्मा) सब कुछ है, पुरुषमेध सब कुछ है । सब की प्राप्ति के लिये सब की उपलब्धि के लिये ॥ ११ ॥

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अध्याय ६—ब्राह्मण २

अथ यस्मात्पुरुषमेधो नाम । इमे वै लोकाः पूरयमव पुरुषो योऽयं पवते सोऽस्यां पुरि शेते तस्मात्पुरुषस्तस्य यदेषु लोकेष्वन्नं तदस्यान्नं मेधस्तद्यदस्यै-तदन्नं मेधस्तस्मात्पुरुषमेधोऽथो यदस्मिन्मेध्यान्पुरुषानालभते तस्माद्वेव पुरुष-मेधः ॥१॥

तान्वै मेध्यमेऽह्न्नालभते । अन्तरिक्षं वै मध्यममहरन्तरिक्षमु वै सर्वेषां भूतानामायतनमथोऽअन्नं वाऽएते पशवऽउदरं मध्यममहरुदरे तदन्नं दधाति ॥२॥

तान्वै दश—दशालभते । दशाक्षरा विराड् विराडु कृत्स्नमन्न कृत्स्नस्यै-वान्नाद्यस्यावरुद्धचै ॥३॥

एकादश दशतऽआलभते । एकादशाक्षरा त्रिष्टुब्वज्रस्त्रिष्टुब्वीर्यं त्रिष्टुब्व-ज्रेणैवैतद्वीर्येण यजमानो मध्यतः पाप्मानमपहते ॥४॥

इस का पुरुषमेध नाम इसलिये पड़ा कि ये लोक पुर हैं। और पुरुष वह है जो बहता है (वायु)। वह इस पुर में लेटा है, इसलिये वह पुरुष है। इन लोकों में जो अन्न है, वह इस का मेध या अन्न है। इसलिये इस का नाम है पुरुषमेध। और चूंकि इस में मेध्य पुरुषों का आलभन होता है इसलिये भी इसका नाम पुरुषमेध है ॥१॥

इन का आलभन मध्य दिन में होता है। अन्तरिक्ष मध्यदिन है। अन्तरिक्ष ही सब प्राणियों का निवास स्थान है। ये पशु अन्न हैं। मध्यदिन उदर है। इस प्रकार उदर में अन्न रखता है ॥२॥

दस दस का आलभन होता है। विराट् दस अक्षर का है। विराट् पूर्ण अन्न है। पूर्ण अन्न की प्राप्ति के लिये ॥३॥

ग्यारह दहाइयां लेते हैं। त्रिष्टुप् में ग्यारह अक्षर होते हैं। त्रिष्टुप् वज्र है। त्रिष्टुप् वीर्य है। इस वज्र और वीर्य रूपी त्रिष्टुप् द्वारा वह यजमान बीच से पाप को दूर करता है ॥४॥

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अष्टाचत्वारिꣳशतं मध्यमे यूपऽआलभते। अष्टाचत्वारिꣳशदक्षरा जगती जागताः पशवो जगत्यैवास्मै पशूनवरुन्द्धे ॥५॥

एकादशैक दशेतरेषु। एकादशाक्षरा विष्टुब्वज्रस्त्रिष्टुब्वीर्यं त्रिष्टुब्वज्रेणै-वैनद्वीर्येण यजमानोऽभतः पाप्मानमपहते ॥६॥

अष्टाऽउत्तमानालभते। अष्टाक्षरा गायत्री ब्रह्मगायत्री तद्ब्रह्मैवैतदस्य सर्वस्योत्तमं करोति तस्माद्ब्रह्मास्य सर्वस्योत्तममित्याहुः ॥७॥

ते वै प्राजापत्या भवन्ति। ब्रह्म वै प्रजापतिर्ब्राह्मो हि प्रजापतिस्तस्मा-त्प्राजापत्या भवन्ति ॥८॥

स वै पशूनुपाकरिष्यन्। एतास्तिस्रः सावित्रीराहुतीर्जुहोति देव सवित-स्तत्सवितुर्वरेण्यं विश्वानि देव सवितरिति सवितारं प्रीणाति सोऽस्मै प्रीतऽएता-न्पुरुषान्प्रसौति तेन प्रसूतानालभते ॥९॥

ब्रह्मणे ब्राह्मणमालभते। ब्रह्म वै ब्राह्मणो ब्रह्मैव तद्ब्रह्मणा समर्धयति

बीच के यूप में ४८ का आलभन होता है। जगती में ४८ अक्षर होते हैं। पशु जगती वाले हैं। जगती के द्वारा वह यजमान के लिये पशुओं की प्रप्ति करता है ॥५॥

दूसरों में ग्यारह। ग्यारह अक्षरों का त्रिष्टुप् होता है। त्रिष्टुप् वज्र है। त्रिष्टुप् वीर्य है। इस वज्र और वीर्य द्वारा यजमान अपनी दोनों ओर से पाप को दूर करता है ॥६॥

अन्त में आठ का आलभन करता है। गायत्री में आठ अक्षर होते हैं। गायत्री ब्रह्म है। इस प्रकार ब्रह्म को इस सब संसार का अन्न बनाता है। इसलिये कहते हैं कि ब्रह्म इस जगत् का अन्तिम वस्तु है या अन्त है ॥७॥

ये प्रजापति के होते हैं। प्रजापति ब्रह्म है, क्योंकि प्रजापति में ब्रह्म के गुण हैं। इस लिये ये प्रजापति के होते हैं ॥८॥

जब पशुओं को लाने वाले होते हैं, तो सवितादेव के लिये तीन आहुतियां दी जाती हैं।

(१) देव सवितः.....

(२) तत् सवितुर्वरेण्यं.....

(३) विश्वानि देव सवितः ... ... (यजु० ३०/१—६)

इस से सविता को प्रसन्न करता है। वह सविता प्रसन्न होकर इन पुरुषों (मध्य पुरुष) को प्रेरणा करता है। और वह सविता द्वारा प्रेरित होकर ही इन का आलभन करता है ॥९॥

ब्रह्म के लिये ब्राह्मण का आलभन करता है, क्योंकि ब्राह्मण ब्रह्म है। इस प्रकार ब्रह्म को ब्रह्म से मिलाता है। क्षत्र के लिये राजन्य को। राजन्य क्षत्र है। इस

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क्षत्राय राजन्यं क्षत्रं वै राजन्यः क्षत्रमेव तत्क्षत्रेण समर्धयति मरुद्भ्यो वैश्यं विशो वै मरुतो विशमेव तद्वाशा समर्धयति तपसे शूद्रं तपो वै शूद्रस्तपऽएव तत्तपसा समर्धयत्येवमेता देवता यथारूप पशुभिः समर्धयति ताऽएनꣳ समृद्धाः समर्धयन्ति सर्वैः कामैः ॥१०॥

आज्येन जुहोति । तेजो वाऽआज्यं तेजसैवास्मिंस्तत्तेजो दधात्याज्येन जुहोत्येतद्वै देवानां प्रियं धाम यदाज्यं प्रियेणैवैनान्धाम्ना समर्धयति तऽएनꣳ समृद्धाः समर्धयन्ति सर्वैः कामैः ॥ ११ ॥

नियुक्तान्पुरुषान् । ब्रह्मा दक्षिणतः पुरुषेण नारायणेनाभिष्टौति सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपादित्येतेन षोडशर्चेन षोडशकलं वाऽइदꣳ सर्वꣳ सर्वं पुरुषमेव सर्वस्याप्त्यै सर्वस्यावरुद्ध्याऽइत्थमसीत्थमसीत्युपस्तौत्येवैनमेतन्महयत्येवाथो यथैष तथैनमेतदाह तत्पर्यग्निकृताः पशवो बभूवुरसंज्ञप्ताः ॥ १२ ॥

अथ हैनं वागभ्युवाद । पुरुष मा संतिष्ठिपो यदि सꣳस्थापयिष्यसि पुरुषऽएव पुरुषमत्स्यतीति तान्पर्यग्निकृतानेयोदसृजत्तद्देवत्याऽआहुतीरजुहोत्ताभिस्ता

प्रकार क्षत्र से क्षत्र को मिलाता है। मरुतों के लिये वैश्य को, क्योंकिमरुत वैश्य हैं। इस प्रकार वैश्य को वैश्य से मिलाता है। तप के लिये शूद्र को क्योंकि शूद्र तप है। इस प्रकार तप को तप से मिलाता है। इन के रूपों के अनुसार वह इन देवताओं को पशुओं से सम्पन्न करता है। इस प्रकार सम्पन्न होकर वे यज मान को सब कामनाओं से सम्पन्न कर देते हैं ॥१०॥

घी की आहुति देता है, घी तेज है। तेज से ही इस में तेज स्थापित करता है। घी की आहुति देता है, क्योंकि घी देवों का प्रिय धाम है। इस प्रकार इन को प्रियधाम से सम्पन्न करता है। इस प्रकार सम्पन्न होकर वे सब कामनाओं के लिये यज मान को सम्पन्न करते हैं ॥११॥

नियुक्त पुरुषों की स्तुति दक्षिण की ओर बैठ कर ब्रह्मा 'पुरुष नारायण सूक्त' द्वारा करता है : - सहस्रशीर्षा पुरुषा सहस्राक्षः सहस्रपात्.....

(ऋ० ६०/६०/यजु०३१/१-१६)

ये सौलह मंत्र हैं, सोलह कला वाली दुनियां है। पुरुषमेध सब कुछ है। सब की प्राप्ति के लिये सब की उपलब्धि के लिये। "तू ऐसा है तू ऐसा है" यह कहकर उसकी स्तुति करता है, उस का यश गाता है, जैसा वह है वैसा उस को बताता है।

पशु पर्यग्निकृत तो हों चुके (अर्थात् अग्नि उन के चारों ओर फिराई जा चुकी) परन्तु अभी उन का वध नहीं हुआ है ॥१२॥

तब एक वाक् ने उस से कहा," हे पुरुष, पुरुष को मत मार। ऐसा करेगा तो पुरुष पुरुष कों खायेगा," इसलिये अग्नि उन के चारों ओर घुमाने के पीछे उन को छोड़ दिया और उन्हीं देवताओं के लिये आहुतियां दे दीं। इस प्रकार उन देवताओं को प्रसन्न कर दिया।

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देवताऽअप्रीणात्ताऽएनं प्रीताऽअप्रीणन्त्सर्वैः कामैः ॥ १३ ॥

आज्येन जुहोति । तेजो वाऽआज्यं तेजसैवास्मिंस्तत्तेजो दधाति ॥ १४ ॥

ऐकादशिनैः सꣳस्थापयति । एकादशक्षरा त्रिष्टुब्वज्रस्त्रिष्टुब्वीर्यन्त्रिष्टुब्व-ज्रेणैवैतद्वीर्येण यजमानो मध्यतः पाप्मानमपहते ॥ १५ ॥

उदयनीयायाꣳ संस्थितायाम् । एकादश वशाऽअनूबन्ध्याऽआलभते मैत्रावरुणीर्वैश्वदेवीर्बार्हस्पत्याऽएतासां देवतानामाप्त्यै तद्यद्बार्हस्पत्याऽअन्त्या भवन्ति ब्रह्म वै बृहस्पतिस्तदु ब्रह्मण्येवान्ततः प्रतितिष्ठति ॥ १६ ॥

अथ यदेकादश भवन्ति । एकादशाक्षरा त्रिष्टुब्वज्रस्त्रिष्टुब्वीर्यं त्रिष्टुब्वज्रे-णैवैतद्वीर्येण यजमानोऽन्ततः पाप्मानमपहते त्रैधातव्युदवसानीयाऽसावेव बन्धुः ॥ १७ ॥

अथातो दक्षिणानाम् । मध्यं प्रति राष्ट्रस्य यदन्यभूमेश्च ब्राह्मणस्य च वित्तात्सपुरुषं प्राची दिग्घोतुर्दक्षिणा ब्रह्मणः प्रतीच्यध्वर्योरुदीच्युद्गातुस्तदेव होतृकाऽअन्वाभक्ताः ॥ १८ ॥

अथ यदि ब्राह्मणो यजेत । सर्ववेदसं दद्यात्सर्वं वै ब्राह्मणः सर्वꣳ सर्ववेदसꣳ सर्वं पुरुषमेधः सर्वस्याप्त्यै सर्वस्यावरुद्धचै ॥ १९ ॥

इस प्रकार प्रसन्न होकर उन्हों ने अपनी कामनाओं को तृप्त किया ॥१३॥

घी की आहुति देता है । घी तेज है । इस प्रकार तेज के द्वारा तेज रखता है ॥१४॥

ग्यारह यूपों से समाप्त करता है । त्रिष्टुप् ग्यारह अक्षरों का है । त्रिष्टुप् वज्र है, त्रिष्टुप् वीर्य है । इस वज्र और वीर्य रूपी त्रिष्टुप् के द्वारा वह यजमान बीच से पाप को दूर करता है ॥१५॥

उदयनीय आहुतियों की समाप्ति पर ग्यारह बांझ गायों का आलभन होता है— मित्र-वरुण की, विश्वेदेवों की और बृहस्पति की । इन देवताओं की प्रसन्नता के लिये । बृहस्पति को अन्त की क्यों बृहस्पति सचमुच ब्रह्म है । इस प्रकार अन्त को ब्रह्म में प्रतिष्ठित होता है ॥१६॥

ग्यारह क्यों होती हैं ? - त्रिष्टुप् में ग्यारह अक्षर होते हैं । त्रिष्टुप् वज्र है । त्रिष्टुप् वीर्य है । इस वीर्य और वज्र रूपी त्रिष्टुप् से यजमान बीच से ही पाप को दूर करता है । त्रैधातवी अन्तिम आहुति है । इस का रहस्य बताया जा चुका है ॥१७॥

अब दक्षिणा का वर्णन है । ब्राह्मण की भूमि तथा सम्पत्ति को छोड़कर राष्ट्र के बीच में जो कुछ है पूर्व दिशा के मनुष्यों सहित वह सब होता की दक्षिणा है । दक्षिण की ब्रह्मा की, पश्चिम की अध्वर्यु की, उत्तर की उद्गाता की, अन्य ऋत्विज इन के ही साँझी होते हैं, ॥१८॥

अब यदि ब्राह्मण यज्ञ करे तो उस को अपना सर्वस्व दे देना चाहिये । ब्राह्मण 'सब' है , सर्वस्व सब है । पुरुषमेध सब है, सब की उपलब्धि या प्राप्ति के लिये ॥१९॥

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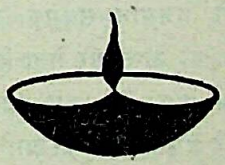
अथात्मन्नग्नी समारोह्य । उत्तरनारायणेनादित्यमुपस्थायानपेक्षमाणोऽरण्यमभिप्रेयात्तदेव मनुष्येभ्यस्तिरोभवति यद्यु ग्रामे विवत्सेदरण्योरग्नी समारोह्योत्तरनारायणेनैवादित्यमुपस्थाय गृहेषु। प्रत्यवस्येदथतान्यज्ञक्रतूनाहरेत यानभ्याप्नुयात्स वाऽएष न सर्वस्माऽअनुवक्तव्यः सर्वꣳ हि पुरुषमेधो नेत्सर्वस्माऽइव सर्वं ब्रवाणीति योऽवेव ज्ञातस्तस्मै ब्रूयादथ योऽनूचानोऽथ योऽस्य प्रियः स्यान्नेत्वेव सर्वस्माऽइव ॥ २० ॥ ब्राह्मणम् ॥ २ ॥ (६. २.) ॥ इति षष्ठोऽध्यायः समाप्तः (८९.) ॥

अपने में दोनों अग्नियों का समारोप करके उत्तर नारायण मंत्रों(यजु०३१/१७-२२) से अदित्य की उपासना करके पीछे को विना मुड़े जंगल को चला जाय। जंगल मनुष्यों से अलग है। यदि गांव में रहना चाहे तो अरणी और उत्तरारणी में दो अग्नियों को लेवे, और उत्तरनारायण मंत्रों द्वारा आदित्य की उपासना करके घर रहे। और जिन यज्ञों को कर सके करे। यह यज्ञ सब को नहीं सिखाना चाहिये। पुरुषमेध सब कुछ है। ऐसा नहीं कि सब चीज़ सब को बता दी जाय। उसी को बताना चाहिये जिस से परिचय हो, जो वेद पढ़ा हो जो उसका प्रिय हो। हरएक को नहीं ॥२०॥



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अध्याय ७—ब्राह्मण १

ब्रह्म व स्वयम्भु तपोऽतप्यत । तदैक्षत न वै तपस्यानन्त्यमस्ति हन्ताहं भूतेष्वात्मानं जुहवानि भूतानि चात्मनीति तत्सर्वेषु भूतेष्वात्मानꣳ हुत्वा भूतानि चात्मनि सर्वेषां भूतानाꣳ श्रैष्ठ्यꣳ स्वाराज्यमाधिपत्यं पर्येत्तथैवैतद्यजमानः सर्वमेधे सर्वान्मेधान्हुत्वा सर्वेषां भूतानां श्रैष्ठ्यꣳ स्वाराज्यमाधिपत्ये पर्येति ॥१॥

स वाऽएष सर्वमेधो दशरात्रो यज्ञक्रतुर्भवति । दशाक्षरा विराड्विराडु कृत्स्नमन्नं कृत्स्नस्यैवान्नाद्यस्यावरुद्धयै तस्मिन्नग्नि पराध्यं चिनोति परमो वाऽएष यज्ञक्रतूनां यत्सर्वमेधः परमेणैवैनं परमतां गमयति ॥२॥

तस्याग्निष्टुदग्निष्टोमः प्रथममहर्भवति । अग्निर्वाऽग्निष्टुदग्निष्टोमोऽग्निमुखाऽउ वै सर्वे देवाः सर्वेषां देवानामाप्त्यै तस्याग्नेया ग्रहा भवन्त्याग्नेय्यः पुरोरुचः सर्वमाग्नेयमसदिति ॥३॥

इन्द्रस्तुदुक्थ्यो द्वितीयमहर्भवति। इन्द्रो वै सर्वे देवाः सर्वेषां देवानामप्त्यै तस्यैन्द्रा ग्रहा भवन्त्यैन्द्र्यः पुरोरुचः सर्वमैन्द्रमसदिति ॥४॥

स्वयम्भु ब्रह्म ने तप किया। उसने कहा "तप में आनन्त्य नहीं है। मैं भूतों में अपनी आत्मा की आहुति दे दूं और अपने आत्मा में भूतों की"। अपने आत्मा की भूतों में और भूतों की आत्मा में आहुति देकर सब भूतों में श्रेष्ठता, स्वाराज्य, आधिपत्य की प्राप्ति की। इसी प्रकार जो यजमान सर्वमेध यज्ञ करता है, वह सब प्राणियों में श्रेष्ठता, स्वाराज्य तथा आधिपत्य को प्राप्त कर लेता है ॥१॥

यह सर्वमेध यज्ञ दशरात्र यज्ञ है (दस दिन में पूरा होता है)। विराट् में दस अक्षर होते हैं। विराट् पूर्ण अन्न है। पूर्ण अन्न की प्राप्ति के लिये। इसमें सब से बड़ी वेदी बनाई जाती है। सर्वमेध सब यज्ञों में बड़ा है। इसी बड़े यज्ञ के द्वारा बड़प्पन को प्राप्त करता है ॥२॥

इसके पहले दिन अग्निष्टुत अग्निष्टोम होता है। अग्नि ही अग्निष्टुत अग्निष्टोम है। सब देव अग्निमुख हैं। सब देवों की प्राप्ति के लिये। उसके अग्नि के ग्रह होते हैं। पुरोरुग् भी अग्नि के ही होते हैं, जिससे सब कुछ अग्नि का हो ॥३॥

दूसरे दिन इन्द्र-स्तुत उक्थ्य होता है। इन्द्र 'सब देव' है। सब देवों की प्राप्ति के लिये। उसके ग्रह भी इन्द्र के होते हैं। पुरोरुक् भी इन्द्र के। इससे सब कुछ इन्द्र-सम्बन्धी हो ॥४॥

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सूर्यस्तुदुक्थ्यस्तृतीयमहर्भवति । सूर्यो वै सर्वे देवाः सर्वेषां देवानामाप्त्यै सौर्या ग्रहा भवन्ति मौर्य्यः पुरोरुचः सर्वꣳ सौर्य्यमसदिति ॥५॥

वैश्वदेवश्चतुर्थमहर्भवति । विश्वे वै सर्वे देवाः सर्वेषां देवानामाप्त्यै तस्य वैश्वदेवा ग्रहा भवन्ति वैश्वदेव्यः पुरोरुचः सर्वं वैश्वदेवमसदिति ॥६॥

आश्वमेधिकं मध्यमं पञ्चममहर्भवति । तस्मिन्नश्वं मेध्यमालभतेऽश्वमेधस्यैवाप्त्यै ॥७॥

पौरुषमेधिकं मध्यमꣳ षष्ठमहर्भवति । तस्मिन्मेध्यान्पुरुषानालभते पुरुषमेधस्यैवाप्त्यं । ८॥

अप्तोर्यामः सप्तममहर्भवति । सर्वेषां यज्ञक्रतूनामाप्त्यै तस्मिन्त्सर्वान्मेध्यानालभते यच्च प्राणि यच्चाप्राणं वपा वपावतां जुहोति त्वचऽउत्कर्तमवपाकानाꣳ संव्रश्चमोषधिवनस्पतीनां प्रक्किरन्ति शुष्काणां चार्द्राणां चान्नमन्नं जुहोत्यन्नस्यान्नस्याप्त्यै सर्वं जुहोति सर्वस्मै जुहोति सर्वस्याप्त्यै सर्वस्यावरुद्ध्यै प्रातः सवने हुतासु वगास्वेवमेव तृतीयसवने हुतेषु हविःषु ॥९॥

त्रिणवमष्टममहर्भवति । वज्रो वै त्रिणवो वज्रेण खलु वै क्षत्रꣳ स्पृतं तद्वज्रेणैव क्षत्रꣳ स्पृणोति ॥१०॥

तीसरे दिन सूर्य-स्तुत उक्थ्य होता है । सूर्य 'सब देव' है, सब देवों की प्राप्ति के लिये । ग्रह भी सूर्य के होते हैं । और पुरोरुक् भी सूर्य के । इससे सब कुछ सूर्य-सम्बन्धी हो ॥५॥

चौथे दिन वैश्वदेव होता है । विश्वेदेव सब देव हैं । सब देवों की प्राप्ति के लिये । ग्रह भी वैश्वदेव होते हैं और पुरोरुक् भी वैश्वदेव ही । इस से सब कुछ वैश्वदेव हो ॥६॥

पांचवें दिन मध्य आश्वमेधिक यज्ञ होता है । उस दिन मेध्य अश्वका आलभन होता है । अश्वमेध की प्राप्ति के लिये ॥७॥

छठे दिन मध्य पौरुषमेधिक यज्ञ होता है । उसमें मेध्य पुरुषों का आलभन होता है । पुरुष-मेध की प्राप्ति के जिये ॥८॥

सातवें दिन आप्तोर्याम होता है । सब यज्ञों के प्राप्ति के लिये । उस में सब मेध्यों का आलभन होता है, प्राण वाले और प्राणरहित दोनों प्रकार का । वपा वालों की वपा की आहुति दी जाती है । जिन में वपा नहीं, उनकी त्वचा के टुकड़े काट कर । ओषध-वनस्पतियों के टुकड़े भी काट कर । सूखे और गीले दोनों प्रकार के अन्नों की आहुति दी जाती है । अन्न की प्राप्ति के लिये । अन्नों की आहुति दी जाती है । अन्न की प्राप्ति के लिये । सब की आहुति देता है । सब के लिये आहुति देता है । सब की प्राप्ति के लिये । सब की उपलब्धि के लिये । प्रातः सवन में वपा की आहुतियां देने के उपरान्त तथा तीसरे सवन में हवियों की आहुति देने के उपरान्त—॥९॥

आठवें दिन त्रिणव (२७ स्तोमों की इष्टि) होता है । क्योंकि त्रिणव वज्र है, वज्र से ही क्षत्र (आधिपत्य) प्राप्त होता है । वज्र के द्वारा वह क्षत्र प्राप्त करता है ॥१०॥

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त्रयस्त्रिꣳशं नवममहर्भवति । प्रतिष्ठा वै त्रयस्त्रिꣳशः प्रतिष्ठित्यै ॥११॥

विश्वजित्सर्वपृष्ठोऽतिरात्रो दशममहर्भवति । सर्वं वै विश्वजित्सर्वपृष्ठोऽतिरात्रः सर्वꣳ सर्वमेधः सर्वस्याप्त्यै सर्वस्यावरुद्ध्यै ॥१२॥

अथातो दक्षिणानाम् । मध्यं प्रति राष्ट्रस्य यदन्यद्ब्राह्मणस्य वित्तात्सभूमि सपुरुषं प्राची दिग्घोतुर्दक्षिणा ब्रह्मणः प्रतीच्यध्वर्योरुदीच्युद्गातुस्तदेव होतृकाऽअन्वाभक्ताः ॥१३॥

तेन हैतेन विश्वकर्मा भौवनऽईजे । तेनेष्ट्वाऽत्यतिष्ठत्सर्वाणि भूतानीदꣳ सर्वमभवदतितिष्ठति सर्वाणि भूतानीदꣳ सर्वं भवति यऽएवं विद्वान्त्सर्वमेधेन यजते यो वैतदेवं वेद ॥१४॥

तꣳ ह कश्यपो याजयां चकार । तदपि भूमिः श्लोकं जगौ न मा मर्त्यः कश्चन दातुमर्हति विश्वकर्मन्भौवन मन्दऽआसिथऽउपमङ्क्ष्यति स्या सलिलस्य मध्ये मृषैष ते संगरः कश्यपायेति ॥१५॥

ब्राह्मणम् ॥ ३ ॥ [७. १.] ॥ इति सप्तमोऽध्यायः समाप्तः । [९०] ॥ ॥

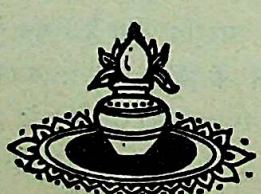
नवें दिन त्रयस्त्रिंश (३३ स्तोमों की इष्टि) होता है । त्रयस्त्रिंश प्रतिष्ठा है । प्रतिष्ठा के लिये ॥११॥

दसवें दिन विश्वजित् सर्वपृष्ठ अतिरात्र होता है । विश्वजित् सर्वपृष्ठ अतिरात्र सब कुछ है । सर्वमेध सब कुछ है । सब की उपलब्धि या प्राप्ति के लिये ॥१२॥

अब दक्षिणा के विषय में । राष्ट्र के बीच में ब्राह्मण के धन के अतिरिक्त जो कुछ भूमि या पुरुष हैं, वह पूर्व दिशा में होता की, दक्षिण में ब्रह्मा की, पश्चिम में अध्वर्यु की, उत्तर में उद्गाता की । अन्य ऋत्विज उसी में भाग लेते हैं ॥१३॥

विश्वकर्मा भौवन ने एक बार यह यज्ञ किया था । यह यज्ञ करके वह सब प्राणियों में बढ़ गया, और सब कुछ हो गया । जो इस रहस्य को जानकर सर्वमेध यज्ञ करता है या इसको जानता है, वह सब प्राणियों में बढ़ता है, और सब कुछ हो जाता है ॥१४॥

यह यज्ञ कश्यप ने कराया था । पृथ्वी ने इस श्लोक का गान किया । "हे विश्वकर्मा भौवन ! कोई मनुष्य मुझे दान में न दे । तू मूर्ख था । वह भूमि तो जल के बीच डूब जायेगी । कश्यप के साथ यह तेरी प्रतिज्ञा व्यर्थ हुई ॥१५॥



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अध्याय ८—ब्राह्मण १

अथास्मै कल्याणं कुर्वन्ति ॥ ॥ अथास्मै श्मशानं कुर्वन्ति । गृहान्वा प्रज्ञानं वा यो वै कश्च म्रियते स शवस्तमाऽएतदन्नं करोति तस्माच्छवान्नꣳ शवान्नꣳ ह वै तच्छ्मशानमित्याचक्षते परोक्षꣳ श्मशाऽउ हैव नाम पितॄणामत्तारस्ते हामुष्मिँल्लोकेऽकृतश्मशानस्य साधुकृत्यामुपदम्भयन्ति तेभ्यऽएतदन्नं करोति तस्माच्छ्मशान्नꣳ श्मशान्नꣳ ह वै तच्छ्मशानमित्याचक्षते परोऽक्षम् ॥ १ ॥

तद्वै न क्षिप्रं कुर्यात् । नेन्ननमघं करवाणीति चिरऽएव कुर्यादघमेव तत्तिरः करोति यत्र समा नानु चन स्मरेयुरश्रुतिमेव तदघं गमयति यद्यनुस्मरेयुः ॥ २ ॥

अयुङ्गेषु संवत्सरेषु कुर्यात् । अयुङ्गꣳ हि पितॄणामेकनक्षत्रऽएकनक्षत्रꣳ हि पितॄणाममावास्यायाममावास्या वाऽएकनक्षत्रमेको हि यद्वेताꣳ रात्रिꣳ

उसके (यजमान के) लिये कल्याण की बात करते हैं । उसके लिये श्मशान बनाते हैं। घर के रूप में या स्मारक के रूप में। जो कोई मरता है वह 'शव' हो जाता है। उसके लिये अन्न बनाया जाता है। यह हो गया 'शवान्न'। शवान्न ही श्मशान है परोक्ष रूप में ।

पितरों में खाने वालों को कहते हैं 'श्मशा'। वे परलोक में उस मनुष्य के पुण्यों को बिगाड़ देते हैं, जिस का 'श्मशान' कर्म (अन्त्येष्टि) नहीं हुआ । उनके लिये यह अन्न तैयार होता है । यह हुआ 'श्मशान्न' । 'श्मशान्न' का परोक्ष रूप "श्मशान" हो गया ॥१॥

इसको जल्दी न बनावे, कि कहीं उसका पाप नया न हो जाय । देर में बनावे। इससे पाप तिरोभूत हो जाय । जब लोगों को याद न रहे तब पाप बेसुना हो जाता है। यदि याद रहे तो— ॥२॥

अयुङ्ग वर्षों में बनावे । अयुङ्ग वर्ष पितरों का है । (अयुङ्ग)
एक नक्षत्र में । क्योंकि एक नक्षत्र पितरों का है ।
अमावस्या को, क्योंकि अमावस्या एक-नक्षत्र है ।

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सर्वाणि भूतानि संवसन्ति तेनो तं काममाप्नोति यः सर्वेषु नक्षत्रेषु ॥ ३ ॥

शरदि कुर्यात् । स्वधा वै शरत्स्वधो वै पितृणामन्नं तदेनमन्ने स्वधायां दधाति माघे वा मा नोऽघंभूदिति निदाघे वा नि नोऽघं धीयाताऽइति ॥ ४ ॥

चतुः स्रक्ति । देवाश्चासुराश्चोभये प्राजापत्या दिक्ष्वस्पर्धन्त ते देवाऽअसुरान्त्सपत्नान्भ्रातृव्यान्दिग्भ्योऽनुदन्त तेऽदिक्काः पराभवंस्तस्माद्या दैव्यः प्रजाश्चतुःस्रक्तीनि ताः श्मशानानि कुर्वतेऽथ याऽआसुर्यः प्राच्यास्त्वद्धे त्वत्परिमण्डलानि तेऽनुदन्त ह्येनान्दिग्भ्यऽउभे दिशावन्तरेण विदधाति प्राचीं च दक्षिणां चैतस्याꣳ ह दिशि पितृलोकस्य द्वारं द्वारैवैनं पितृलोकं प्रपादयति स्रक्तिभिर्दिक्षु प्रतितिष्ठतीतरेणात्मनावान्तरदिक्षु तदेनꣳ सर्वासु दिक्षु प्रतिष्ठापयति ॥ ५ ॥

अथातो भूमिजोषणस्य । उदीचोनप्रवणे करोत्युदीचो वै मनुष्याणां दिक्तदेनं मनुष्यलोकऽआभजत्येतद्ध वै पितरो मनुष्यलोकऽआभक्ता भवन्ति यदेषां प्रजा भवति प्रजा हास्य श्रेयसी भवति ॥ ६ ॥

दक्षिणाप्रवणे कुर्यादित्याहुः । दक्षिणाप्रवणो वै पितृलोकस्तदेनं पितृलोक-

यजमान अकेला है । इस रात को सब प्राणी रहते हैं, इसलिये जो फल सब नक्षत्रों का होता है, वह इससे मिल जाता है ॥३॥

शरद ऋतु में बनावे । शरद ऋतु स्वधा है । पितरों का अन्न भी स्वधा है । इस प्रकार इसको अन्न अर्थात् स्वधा में स्थापित करता है । या माघ मास में । यह सोच कर कि मा अघः" 'हमारे में पाप नहीं' । या निदाघ अर्थात् गर्मी में । यह सोच कर कि 'नि+घा +अघ' अर्थात् 'हमारे पाप दूर हों' ॥४॥

यह (श्मशान) चार कोनों का हो । प्रजापति के पुत्र देव और असुर सब दिशाओं में लड़ते रहे । उन देवों ने अपने शत्रुओं को दिशाओं से निकाल दिया । दिशाओं से वंचित होने पर वे हार गये । इसलिये जो दैव्य (देवताओं के लोग हैं, वे श्मशान को चार कोनों का बनाते हैं । जो असुर या पूर्वी आदि लोग हैं वे गोल-गोल बनाते हैं । क्योंकि उनको देवों ने दिशाओं से निकाला । पूर्व और दक्षिण के बीच में रखता है । इसी दिशा में पितृलोक का द्वार हैं । इसी द्वार से इसको पितृलोक में भेजता है । कोनों के द्वारा (मृत पुरुष अपने को) दिशाओं में स्थापित करता है, दूसरे शरीर से अन्तर्दिशाओं में । इस प्रकार इसको सब दिशाओं में प्रतिष्ठित करता है ॥५॥

अब भूमि की खोज के विषय में । यह उत्तर की ओर झुकी हो । मनुष्यों की दिशा उत्तर है । इस प्रकार मृतक को मनुष्यों का साक्षी बनाता है । पितर लोग मनुष्य लोक के भी एक अर्थ में साक्षी होते हैं । अर्थात् इस लोक में इनकी सन्तान हती है । यह सन्तान श्रेयवाली होगी ॥६॥

कुछ लोगों का विचार है कि दक्षिण को झुकी हो, क्योंकि पितृलोक दक्षिण की ओर झुका है, इस प्रकार उस (मृतक) को पितृलोक का साक्षी बनाता है, परन्तु

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ऽग्राभजतीति न तथा कुर्यादामीवद्ध नाम तच्छमशानकरणं क्षिप्रं हैषामपरोऽनुप्रैति ॥ ७ ॥

दक्षिणाप्रवणस्य प्रत्यर्षे कुर्यादित्यु हैकऽग्राहुः । तत्प्रत्युच्छ्रितमघं भवतीति नोऽएव तथा कुर्याद्यद्वाऽउदीचीनप्रवणे करोति तदेव प्रत्युच्छ्रितमघं भवति ॥ ८ ॥

यस्यैव समस्य सतः । दक्षिणतः पुरस्तादापऽएत्य सꣳस्थायाप्रघ्नत्यऽएतां दिशमभिनिष्पद्याक्षय्याऽग्रपोऽपिपद्येरंस्तत्कुर्यादन्नं वाऽआपोऽन्नाद्यमेवास्माऽएतत्परस्तात्प्रत्यग्दधात्यमृतमु वाऽआपऽएषो ह जीवानां दिगन्तरेण सप्तऽर्षीणां चोदयनमादित्यस्य चास्तमयनममृतमेव तज्जीवेषु दधाति तद्धैतत्प्रतिमीवन्नाम शमशानकरणं जीवेभ्यो हितं यद्वाव जीवेभ्यो हितं तत्पितृभ्यः ॥ ९ ॥

कम्वति कुर्यात् । कं मेऽसदित्यथो शम्वति शं मेऽसदिति नाधिपथं कुर्यान्नाकाशे नेदाविरघं करवाणीति ॥ १० ॥

गुहा सदवतापि स्यात् । तद्यद्गुहा भवत्यघमेव तद्गुहा करोत्यथ यदवतापि स्यसौ वाऽआदित्यः पाप्मनोऽपहन्ता सऽएवास्मात्पाप्मानमपहन्त्यथोऽआदित्यज्योतिषमेवैनं करोति ॥ ११ ॥

ऐसा न करे । इस से उस शमशान का मुंह खुला रहेगा । और दूसरा उससे चला जायगा (अर्थात्) घर का दूसरा आदमी शीघ्र मर जायगा । ॥७॥

कुछ लोग कहते हैं कि दक्षिण को झुकी हुई भूमि के 'प्रत्यर्ष' में बनावे (अर्थात् जो भूमि दक्षिण की ओर ढालू हो उसमें ऐसा टुकड़ा काटे जो दक्षिण की ओर उठा हुआ हो) । क्योंकि ऐसा श्मशान पाप को उठाने वाला (दूर करने वाला) होगा । परन्तु ऐसा न करे । क्योंकि वही श्मशान पाप को दूर करने वाला होता है, जो उत्तर की ओर झुका हुआ होता है । ॥८॥

ऐसे स्थान पर श्मशान बनावे, जो समतल हो । जहां दक्षिण और पूर्व से जल आकर ठहरें और उत्तर पश्चिमी दिशा में जाकर बिना प्रेरणा के अक्षय्य जल अर्थात् झील आदि में मिल जायं । जल अन्न है । वह उसको सामने से पीछे की ओर अन्न अर्पित करता है । जल अमृत है । सप्त ऋषियों के उदय और सूर्य के अस्त होने के बीच का स्थान जीवों की दिशा है । इस प्रकार जीवित लोगों में अमृत स्थापित करता है । यह बन्द श्मशान है । और जीवों के हित के लिये है । जो जीवों का हितकर है वह पितरों का भी ॥९॥

सुखकर हो कि उस को सुख दे सके । शान्तिमय हो जिससे उसको शान्ति हो ! मार्ग में न हो न आकाश अर्थात् खुली जगह में कि कहीं पाप आविर्भूत (प्रकट) न हो जाय । ॥१०॥

गुहा में हो परन्तु ऊपर से धूप आती हो । गुहा में इसलिये कि पाप छिप जाय । धूप का इसलिये कि धूप पाप को हटाने वाली है । वह इस से पाप को दूर करता है । या इस को सूर्य की ज्योति से युक्त करता है । ॥११॥

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न तस्मिन्कुर्यात् । यस्येत्थादनूकाशः स्याद्याचमानꣳ ह नाम तत्क्षिप्रꣳ हैषामपरोऽनुप्रैति ॥ १२ ॥

चित्रं पश्चात्स्यात् । प्रजा वै चित्रं चित्रꣳ हास्य प्रजा भवति यदि चित्रं न स्यादापः पश्चाद्वोत्तरतो वा स्युरापो ह्येव चित्रं चित्रꣳ हैवास्य प्रजा भवति ॥ १३ ॥

ऊषरे करोति । रेतो वाऽऊषाः प्रजननं तदेनं प्रजननऽआभजत्येतद्ध वै पितरः प्रजननऽआभक्ता भवन्ति यदेषां प्रजा भवति प्रजा हास्य श्रेयसी भवति ॥ १४ ॥

समूले । समूलꣳ हि पितॄणां वीरिणमिश्रऽएतद्धास्याः पित्र्यमनतिरिक्तमथोऽअघमेव तद्बद्ध करोति ॥ १५ ॥

न भूमिपाशमभिविदध्यात् । नशरं नाश्मगन्धां नाध्याण्डां न पृश्निपर्णीं नाश्वत्थस्यान्तिकं कुर्यान्न बिभीतकस्य न तिल्वकस्य न स्फूर्जकस्य न हरिद्रोर्न न्यग्रोधस्य ये चान्ये पापनामानो मङ्गलोपेप्सया नाम्नामेव परिहाराय ॥ १६ ॥

अथातऽआवृदेव । अग्निविधयाऽग्निचितः श्मशानं करोति यद्वै यजमानोऽग्निं चिनुतेऽमुष्मै तल्लोकाय यज्ञेनात्मानꣳ संस्कुरुतऽएतदु ह यज्ञियं कर्मासꣳ

ऐसे स्थान पर न बनावे जो यहां से (गांव से) दिखाई देता हो। क्योंकि ऐसा करना इशारे से बुलाना है। शीघ्र ही दूसरा भी चल देगा (अर्थात् घर में और मृत्यु हो जायगी)। ॥१२॥

पीछे की ओर सुन्दर चीजें हों। सुन्दर (चित्र) का अर्थ है प्रजा या सन्तान। उसकी सन्तान सुन्दर होगी। यदि सुन्दर चीजें न हों तो पश्चिम या उत्तर की ओर जल हो। जल भी सुन्दर चीज है। इससे उसकी सन्तान सुन्दर होगी। ॥१३॥

ऊपर भूमि में हो। ऊषा का अर्थ है वीर्य। इस प्रकार प्रजनन का प्रजनन में साझी बनाता है। इस प्रकार पितर उसके प्रजनन में साझी हो जाते हैं कि उनकी सन्तान हो। उसकी सन्तान श्रेयवाली होती है। ॥१४॥

मूल (जड़ों) वाली भूमि में। क्योंकि मूलवाली भूमि पितरों की होती है। वे जड़ें वीरि नामी झाड़ी या दूसरी घास की हों। इससे इसमें पितरों का अधिक भाग न हो! इससे मृतक के पाप को बाँध देता (अर्थात् कम कर देता) है। ॥१५॥

इन वृक्षों या झाड़ियों के पास न बनावे :—

भूमिपाश, शर, अश्मगंध, अध्याण्ड, पृश्निपर्णी, अश्वत्थ, बिभीतक, तिल्वक, स्फूर्जक, हरिद्रु, न्यग्रोध या कोई अन्य बुरे नाम के वृक्ष। मंगल नामों से अलग हटाने के लिये। (अर्थात् मंगल नाम के वृक्ष हों)। ॥१६॥

क्रम इस प्रकार है :—अग्नि-चित् पुरुष का श्मशान वेदी के आकार का हो। क्योंकि जब यजमान वेदी चिनता है तो परलोक के लिये नया शरीर बनाता है। यज्ञिय

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स्थितमा श्मशानकरणात्तद्यदग्निविधयाग्निचितः श्मशानं करोत्यग्निचित्यामेव तत्सꣳस्थापयति ॥ १७ ॥

तद्वै न महत्कुर्यात् । नेन्महद्वधं करवाणीति यावानपक्षपुच्छोऽग्निस्तावत्कुर्यादित्यु हैकऽआहुः समानो ह्यस्यैषऽआत्मा यथैवाग्नेस्तथेति ॥ १८ ॥

पुरुषमात्रं त्वेव कुर्यात् । तथाऽपरस्माऽअवकाशं न करोति पश्चाद्वरीयः प्रजा वै पश्चात्प्रजामेव तद्वरीयसीं कुरुतऽउत्तरतो वर्षीयःप्रजा वाऽउत्तरा प्रजामेव तद्वर्षीयसीं कुरुते तद्विधायापसलवि सृष्टाभिः स्पन्द्याभिः पर्यातनोत्यपसलवि पित्र्यꣳ हि कर्म ॥ १९ ॥

अथोद्धन्तवाऽआह । स यावत्येव निवप्स्यन्त्स्यात्तावदुद्धन्यात्पुरुषमात्रं त्वेवोद्धन्यात्तथाऽपरस्माऽअवकाशं न करोत्यथोऽओषधिलोको वै पितरऽओषधीनाꣳ ह मूलान्युपसर्पन्त्यथो नेदस्याऽअन्तर्हितोऽसदिति ॥२०॥

ब्राह्मणम् ॥ ४ [८. १.] ॥

कर्म उस समय तक पूरा नहीं होता, जब तक श्मशान न बने । अग्निचित् का श्मशान वेदी की आकृति का बनाता है, इससे अग्निचित्या को पूर्ण कर देता है । ॥१७॥

बहुत बड़ी न बनावे कि कहीं पाप बड़ा न हो जाय । कुछ लोग कहते हैं कि इतना बड़ा हो जितनी वेदी होती है पक्ष और पूंछ को छोड़कर । क्योंकि मृत (मनुष्य) का शरीर भी वेदी की आकृति का होता है । ॥१८॥

शरीर के बराबर बनावे । दूसरे के लिये अवकाश नहीं छोड़ता । पीछे चौड़ा । जो पीछे (छूट जाती) है वह प्रजा होती है । इस प्रकार (मृतक की) सन्तान को वरीय या चौड़ी चकली अर्थात् उत्कृष्ट बनाता है । उत्तर की ओर चौड़ी चकली, क्योंकि सन्तान भी उत्तर (पीछे आने वाली) है । इस प्रकार सन्तान को श्रेष्ठ बनाता है । ऐसा करके वह उसको बंटी हुई रस्सियों से बांधता है । यह रस्सी दाईं ओर से बाईं ओर को बंटी जाती है । पितरों का कर्म (उपसलवि) अर्थात् सूर्य की गति से विरुद्ध होता है। ॥१९॥

अब वह भूमि खुदवाता है । जितना ऊंचा बनाना हो उतना बनावे । परन्तु अच्छा तो यह है कि मनुष्य की लम्बाई के बराबर हो । इससे दूसरे के लिये अवकाश नहीं छोड़ता एक तो ओषधिलोक ही पितर हैं । वे ओषधियों के मूलों में छिपते हैं । दूसरे ऐसा न हो कि वह इस (पृथिवी) से (अन्तर्हित) अलग हो जाय । ॥२०॥

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अध्याय ८—ब्राह्मण २

अन्तर्धायो हैके निवपन्ति । देवाश्चासुराश्चोभये प्राजापत्या अस्मिँल्लोकेऽस्पर्धन्त ते देवाऽअसुरान्त्सपत्नान्भ्रातृव्यानस्माल्लोकादनुदन्त तस्माद्या दैव्यः प्रजाऽअन्तर्हितानि ताः श्मशानानि कुर्वतेऽथ याऽआसुर्यः प्राच्यास्त्वद्धे त्वदन्तर्हितानि ते चम्वां त्वद्यस्मिंस्त्वत् ॥१॥

अथैनत्परिश्रिद्भिः परिश्रयति । याऽएवामूः परिश्रितस्ताऽएता यजुषा ताः परिश्रयति तूष्णीमिमा दैव चेव तत्पित्र्यं च व्याकरोत्यपरिमिताभिरपरमितो ह्यसौ लोकः ॥२॥

अथैनत्पलाशशाखया व्युदूहति । यदेवादो व्युदूहनं तदेतदपेतो यन्तु पणयोऽसुम्ना देवपीयवऽइति पणीनेवैतदसुम्नान्देवपीयूनसुररक्षसान्यस्माल्लोकादपहन्त्य-

कुछ लोग श्मशान के चारों ओर बांध बना देते हैं। प्रजापति की सन्तान देव और असुर इस लोक के आधिपत्य के लिये लड़ने लगे। देवों ने अपने शत्रु दुष्ट असुरों को इस लोक से निकाल दिया। इसलिये जो सन्तान दैव्य या देवों के भक्त हैं, वे अपने श्मशानों को पृथिवी से मिलाकर बनाते हैं। और जो असुर या पूर्वी आदि लोग हैं वे पृथ्वी से दूर किसी चमू आदि के किनारे। ॥१॥

इसके चारों ओर पत्थरों की परिध या परिश्रित बनाता है। जैसे वेदी के परिश्रित होते हैं वैसे ही यहां के। यजु मंत्र पढ़कर उनको लगाता है। चुपचाप। इस प्रकार देवताओं के कार्य और पितरों के कार्यों में भेद कर देता है। बिना गिनती के। क्योंकि परलोक अपरिमित है। ॥२॥

इसमें पलाश शाखा से झाड़ देता है। गार्हपत्य अग्नि में जैसे झाड़ू दी गई वैसे ही यहां पर भी इस मंत्र से :—

अपेतो यन्तु पणयोऽसुम्ना देवपीयवः। (यजु० ३५।१)

"देवों की हिंसा करने वाले, दुःखदायी पणि या असुर यहां से दूर हों।"

इन दुष्ट असुरों को इस लोक से निकालता है।

अस्य लोकः सुतावतः (यजु० ३५।१)

"इसका लोक सोम यज्ञ करने वालों का है।" 'सुतवान' वह है जो यज्ञ करे।

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स्य लोकः सुतावतऽइति सुतवान्हि यऽईजानो द्युभिरहोभिरक्तुभिर्व्यक्तमिति तदेनमृतुभिश्चाहोरात्रैश्च सलोकं करोति ॥३॥

यमो ददात्ववसानमस्माऽइति । यमो ह वाऽअस्यामवसानस्येष्टे तमेवास्माऽअस्यावसानं याचति तां दक्षिणोदस्यत्युदगितरां दैवं चैव तत्पित्र्यं च व्याकरोति ॥४॥

अथ दक्षिणतः सीरं युनक्ति । उत्तरतऽइत्यु हैकऽआहुः स यथा कामयेत तथा कुर्याद्युङ्क्तेति सम्प्रेष्याभिमन्त्रयते सविता ते शरीरेभ्यः पृथिव्यां लोकमिच्छत्विति सवितैवास्यैतच्छरीरेभ्यः पृथिव्यां लोकमिच्छति तस्मै युज्यन्तामुस्रियाऽइत्येतस्माऽउ हि कर्मणऽउस्रिया युज्यन्ते ॥५॥

षड्गवं भवति । षड्वृतवः संवत्सरऽऋतुष्वेवैनमेतत्संवत्सरे प्रतिष्ठायां प्रतिष्ठापयति तदपसलवि पर्याहृत्योत्तरतः प्रतीचीं प्रथमाꣳ सीतां कृषति वायुः

द्युभिरहोभिरक्तुभिर्व्यक्तम् । (य० ३५।१)

"प्रकाशों, दिनों, तथा रातों द्वारा व्यक्त ।"

इस प्रकार इसको ऋतुओं, दिनों तथा रातों का सलोक बनाता है । ॥३॥

यमो ददात्ववसानमस्मै । (यजु० ३५।१)

"यम उसको स्थान दे ।"

क्योंकि इस पृथ्वी पर स्थानों का ईश यम है । इस मृतक के स्थान के लिये भी उसी से याचना करता है, (झाड़ू की शाखा में से) एक को दक्षिण को फेंक देता है दूसरी को उत्तर को । इस प्रकार देवकर्म और पितृ-कर्म में भेद कर देता है । ॥४॥

अब (अध्वर्यु) दक्षिण की ओर हल जोतता है, कुछ की राय है कि उत्तर की ओर । जैसी इच्छा हो वैसा करे । "जोत" ऐसा आदेश देकर इस मंत्र को पढ़ता है :—

सविता ते शरीरेभ्यः पृथिव्यां लोकमिच्छतु । (यजु० ३५।२)

'तेरे शरीरों के लिये सविता पृथिवी में स्थान की इच्छा करे ।"

सविता अवश्य ही पृथिवी में इस मृतक शरीर के स्थान के लिये इच्छा करता है ।

तस्मै युज्यन्तामुस्रियः (यजु० ३५।२)

"उस्रियः' अर्थात् बैल ६ रु० के लिये ही जोते जाते हैं । ॥५॥

छः बैल होते हैं । संवत्सर में छः ऋतुयें होती हैं । इस प्रकार इसको ऋतुओं में, संवत्सर में प्रतिष्ठित करता है । 'अपसलवि' अर्थात् सूर्य की गति के विरुद्ध दिशा में दांई ओर से बांई ओर मुड़कर पहला कूंड बनाता है इस मंत्र से :—

'वायुः पुनातु' । (यजु० ३५।३)

सविता पुनातु । (यजु० ३५।३)

इस मंत्र से पश्चिम में दक्षिण की ओर ।

अग्नेर्भ्राजसा (यजु० ३५।३)

से दक्षिण में पूर्व की ओर ।

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पुनात्विति सविता पुनात्विति जघनार्धेन दक्षिणाऽग्नेर्भ्राजसेति दक्षिणार्धेन प्राचीꣳ सूर्यस्य वर्चसेत्यग्रेणोदीचीम् ॥६॥ शत.म् ६९०० ॥

चतस्रः सीता यजुषा कृषति । तद्यच्चतसृषु दिक्ष्वन्नं तस्मिन्नेवैनमेतत्प्रतिष्ठापयति तद्वै यजुषाऽद्धा वै तद्यद्यजुरद्धो तद्यदिमा दिशः ॥७॥

अथात्मानं विकृषति । तद्यदेव संवत्सरेऽन्नं तस्मिन्नेवैनमेतत्प्रतिष्ठापयति तूष्णीमपरिमिताभिरपमितो ह्यसौ लोकः ॥८॥

अथैनद्विमुञ्चति । कृत्वा तत्कर्म यस्मै कर्मणऽएनद्युक्ते विमुच्यन्तामुस्रिया-ऽइत्येतस्माऽउ हि कर्मणऽउस्रिया युज्यन्ते तद्दक्षिणोदस्यत्युदगितरद्वै वं चैव तत्पित्र्यं च व्याकरोति ॥९॥ ब्राह्मणम् ॥ ५ ॥ [८. २.] ॥

सूयस्य वर्चसा । (यजु० ३५।३)

से "आगे उत्तर की ओर" । ॥६॥

यजु से चार कूंड़ बनाता है । इस प्रकार चार दिशाओं में जो अन्न है उसमें इसको स्थापित करता है । यजु से क्यों ? यजु निश्चित है ये दिशायें भी निश्चित हैं । ॥७॥

श्मशान के बीच में होकर जोतता है । इस प्रकार जो अन्न संवत्सर में है उसमें उसको प्रतिष्ठित करता है, चुपके से । कूंड अपरिमित होते हैं क्योंकि परलोक अपरिमित है । ॥८॥

जिस कर्म को करने के लिये बैलों को हल में जोता था उसके समाप्त होने पर उन बैलों को खोलता है । वह कहता है :—

विमुच्यन्तामुस्रियाः (यजु० ३५।३)

क्योंकि इसी काम के लिये तो बैल जोते गये थे । बैलों को दक्षिण की ओर खोलता है । अन्य अवस्थाओं में उत्तर की ओर (जैसे अग्निचयन में उत्तर की ओर) । इस प्रकार देवकर्म और पितृकर्म में भेद करता है । ॥९॥

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अध्याय ८—ब्राह्मण ३

अथ सर्वौषधं वपति। यदेवादः सर्वौषधं तदेतद्वह्वीभिस्तद्वपत्येकयेदं दैवं चैव तत्पित्र्यं च व्याकरोत्यश्वत्थे वो निषदनं पर्णे वो वसतिष्कृतेति ज्योग्जीवातुमेवैभ्यऽएताशास्ते तथो हैषामेकैकोऽपरो जरसाऽनुप्रैति ॥१॥

अथैनन्निवपति। इयं वै पृथिवी प्रतिष्ठाऽस्यामेवैनमेतत्प्रतिष्ठायां प्रतिष्ठापयति पुराऽऽदित्यस्योदयात्तिर—ऽइव वै पितरस्तिर—ऽइव रात्रिस्तिर—ऽएव तत्करोति यथा कुर्वतोऽभ्युदियात्तदेनमुभयोरहोरात्रयोः प्रतिष्ठापयति ॥२॥

सविता ते शरीराणि। मातुरुपस्थऽआवपत्विति सवितैवास्यैतच्छरीराण्यस्यै पृथिव्यै मातुरुपस्थऽआवपति तस्मै पृथिवि शं भवेति यथैवास्माऽइयꣳ शꣳ

अब सब ओषधियों को बोता है। जो अन्यत्र फल है वह यहाँ भी। (देखो ७।२। ४।१४)। अन्यत्र बहुत मंत्रों से बोया था। यहाँ एक मंत्र से। इस प्रकार देवकर्म और पितृकर्म में भेद करता है। मंत्र यह है :—

अश्वत्थे वो निषदनं पर्णे वो वसतिष्कृता। (यजु० ३५।४)

"अश्वत्थ में तुम्हारा घर है, पर्ण में तुम्हारी वसति है" इन (यजमान के परिवार) की दीर्घ आयु के लिये प्रार्थना करता है। अब इन में से हर एक बड़ी आयु में मरता है ॥१॥

अब इन (अस्थियों) को गाड़ता है। यह पृथिवी प्रतिष्ठा या बुनियाद है। उसकी इसी प्रतिष्ठा में प्रतिष्ठित करता है, सूर्योदय से पहले। क्योंकि पितर छिपे हुये हैं। रात भी छिपी हुई है। छिपा हुआ वह यह काम करता है इस प्रकार कि सूर्य उसको करते हुये उस पर चमके। इस प्रकार वह उसको रात और दिन दोनों में प्रतिष्ठित करता है ॥२॥

इन मंत्रों से :—

सविता ते शरीराणि मातुरुपस्थ आवपतु।
तस्मै पृथिवि शं भव ॥
प्रजापतौ त्वा देवतायामुपोदके लोके निदधाम्यसौ।
अप नः शोशुचदघम् ॥ (यजु० ३५।५-६)

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स्यादेवमेतदाह प्रजापतौ त्वा देवतायामुपोदके लोके निदधाम्यसाविति नाम गृह्णात्ययं वै लोकऽउपोदकस्तदेनं प्रजापतौ देवतायामुपोदके लोके निदधाति ॥३॥

अथ कंचिदाह। एतां दिशमनवानन्त्सन्त्वा कुम्भं प्रक्षीयानपेक्षमाणऽएहीति तत्र जपति परं मृत्योऽअनुपरेहि पन्थां यस्तेऽअन्यऽइतरो देवयानात्। चक्षुष्मते शृण्वते ते ब्रवीमि मा नः प्रजाꣳ रीरिषो मोत वीरानिति ज्योग्जीवातुमेवैभ्यऽएत-दाशास्ते तथो हैषामेकैकोऽपरो जरसाऽनुप्रैति ॥४॥

अथैनं यथाङ्गं कल्पयति। श वातः शꣳ हि ते घृणिः शं ते भवन्त्विष्टकाः शन्ते भवन्त्वग्नयः पार्थिवासो मा त्वाऽभिशूशुचन्। कल्पन्तां ते दिशस्तुभ्यमापः शिवतमास्तुभ्यं भवन्तु सिन्धवः। अन्तरिक्षꣳ शिवं तुभ्यं कल्पन्तां ते दिशः सर्वा-ऽइत्येनदेवास्मै सर्वं कल्पयत्येतदस्मै शिवं करोति ॥५॥

अर्थात् सविता इसकी अस्थियों को पृथिवी माता की कोख में बोता है। पृथिवी उसके लिये हितकर हो। वह मृत पुरुष का नाम लेकर कहता है कि मैं तुझे प्रजापति देवता में स्थापित करता हूँ, जल के निकट। क्योंकि पृथिवी जल के निकट है। इस प्रकार वह इसको जल के निकट प्रजापति देवता में स्थापित करता है ॥३॥

अब किसी से कहता है, "इस (दक्षिण) दिशा में बिना मुड़े जाकर घड़े को फेंक आ और बिना पीछे मुड़े हुये लौट आ", अब यह मंत्र जपता है :—

परं मृत्यो अनुपरेहि पन्थां यस्ते अन्य इतरो देवयानात्।
चक्षुष्मते शृण्वते ते ब्रवीमि मा नः प्रजाꣳ रीरिषो मोत वीरान्॥ (यजु० ३५।७)

"हे मृत्यु! तू उस रास्ते जा जो देवमार्ग से भिन्न है। आंख वाले और कान वाले तुझसे मैं कहता हूं। हमारी संतान को मत सता! न वीरों को"।

उनकी दीर्घायु के लिये प्रार्थना करता है और इन में से हर एक बड़ी आयु में मरता है ॥४॥

अब इस (मृतक) की अंग अंग से कल्पना करता है :—

शं वातः शꣳ हि ते घृणिः श ते भवन्त्विष्टकाः।
शं ते भवन्त्वग्नयः पार्थिवासो मा त्वाऽभिशूशुचन्॥
कल्पन्तां ते दिशस्तुभ्यमापः शिवतमास्तुभ्यं भवन्तु सिंधवः।
अन्तरिक्षꣳ शिवं तुभ्यं कल्पन्तां ते दिशः सर्वाः॥

(यजु० ३५।८-९)

"वायु शं हो, धूप शं हों, ईंटें शं हो, अग्नियां शं हों,, पृथिवी की चीजें तुझे न जलावें।"

दिशायें तेरे अनुकूल हों। जल तेरे लिये कल्याणकारी हों। नदियां भी। अन्तरिक्ष कल्याणकारी हो। सब दिशायें कल्याणकारी हों"।

उसके लिये इन सब को अनुकूल बनाता है। सबको कल्याणकारी बनाता है ॥५॥

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अथ त्रयोदश पादमात्र्यऽइष्टकाऽअलक्षणाः कृता भवन्ति । याऽएवामूरग्नाविष्टकास्ताऽएता यजुषा ताऽउपदधाति तूष्णीमिमा दैव चैव तत्पित्र्यं च व्याकरोति ॥६॥

त्रयोदश भवन्ति । त्रयोदश मासाः संवत्सरऽऋतुष्वेवैनमेतत्संवत्सरे प्रतिष्ठायां प्रतिष्ठापयति ॥७॥

पादमात्र्यो भवन्ति । प्रतिष्ठा वै पादः प्रतिष्ठामेवास्मै करोत्यलक्षणा भवन्ति तिर—ऽइव वै पितरस्तिर—ऽइव तद्यदलक्षणं तिर—ऽएव तत्तिरः करोति ॥८॥

तासामेकां मध्ये प्राचीमुपदधाति । सऽआत्मा तिस्रः पुरस्तान्मूर्धस७ हितास्तच्छिरस्तिस्रो दक्षिणतः स दक्षिणः पक्षस्तिस्रऽउत्तरतः सऽउत्तरः पक्षस्तिस्रः पश्चात्तत्पुच्छ७ सोऽस्यैष पक्षपुच्छवानात्मा यथैवाग्नेस्तथा ॥९॥

अथ प्रदरात्पुरीषमाहर्तवाऽआह । एतद्धास्याः पित्र्यमनतिरिक्तमथोऽअघमेव तद्बद्ध करोत्यस्मिन्नु हैकेऽवान्तरदेशे कषूँखात्वा ततोऽभ्याहारं कुर्वन्ति परिकृषन्त्यु हैके दक्षिणतः पश्चादुत्तरतस्ततोऽभ्याहारं कुर्वन्ति स यथा कामयेत तथा कुर्यात् ॥१०॥

तेरह फ़ुट भर की ईंटें बिना रेखाओं के बनाई जाती हैं । वे वेदी की ईंटों के समान होती हैं (केवल भेद इतना होता है कि वेदी की ईंटों में रेखा होती हैं) । उन (वेदी की ईंटों) को यजु मंत्र पढ़कर रखते हैं । इनको चुपके से । इस प्रकार देवकर्म और पितृकर्म में भेद होता है ॥६॥

तेरह होती हैं । वर्ष में तेरह मास होते हैं । इस प्रकार वह इसको ऋतुओं में और संवत्सर में प्रतिष्ठित करता है ॥७॥

वे फ़ुटभर की होती हैं । फ़ुट (पाद) प्रतिष्ठा है । इस प्रकार उसके लिये प्रतिष्ठा बनाता है । उन पर लक्षण या रेखायें नहीं होतीं, क्योंकि पितर छिपे हुये (तिरोभूत) हैं । जो अलक्षण होता है, वह भी तिरोभूत होता है । इस प्रकार जो तिरोभूत है उसको तिरोभूत करता है ॥८॥

उनमें से एक को मध्य में रखता है सामने का पहलू पूर्व की ओर करके । वह आत्मा या धड़ है । तीन आगे को सिर के स्थान में । तीन दांई ओर दायें पक्ष के स्थान में । तीन बांई ओर बायें पक्ष के स्थान में ; तीन पीछे पूंछ के स्थान में । इस प्रकार यह उसका पक्ष और पूंछ सहित शरीर बन गया । यह बिल्कुल वेदी जैसा है ॥९॥

अब किसी खोह में से पुरीष (मिट्टी) मँगाता है । इस प्रकार पितरों का पृथ्वी में अधिक भाग नहीं होने देता और न उस (मृतक) के पाप को बढ़ने देता है । कोई-कोई तो अवान्तर देश (दक्षिण-पूर्व) में खोदकर वहाँ से लाते हैं । कुछ दक्षिण-पश्चिम में । फिर उत्तर की ओर ले जाते हैं । जैसी इच्छा हो वैसा करे ॥१०॥

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तद्वै न महत्कुर्यात् । नेन्महदघं करवाणीति यावानुद्बाहुः पुरुषस्तावत्क्षत्रियस्य कुर्यान्मुखदघ्नं ब्राह्मणस्योपस्थदघ्नꣳ स्त्रियाऽऊरुदघ्नं वैश्यस्याष्ठीवद्घ्नꣳ शूद्रस्यैवं वीर्या ह्येतऽइति ॥११॥

अधोजानु त्वेव कुर्यात् । तथाऽपरस्माऽअवकाशं न करोति तस्य क्रियमाणस्य तेजनीमुत्तरतो धारयन्ति प्रजा ह सा प्रजामेव तदुत्तरतो धारयन्ति तां न न्यस्येद्धृत्वा वैनामृद्धृत्वा वा गृहेषूच्छ्रयेत्प्रजामेव तद्गृहेषूच्छ्रयति ॥१२॥

कृत्वा यवान्वपति । अघं मे यवयानित्यवकाभिः प्रच्छादयति कं मेऽसदिति दर्भैः प्रच्छादयत्यरूक्षतायै ॥१३॥ ब्राह्मणम् ॥ ६ ॥ [८. ३.] ॥ ॥

बड़ी न बनावे । कहीं मृतक का पाप न बढ़ जाय । क्षत्रिय का इतना बड़ा जितना मनुष्य की भुजायें ऊपर को बढ़ाकर होता है । ब्राह्मण का मुंह तक, स्त्री का कमर तक, वैश्य का जांघ तक, शूद्र का घुटने तक । क्योंकि इनका पराक्रम इतना ही है ॥११॥

जानु के नीचे तक बनावे । इस प्रकार दूसरे के लिये स्थान नहीं छोड़ता । जब वह श्मशान बनाया जा रहा हो उसके उत्तर की ओर एक घास का बंडल उठाते हैं । यह प्रजा है । इस प्रकार मृतक की सन्तान को ऊपर उठाते हैं । उसको लाकर या उठाकर फेंक न दे, घर में रक्खे । इस प्रकार घर में प्रजा को रखता है ॥१२॥

इसको बनाकर वह जौ बोता है, 'जिससे मेरे पाप को "यवय" अर्थात् दूर करे" । 'अवका' वृक्ष से ढ़कता है कि "मेरे लिये 'कं' या सुख हो" । दर्भ घास से ढकता है कि रूक्ष (रूखापन) न हो ॥१३॥

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पितृमेधनिरूपणम् (४)

अध्याय ८ ब्राह्मण ४

अथैनच्छङ्कुभिःपरिणिहन्ति । पालाशं पुरस्ताद्ब्रह्म वै पलाशो ब्रह्मपुरोगवमेवैनꣳ स्वर्गं लोकं गमयति शमीमयमुत्तरतः शं मेऽसदिति वारणं पश्चादघं मे वारयाताऽइति वृत्रशङ्कुं दक्षिणतोऽघस्यैवानत्ययाय ॥१॥

अब शंकु या खूंटियां गाड़ते हैं, सामने पलाश की । पलाश ब्रह्म है । इस प्रकार ब्रह्म को अगुआ करके उसको स्वर्ग भेजता है । उत्तर की ओर शमी की, कि मुझे 'शं' या शान्ति हो । पीछे वरण की कि उसका पाप दूर हो जाय । दाँई ओर वृत्र वृक्ष की जिससे पाप आगे न बढ़े ॥१॥

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अथ दक्षिणतः परिवक्रे खनन्ति । ते क्षीरेण चोदकेन च पूरयन्ति ते ह्रैनमुर्ष्मिल्लोकेऽक्षिते कुल्येऽउपधावतः सप्तोत्तरतस्ताऽउदकेन पूरयन्ति न ह वै सप्त स्रवन्तीरघमत्येतुमर्हत्यघस्यैवानत्ययाय ॥२॥

अश्मनस्त्रींस्त्रीन्प्रकिरन्ति । ताऽअभ्युत्तरन्त्यश्मन्वती रीयते सꣳरभध्वमुत्तिष्ठत प्रतरत सखायः । अत्रा जहीमोऽशिवा येऽअसञ्छिवान्वयमुत्तरेमाभि वाजानिति यथैव यजुस्तथा बन्धुः ॥३॥

अपामार्गेरपमृजते । अघमेव तदपमृजतेऽपाघमप किल्विषमप कृत्यामपो रपः । अपामार्ग त्वमस्मदप दुःष्वप्न्यꣳ सुवेति यथैव यजुस्तथा बन्धुः ॥४॥

यत्रोदकं भवति तत्स्नान्ति । सुमित्रिया नऽआपऽओषधयः सन्त्वित्यञ्जलिनाऽपऽउपाचति वज्रो वाऽआपो वज्रेणैवैतन्मित्रधेयं कुरुते दुर्मित्रियास्तस्म

दाहिनी ओर दो वक्र या टेढ़ी खाइयाँ खोदते है, उसमें दूध और जल भरते हैं। ये दो अक्षय कुलियाँ हैं जो उस लोक में बहती हैं। बांई ओर सात खोदते हैं। और उनको पानी से भरते हैं कि पाप आगे न बढ़े। क्योंकि पाप सात नदियों से पार नहीं जाता ॥२॥

इन (बांई खाइयों में) तीन-तीन पत्थर डालते हैं। और उनको तरते हैं। इस मंत्र से :—

अश्मन्वती दीयते सꣳरभध्वमुत्तिष्ठत प्रतरता सखायः ।

अत्रा जहीमोऽशिवा ये असञ्छिवान्वयमुत्तरेमाभिवाजान् ॥ (यजु० ३५।१०।ऋ० १० ५३।८)

हे मित्रो ! पत्थर वाला तैर रहा है। संभले रहो। उठो, तरो, अकल्याणकारी आत्माओं को हम यहाँ पीछे छोड़ते हैं, और कल्याणकारी अन्नों तक तैर कर जाते हैं ॥३॥

अपामार्ग वृक्ष से अपने को शुद्ध करते हैं। इससे वे पाप से छूटते हैं (अप+मर्ज) इस मंत्र को पढ़के :—

अपाघमप किल्बिषमप कृत्यामपोरपः ।

अपामार्ग त्वमस्मदप दुःष्वप्न्यं सुव ॥ (यजु० ३५।११)

"हे अपामार्ग ! तू पाप, दोष, बुरे कर्म, दुर्बलता तथा बुरे स्वप्न को हमसे दूर कर" अर्थ स्पष्ट है ॥४॥

जहां पानी होता है वहाँ नहाते हैं।

सुमित्रिया न आपः ओषधयः सन्तु । (यजु० ३५।१२)

"जल और ओषधि हमारे मित्र हों"।

अंजलि में पानी भरता है। पानी वज्र है। इस प्रकार वज्र से मित्रता करता है।

दुर्मित्रियास्तस्मै सन्तु योऽस्मान् द्वेष्टि यं च वयं द्विष्मः । (यजु० ३५।१२)

"उनके लिये शत्रु हों जिनसे हम द्वेष करते हैं, या जो हम से द्वेष करते हैं"।

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सन्तु योऽस्मान्द्वेष्टि यं च वयं द्विष्मऽइति यामस्य दिशं द्वेष्यः स्यात्तां दिशं परासिञ्चेत्तेनैव तं पराभावयति ॥५॥

स यदि स्थावराऽआपो भवन्ति। स्थापयन्त्येषां पाप्मानमथ यदि वहन्ति वहन्त्येवैषां पाप्मानꣳ स्नात्वाऽहतानि वासाꣳसि परिधायानडुहः पुच्छमन्वारभ्यायन्त्यग्नेयो वाऽअनड्वानग्निमुखाऽएव तत्पितृलोकाज्जीवलोकमभ्यायन्त्यथोऽअग्निर्वै पथोऽतिवोढा सऽएनानतिवहति ॥६॥

उद्वयं तमसस्परीति। एतामृचं जपन्तो यन्ति तत्तमसः पितृलोकादादित्यं ज्योतिरभ्यायन्ति तेभ्यऽआगतेभ्यऽप्राञ्जनाभ्यञ्जने प्रयच्छन्त्येष ह मानुषोऽलङ्कारस्तेनैव तं मृत्युमन्तर्दधते ॥७॥

अथ गृहेष्वग्निꣳ समाधाय। वारणान्परिधीन्परिधाय वारणेन स्रुवेणाग्नयऽआयुष्मतऽआहुतिं जुहोत्यग्निर्वाऽआयुष्मानायुषऽईष्टे तमेवैभ्यऽआयुर्यच्छत्यग्नऽआयूꣳषि पवसऽइति पुरोऽनुवाक्याभाजनम् ॥८॥

जिस दिशा में उसका शत्रु रहता है उस दिशा में उसको फेंकता है और इस प्रकार उसको पराजित करता है ॥५॥

यदि वह जल ठहरा हुआ हो तो (नहाने वालों के) पापों को ठहरा देगा और यदि बहता हुआ हो तो बहा देगा। स्नान करके बिना धुले हुये कपड़ों को पहनकर बैल की पूंछ पकड़कर घर आते हैं। बैल अग्नि का है। इस प्रकार अग्निमुख होकर वे पितृलोक से जीवलोक में आते हैं। अग्नि ही मार्ग में नेता है। अग्नि ही इनको ले जाता है। (शायद यजु० ३५।१३ का जप भी हो, परन्तु यहाँ लिखा नहीं है) ॥६॥

वे इस मंत्र को पढ़कर (घर की ओर) आते हैं :—

उद्वयं तमसस्परि स्वः पश्यन्त उत्तरम्। देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम्॥
(यजु० ३५।१४)

अन्धकार अर्थात् पितृलोक से चलकर प्रकाशमय आदित्य की ओर आते हैं। जब वे आते हैं तो उनको अंजन और म्हावर (आँख के लिये अंजन और पैर के लिये म्हावर) दिये जाते हैं। ये मनुष्यों के अलंकार हैं। इनसे वे अपने से मृत्यु को दूर रखते हैं ॥७॥

अब घरों में अग्नि आधान करके वरण वृक्ष की परिधियाँ रखता है और वरण के ही स्रुवा से 'अग्नि-आयुष्मत्' के लिये आहुतियाँ देता है। आयु के ऊपर अग्नि-आयुष्मत् का अधिकार है। वह उसी से (यजमान के परिवार की) आयु के लिये प्रार्थना करता है। इस मंत्र से :—

अग्ने आयूꣳषि पवस आसुवोर्जमिषं च नः।..... (यजु० ३५।१६)

यह पुरोनुवाक्य है ॥८॥

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अथ जुहोति । आयुष्मानग्ने हविषां वृधानो घृतप्रतीको घृतयोनिरेधि । घृतं पीत्वा मधु चारु गव्यं पितेव पुत्रमभिरक्षतादिमान्त्स्वाहेति यथैवैनानभिरक्षेद्यथाऽभिगोपायेदेवमेतदाह ॥९॥

तस्य पुराणोऽनड्वान्दक्षिणा । पुराणा यवाः पुराण्यासन्दी सोपबर्हणैषाऽन्वादिष्टा दक्षिणा कामं यथाश्रद्धं भूयसीर्दद्यादिति न्वग्निचितः ॥१०॥

अथानग्निचितः । एतदेव भूमिजोषणमेतत्समानं कर्म यदन्यदग्निकर्मणः कुर्यादाहिताग्नेः शर्कराऽइत्यु हैकऽआहुर्याऽएवामूरग्न्याधेयशर्करास्ताऽएताऽइति न तथा कुर्यादित्येकऽईश्वरो हैताऽअनग्निचितꣳ संतप्तोरिति स यथा कामयेत तथा कुर्यात् ॥११॥

मर्यादायाऽएव लोष्टमाहृत्य । अन्तरेण निदधातीमं जीवेभ्यः परिधिं दधामि मैषां नु गादपरोऽअर्थमेतम् । शतं जीवन्तु शरदः पुरूचीरन्तर्मृत्युं दधतां पर्वतेनेति जीवेभ्यश्चैवैतां पितृभ्यश्च मर्यादां करोत्यसम्भेदाय तस्मादु हैतज्जीवाश्च पितर-

अब वह इस मंत्र से आहुति देता है :—

आयुष्मानग्ने हविषा वृधानो घृतप्रतीको घृतयोनिरेधि ।
घृतं पीत्वा मधु चारु गव्यं पितेव पुत्रमभिरक्षतादिमान् स्वाहा । (यजु० ३५।१७)

यह इसलिये कहता है कि इन लोगों की रक्षा अग्नि करे ॥९॥

इसकी दक्षिणा है बूढ़ा बैल । पुराने जौ, पुरानी चौकी गद्दीदार । यह नियत दक्षिणा है, अधिक चाहे तो अधिक देवे । यह उसके विषय में है जिसने अग्नि-चयन किया हो, (अर्थात् यज्ञ किया हो) ॥१०॥

जो अग्निचित् नहीं है, उसके लिये भूमि की खोज उसी प्रकार से है, और कर्म भी समान हैं । केवल वेदी नहीं बनाई जाती । कुछ लोग कहते हैं कि आहिताग्नि पुरुष के लिये (ईंटों के बजाय) कंकड़ इस्तेमाल करे । यह तो वही है जो अग्नि-आधेय के हैं।" कुछ लोग कहते हैं कि ऐसा न करना चाहिये, क्योंकि जो अग्निचित् नहीं है, उसके लिये यह भारी होगा ! परन्तु जैसा चाहे करे ॥११॥

सीमा से ढेला लाकर गाँव और श्मशान के बीच में स्थापित करता है । इस मंत्र से :—

इमं जीवेभ्यः परिधिं दधामि मैषां नु गादपरो अर्थमेतम् ।
शतं जीवन्तु शरदः पुरुचीरन्तर्मृत्युं दधतां पर्वतेन ॥ (यजु० ३५।१५)

मैं इसको जीवितों के लिये परिधि बनाता हूं, कि कोई और जीवित उधर न जाय । सौ वर्ष तक जीवें, और मृत्यु को पहाड़ के द्वारा अपने से दूर करें" ।

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श्च न संदृश्यन्ते ॥१२॥ ब्राह्मणम् ॥७॥ [८. ४.] चतुर्थः प्रपाठकः ॥ कण्डिका-संख्या १०० ॥ ॥ इति अष्टमोऽध्यायः समाप्तः [९१.[॥

अस्मिन्काण्डे कण्डिकासंख्या ४३२ ॥ ॥

इति माध्यन्दिनीये शतपथब्राह्मणेऽश्वमेधनाम त्रयोदशं काण्डं समाप्तम् ॥ १३ ॥ ॥ ॥

इसको जीवित और पितृलोक के बीच में सीमा बनाता है ; जिससे मिल न जायं । और न जीवित तथा पितर एक दूसरे को देख सकें ॥१२॥

माध्यन्दिनीय शतपथब्राह्मण की श्रीमत् पं० गंगाप्रसाद उपाध्यायकृत "रत्न कुमारी दीपिका" भाषा व्याख्या का अश्वमेधनाम त्रयोदशकाण्ड समाप्त हुआ ।

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त्रयोदश-काण्ड

प्रपाठक	कण्डिका-संख्या
प्रथम [१३.२.६]	१०८
द्वितीय [१३.४.२]	११८
तृतीय [१३.५.४]	१०६
चतुर्थ [१३.८.४]	१००
	४३२
पूर्व के काण्डों का योग	६३९७
पूर्णयोग	६८२९

मुद्रक—पद्मश्री प्रकाशन एण्ड प्रिंटर्स, १२—चमेलियन रोड, दिल्ली।

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चतुर्दश-काण्ड

अथोपनिषन्नाम चतुर्दशं काण्डम्

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अध्याय १—ब्राह्मण १

ओ३म् । देवा ह वै सत्त्रं निषेदुः । अग्निरिन्द्रः सोमो मखो विष्णुर्विश्वे-देवाऽअन्यत्रैवाश्विभ्याम् ॥१॥

तेषां कुरुक्षेत्र देवयजनमास । तस्मादाहुः कुरुक्षेत्रं देवानां देवयजनमिति तस्माद्यत्र क्व च कुरुक्षेत्रस्य निगच्छति तदेव मन्यतऽइदं देवयजनमिति तद्धि देवानां देवयजनम् ॥२॥

तऽआसत । श्रियं गच्छेम यशः स्यामान्नादाः स्यामेति तथोऽएवेमे सत्त्र-मासते श्रियं गच्छेम यशः स्यामान्नादाः स्यामेति ॥३॥

ते होचुः । यो न श्रमेण तपसा श्रद्धया यज्ञेनाहुतिभिर्यज्ञस्योदृचं पूर्वोऽव-गच्छात्स नः श्रेष्ठोऽमत्तदु नः सर्वेषाꣳ सहेति तथेति ॥४॥

तद्विष्णुः श्रमः प्राप । स देवानाꣳ श्रेष्ठोऽभवत्तस्मादाहुर्विष्णुर्देवानाꣳ श्रेष्ठऽइति ॥५॥

दोनों अश्विनों को छोड़कर अन्य देवताओं ने सत्र (यज्ञ) रचा । अर्थात् अग्नि, इन्द्र, सोम, मख, विष्णु तथा विश्वेदेवों ने ॥१॥

कुरुक्षेत्र उनका यज्ञ-स्थान था । इसीलिये कहावत है कि कुरुक्षेत्र देवों का यज्ञ-स्थान है । इसीलिये जब कोई कुरुक्षेत्र में बसता है तो वह समझता है कि यह देवों का यज्ञ-स्थान है । क्योंकि वह देवों का यज्ञ स्थान था ॥२॥

उन्होंने यज्ञ किया कि हम श्रीमान् हो जायं, यशस्वी हो जायं, अन्न के खाने वाले हो जायं । इसी प्रकार ये लोग भी सत्र रचते हैं कि हमको श्री प्राप्त हो, हम यशस्वी हो जायं । अन्नाद हो जायं ॥३॥

वे बोले, "हम में से जो श्रम, तप, श्रद्धा, यज्ञ, आहुतियों द्वारा यज्ञ को पहले पूर्ण कर लेगा वह हम में सबसे श्रेष्ठ और हम सबका साथी हो जायेगा ।' उन्होंने कहा, "अच्छा", ॥४॥

विष्णु ने सबसे पहले यज्ञ पूर्ण किया । वह देवों में श्रेष्ठ हो गया । इसलिये कहते हैं कि विष्णु देवों में सर्वश्रेष्ठ हैं ॥५॥

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स यः स विष्णुर्यज्ञः सः । स यः स यज्ञोऽसौ सऽआदित्यस्तद्धेदं यशो विष्णुर्न शशाक संयन्तुं तदिदमप्येतर्हि नैव सर्वऽइव यशः शक्नोति संयन्तुम् ॥६॥

स तिसृधन्वमादायापचक्राम । स धनुरात्न्यौ शिरऽउपस्तभ्य तस्थौ तं देवाऽअनभिधृष्णुवन्तः समन्तं परिण्यविशन्त ॥७॥

ता ह वम्रचऽऊचुः । इमा वै वम्रयो यदुपदीका योऽस्य ज्यामप्यद्यात्किमस्मै प्रयच्छेतेत्यन्नाद्यमस्मै प्रयच्छेमापि धन्वन्नपोऽधिगच्छेत्तथाऽस्मै सर्वमन्नाद्यं प्रयच्छेमेति तथेति ॥८॥

तस्योपपरासृत्य । ज्यामपि जक्षुस्तस्यां छिन्नायां धनुरात्न्यौ विस्फुरन्त्यौ विष्णोः शिरः प्रचिच्छिदतुः ॥९॥

तद्घृङ्ङिति पपात । तत्पतित्वाऽसावादित्योऽभवदथेतरः प्राङेव प्रावृज्यत तद्यद्घृङ्ङित्यपतत्तस्माद्घर्मोऽथ यत्प्रावृज्यत तस्मात्प्रवर्ग्यः ॥१०॥

ते देवाऽअब्रुवन् । महान्बत नो वीरोऽपादीति तस्मान्महावीरस्तस्य यो रसो व्यक्षरत्तं पाणिभिः संममृजुस्तस्मात्सम्राट् ॥११॥

तं देवाऽअभ्यसृज्यन्त । यथा वित्तिं वेत्स्यमानाऽएवं तमिन्द्रः प्रथमः प्राप

यह जो विष्णु है वह यज्ञ है और जो यज्ञ है वह आदित्य है, परन्तु विष्णु इस यश को संयत न कर सका । इसी प्रकार अब भी सब कोई इस यश को संयत करने में समर्थ नहीं है ॥६॥

वह तीन सिरों सहित धनुष लेकर चला । वह धनुष के सहारे सिर रखकर खड़ा हुआ । देव उस पर आक्रमण करने में असमर्थ होकर उसके चारों ओर बैठ गये ॥७॥

चींटियों ने कहा, यह उपदीका चींटी थीं :—जो इसकी डोरी को काट डाले उसको तुम क्या दोगे ?" "उसके लिये अन्न देंगे । वह रेगिस्तान में भी जल पा जायगा । हम उसको सब प्रकार के भोजन का आनन्द देंगे ।' वे बोलीं "अच्छा" ॥८॥

उसके पास जाकर उन्होंने उसके धनुष की डोरी काट डाली । जब वह डोरी कटी तो धनुष के सिरे उछल गये और विष्णु का सिर कट गया ॥९॥

वह "घृङ्" ऐसा शब्द करके गिर पड़ा और गिर कर आदित्य बन गया । शेष शरीर पूर्व की ओर जा पड़ा । और 'घृङ्' शब्द करके गिरा । इससे घर्म (धूप) हुई । चूंकि यह पड़ा रहा (प्रवृज्य) इसलिये यह 'प्रवर्ग्य' हुआ ॥१०॥

देव बोले, "हमारा बड़ा वीर गिर पड़ा ।" इसलिये 'महावीर' नाम पड़ा (पात्र का) । जो उसका रस बहा उसको उन्होंने हाथों से पोंछ लिया ("संममृजुः) इसलिये सम्राट् (सोम राजा का) नाम पड़ा ॥११॥

देव उसके पास दौड़े । जैसे धन के इच्छुक दौड़ते हैं । इन्द्र पहले पहुंचा । वह उससे अंग-अंग से चिपट गया और उसको घेर लिया । घेर लेने से वह उसका यश बन

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तमन्वङ्गमनु न्यपद्यत तं पर्यगृह्णात्तं परिगृह्येदं यशोऽभवद्यदिदमिन्द्रो यशो यशो ह भवति यऽएवं वेद ॥१२॥

सऽउऽएव मखः स विष्णुः । ततऽइन्द्रो मखवानभवन्मखवान्ह व तं : घवानित्याचक्षते परोऽक्षं परोऽक्षकामा हि देवाः ॥१३॥

ताभ्यो वम्रीभ्योऽन्नाद्यं प्रायच्छन् । आपो वै सर्वमन्नं ताभिर्हीदमभिक्नूय-मिवादन्ति यदिदं किंचादन्ति ॥१४॥

अथेमं विष्णुं यज्ञं त्रेधा व्यभजन्त । वसवः प्रातःसवनꣳ रुद्रा माध्य-न्दिनꣳ सवनमादित्यास्तृतीयसवनम् ॥१५॥

अग्निः प्रातःसवनम् । इन्द्रो माध्यन्दिनꣳ सवनं विश्वेदेवास्तृतीयसव-नम् ॥१६॥

गायत्री प्रातःसवनम् । त्रिष्टुम्माध्यन्दिनꣳ सवनं जगती तृतीयसवनं तेनापशीर्ष्णा यज्ञेन देवाऽअर्चन्तः श्राम्यन्तश्चेरुः ॥१७॥

दध्यङ् ह वाऽआथर्वणः । एतꣳ शुक्रमेतं यज्ञं विदां चकार यथा—यथैतद्य-ज्ञस्य शिरः प्रतिधीयते यथैष कृत्स्नो यज्ञो भवति ॥१८॥

स हेन्द्रेणोक्तऽआस । एतं चेदन्यस्माऽअनुब्रूयास्ततऽएव ते शिरश्छिन्द्या-मिति ॥१९॥

गया । जो इस रहस्य को जानता है वह उस यश का भागी होता है जो इन्द्र को प्राप्त है ॥१२॥

मख वही है जो विष्णु । इसलिये इन्द्र मखवा हो गया । मखवा का परोक्ष रूप मघवा है । देव परोक्षप्रिय होते हैं ॥१३॥

उन्होंने उन चींटियों को अन्न का आनन्द दिया । परन्तु जल ही सब अन्न है । यहां जो कुछ खाते हैं जल से गीला करके ही खाते हैं ॥१४॥

इस विष्णु या यज्ञ को देवों ने तीन भागों में बांटा । वसुओं ने प्रातःसवन किया, रुद्रों ने दोपहर का सवन, और आदित्यों ने सायंकाल का सवन ॥१५॥

अग्नि ने प्रातःसवन लिया । इन्द्र ने दोपहर का सवन और विश्वेदेवों ने तीसरा सवन ॥१६॥

गायत्री पहला सवन है, त्रिष्टुप् दोपहर का सवन और जगती तीसरा सवन । उस बिना सिर के यज्ञ के लिये देव पूजा तथा श्रम करते रहे ॥१७॥

दध्यङ् आथर्वण इस शुक्र या यज्ञ को जानता था, कि किस प्रकार सिर फिर जुड़े किस प्रकार यज्ञ पूरा हो ॥१८॥

इन्द्र ने उससे कहा, "यदि तू इसको किसी और को बतायेगा तो तेरा सिर काट लूंगा" ॥१९॥

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तदु हाश्विनोरनुश्रुतमास । दध्यङ्ङु ह वाऽआथर्वणऽएतꣳ शुक्रमेतं यज्ञं वेद यथा—यथैतद्यज्ञस्य शिरः प्रतिधीयते यथैष कृत्स्नो यज्ञो भवति ॥२०॥

तौ हैत्योचतुः । उप त्वाऽयावेति किमनुवक्ष्यमाणावित्येतꣳ शुक्रमेतं यज्ञं यथा–यथैतद्यज्ञस्य शिरः प्रतिधीयते यथैष कृत्स्नो यज्ञो भवतीति ॥२१॥

स होवाच । इन्द्रेण वाऽउक्तोऽस्म्येतं चेदन्यस्माऽनुब्रूयास्तऽएव ते शिरश्छिन्द्यामिति तस्माद्वै बिभेमि यद्वै मे स शिरो न छिन्द्यान्न वामुपनेष्यऽइति ॥२२॥

तौ होचतुः । आवां त्वा तस्मात्त्रास्यावहेऽइति कथं मा त्रास्येथेऽइति यदा नाऽउपनेष्यसेऽथ ते शिरश्छित्त्वाऽन्यत्रापनिधास्यावोऽथाश्वस्य शिरऽआहृत्य तत्ते प्रतिधास्यावस्तेन नावनुवक्ष्यसि स यदा नावनुवक्ष्यस्थ ते तदिन्द्रः शिरश्छेत्स्यत्यथ ते स्वꣳ शिरऽआहृत्य तत्ते प्रतिधास्यावऽइति तथेति ॥२३॥

तौ होपनिन्ये । तौ यदोपनिन्येऽथास्य शिरश्छित्त्वाऽन्यत्रापनिदधतुरथाश्वस्य शिरऽआहृत्य तद्धास्य प्रतिदधतुस्तेन हाभ्यामनूवाच स यदाभ्यामनूवाचाथास्य तदिन्द्रः शिरश्चिच्छेदाथास्य स्वꣳ शिरऽआहृत्य तद्धास्य प्रतिदधतुः ॥२४॥

तस्मादेतदृषिणाऽभ्यनूक्तम् । दध्यङ् ह यन्मध्वाथर्वणो वामश्वस्य शीर्ष्णा

अश्विनों ने यह बात सुनी । दध्यङ् आथवर्ण इस शुक्र या यज्ञ को जानता है कि कैसे सिर फिर जुड़े और यज्ञ पूरा हो ॥२०॥

वे दोनों उसके पास जाकर बोले, "हम दोनों तुम्हारे शिष्य होंगे ।" "क्या सीखोगे ?" वे बोले, "यह शुक्र, यह यज्ञ, अर्थात् सिर फिर कैसे जुड़े और यज्ञ कैसे पूर्ण हो ?" ॥२१॥

उसने कहा, 'इन्द्र ने कहा है कि यदि इसको किसी और को बताओगे तो तुम्हारा सिर काट लूंगा । मुझे भय है कि मेरा सिर न काट ले, इसलिये मैं तुम दोनों को नहीं बतलाने का" ॥२२॥

उन दोनों ने उत्तर दिया, "हम दोनों तुझको उससे बचा लेंगे" । उसने पूछा, "तुम दोनों मुझे कैसे बचाओगे ।" वे बोले, "जब तुम हमको अपना शिष्य बना लोगे तो हम तुम्हारा सिर काटकर अन्यत्र रख देंगे और घोड़े का सिर लाकर तुम्हारे ऊपर रख देंगे उससे तुम सिखा देना । जब तुम सिखा चुकोगे तो इन्द्र तुम्हारा सिर काट लेगा । हम तुम्हारा सिर लाकर फिर जोड़ देंगे" उसने कहा, "अच्छा" ॥२३॥

उसने उनका उपनयन कर दिया । जब उसने उनका उपनयन कर दिया तो उन्होंने उसका सिर काटकर अन्यत्र रख दिया । और घोड़े का सिर लाकर उसके ऊपर रख दिया । उससे उसने उनको शिक्षा दी । जब वह शिक्षा दे चुका तो इन्द्र ने उसका सिर काट लिया । उन्होंने उसका अपना सिर लाकर उस पर रख दिया ॥२४॥

इसी विषय में ऋग्वेद में कहा है :—

दध्यङ् ह यन् मध्वाथर्वणो वामश्वस्य शीर्ष्णा प्र यदीमुवाच (ऋ० १।११६।१२)

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प्र यदीमुवाचेत्ययत तदुवाचेति हैवैतदुक्तम् ॥२५॥

तन्न सर्वस्माऽअनुब्रूयात्। एनस्यꣳ हि तदथो नेन्मऽइन्द्रः शिरश्छिनददिति योऽन्वेव ज्ञातस्तस्मै ब्रूयादथ योऽनूचानोऽय योऽस्य प्रियः स्यान्न त्वेव सर्वस्माऽइव ॥२६॥

संवत्सरवासिनेऽनुब्रूयात्। एष वै संवत्सरो यऽएष तपत्येषऽउ प्रवर्ग्यस्तदेतमेवैतत्प्रीणाति तस्मात्संवत्सरवासिनेऽनुब्रूयात् ॥२७॥

तिस्रो रात्रीर्व्रतं चरति। त्रयो वाऽऋतवः संवत्सरस्य संवत्सरऽएष यऽएष तपत्येषऽउ प्रवर्ग्यस्तदेतमेवैतत्प्रीणाति तस्मात्तिस्रो रात्रीर्व्रतं चरति ॥२८॥

तप्तमाचामति। तपस्व्यनुब्रवाऽइत्यमाꣳसाश्यनुब्रूते तपस्व्यनुब्रवाऽइति ॥२९॥

अमृण्मयपायी। अस्ति वाऽअस्याꣳ सꣳसृष्टामिव यदस्यामनृतं वदति तस्मादमृण्मयपायी ॥३०॥

अशूद्रोच्छिष्टी। ऽएष वै धर्मो यऽएष तपति सैषा श्रीः सत्य ज्योतिरनृतꣳ स्त्री शूद्रः श्वा कृष्णः शकुनिस्तानि न प्रेक्षेत नेच्छ्रियं च पाप्मानं च नेज्ज्योतिश्च तमश्च नेत्सत्यानृते सꣳसृजानीति ॥३१॥

"दध्यङ् अथर्वा ने तुम दोनों को घोड़े के सिर से इस मीठी शिक्षा का दान किया।"

स्वच्छन्दता से यह शिक्षा दी। यह उसका आश्रय है ॥२५॥

यह विद्या हर एक को न बतावे। यह पाप है और कहीं इन्द्र इसका सिर न काट ले। उसी को शिक्षा दे जो परिचित हो, वेदज्ञ हो, जो प्रिय हो। और किसी को नहीं ॥२६॥

उसी को सिखावे जो संवत्सर भर उसका शिष्य रहे। क्योंकि संवत्सर वह है जो तपता है (सूर्य)। वही सूर्य प्रवर्ग्य है। उसी को इस प्रकार प्रसन्न करता हे। इसलिये संवत्सरवासी (साल भर तक शिष्य रहने वाले) को सिखावे ॥२७॥

तीन रात व्रत करे। संवत्सर में तीन ऋतुयें होती हैं। संवत्सर वह है जो तपता है (सूर्य)। यह सूर्य ही प्रवर्ग्य है। इस प्रकार उसी को प्रसन्न करता है। इसलिये तीन रात व्रत करता है ॥२८॥

गर्म पानी पीता है। "तपस्वी होकर सिखाऊंगा"। मांस न खाकर सिखाता है कि तपस्वी होकर सिखाऊंगा।" ॥२९॥

मिट्टी के बर्तन में नहीं पीता! जो इस पृथ्वी पर झूठ बोलता है वह झूठ मिट्टी से मिल जाता है, इसलिये वह मिट्टी के बर्तन में नहीं पीता ॥३०॥

शूद्र और उच्छिष्ट का स्पर्श नहीं करता। वह जो तपता है वह धर्म है, वह श्री है, सत्य है, ज्योति है। स्त्री, शूद्र, कुत्ता और कौआ अनृत हैं। उनको न देखे कि कहीं श्री और पाप, प्रकाश और अन्धकार, सत्य और झूंठ को मिला न देवे ॥३१॥

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अथैष वाव यशः । यऽएष तपति तद्यत्तदादित्यो यशो यज्ञो हैव तद्यशस्तद्यत्तद्यज्ञो यशो यजमानो हैव तद्यशस्तद्यत्तद्यजमानो यशऽऋत्विजो हैव तद्यशस्तद्यत्तदृत्विजो यशो दक्षिणा हैव तद्यशस्तस्माद्यामस्मै दक्षिणामानयेर्यु न ता ऽइत्सद्योऽन्यस्माऽअतिदिशेन्नेद्यन्मेदं यशऽआगंस्तत्सद्योऽन्यस्माऽअतिदिशानीति श्वो वैव भूते द्वयहे वा तदात्मन्येवैतद्यशः कृत्वा यदेव तद्भवति तत्सद्ददाति हिरण्यं गां वासोऽश्वं वा ॥३२॥

अथैतद्वै । आयुरेतज्ज्योतिः प्रविशति यऽएतमनु वा ब्रूते भक्षयति वा तस्य व्रतचर्या नातपति प्रच्छादयेत नेदेतस्मात्तिरोऽसानीति नातपति निष्ठीवेन्नेदेतमभिनिष्ठीवानीति नातपति प्रस्नावयेत नेदेतमभिप्रस्नावयाऽइति यावद्वाऽएषऽआतपति तावानेष नेदेतमेतैर्हिनसानीत्यवज्योत्य रात्रावश्नीयात्तदेतद्वस्य रूपं क्रियते यऽएष तपति तदु होवाचासुरिरेकꣳ ह वै देवा व्रतं चरन्ति यत्सत्यं तस्मादु सत्यमेव वदेत् ॥३३॥ ब्राह्मणम् ॥१॥

यह जो तपता है वह यश है । यश जो आदित्य या यश है वह यज्ञ है । यह जो यश या यज्ञ है यह यजमान है । यह जो यश या यजमान है वह ऋत्विज है । यह जो यश या ऋत्विज है वह दक्षिणा है । इसलिये जो कुछ दक्षिणा वह उसको देवें उसको वह उसी दिन तो किसी को दे ही न कि कहीं जो यश उसके पास आया है उसे दूसरे को दे देवे । दूसरे दिन या दो दिन पीछे । इस प्रकार वह यश को अपना बनाकर दूसरे को देता है—स्वर्ण, गाय, वस्त्र या घोड़ा ॥३२॥

जो इस (प्रवर्ग्य) को सिखाता है या उसमें भाग लेता है, वह आयु या ज्योति में प्रवेश करता है । उसकी व्रतचर्या इस प्रकार है । धूप में कपड़ा न ओढ़े कि कहीं सूर्य से तिरोभूत न हो जाय । सूर्य के चमकते थूके न, कि कहीं सूर्य पर न थूक पड़े । पेशाव न करे कि कहीं सूर्य पर पेशाव न पड़े । सूर्य जबतक चमकता है उस समय तक बड़ा है । "कहीं मैं इन कामों द्वारा उसको हानि न पहुँचाऊँ", यह समझकर वह दीपक जलाकर रात में खावे, क्योंकि दीपक उस सूर्य का रूप है । इस विषय में आसुरि का कथन था । देव एक व्रत अवश्य रखते हैं अर्थात् सत्य ! इसलिये सत्य ही बोले ! ॥३३॥

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अध्याय १—ब्राह्मण २

स वै साम्भारान्त्सम्भरति । स यद्वाऽएनानित्था च्चेत्थाच्च सम्भरति तत्सम्भाराणाꣳ सम्भारत्वꣳ स वै यत्र-यत्र यज्ञस्य न्यक्तं ततस्ततः सम्भरति ॥१॥

कृष्णाजिनꣳ सम्भरति । यज्ञो वै कृष्णाजिनं यज्ञऽएवैनमेतत्सम्भरति लोमतश्छन्दाꣳसि वै लोमानि छन्दः स्वेवैनमेतत्सम्भरत्युत्तरतऽउदीची हि मनुष्याणां दिक्प्राचीनग्रीवे तद्धि देवत्रा ॥२॥

अभ्र्या । वज्रो वाऽअभ्रिर्वीर्यं वै वज्रो वीर्येणैवैनमेतत्समर्धयति कृत्स्नं करोति ॥३॥

औदुम्बरी भवति । ऊर्वै रसऽउदुम्बरऽऊर्जैवैनमेतद्रसेन समर्धयति कृत्स्नं करोति ॥४॥

अथो वैकङ्कती । प्रजापतिर्यां प्रथमामाहुतिमजुहोत्स हुत्वा यत्र न्यमृष्ट

अब वह (महावीर पात्र की) सामग्री अर्थात् संभारों को जुटाता है। इधर से, उधर से, इकट्ठा करते हैं (सं + भरति) इसलिये उनको संभार कहते हैं। जहां जहां यज्ञ की तैयारी करनी है वहां-वहां संभारों को जुटाता है ॥१॥

काले मृगचर्म को तैयार करता है। काला मृगचर्म यज्ञ है। इस प्रकार यज्ञ से उसको सम्पन्न करता है। उस चर्म पर लोम (बाल) होते हैं। छन्द लोम हैं। इस प्रकार उसको छन्दों से तयार करता है। उस मृगचर्म को उत्तर की दिशा में फैलाता है, क्योंकि मनुष्यों की दिशा उत्तर है। पूर्व की ओर गर्दन रहे। क्योंकि पूर्व है देवों की दिशा ॥२॥

अभ्रि या खुरपी से (मिट्टी खोदता है)। खुर्पी वज्र है। वीर्य वज्र है। इस प्रकार वीर्य के द्वारा उसको बढ़ाता है पूरा करता है ॥३॥

यह खुरपी उदुम्बर की होती है। उदुम्बर ऊर्ज है, रस है। इसको ऊर्ज और रस से बढ़ाता तथा पूर्ण करता है ॥४॥

या विकंकत लकड़ी की। प्रजापति ने जो पहली आहुति दी थी उसको देकर जहां

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ततो विकङ्कतः समभवद्यज्ञो वाऽआहुर्यज्ञो विकङ्कतो यज्ञेनैवैनमेतत्समर्धयति कृत्स्नं करोति ॥५॥

अरत्निमात्री भवति । बाहुर्वाऽअरत्निर्बाहुनो वै वीर्यं क्रियते वीर्यसंमितैव तद्भवति वीर्येणैवैनमेतत्ससर्धयति कृत्स्नं करोति ॥६॥

तामादत्ते । देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यामाददे नारिरसीत्यसावेव बन्धुः ॥७॥

ताꣳ सव्ये पाणौ कृत्वा । दक्षिणेनाभिमृश्य जपति युञ्जते मनऽउत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः । वि होत्रा दधे वयुनाविदेकऽइन्महीं देवस्य सवितुः परिष्टुतिरित्यसावेव बन्धुः ॥८॥

अथ मृत्पिण्डं परिगृह्णाति । अभ्रिया च दक्षिणतो हस्तेन च हस्तेनैवोत्तरतो देवी द्यावापृथिवीऽइति यज्ञस्य शीर्षच्छिन्नस्य रसो व्यक्षरत्सऽइमे द्यावापृथिवीऽअगच्छद्यन्मृदियं तद्यदापोऽसौ तन्मृदश्चापां च महावीराः कृता भवन्ति तेनैवैन-

हाथ धोये थे वहाँ विकंकत उत्पन्न हुआ । यज्ञ ही आहुति है । यज्ञ विकंकत है । इस प्रकार यज्ञ से ही उसको बढ़ाता है । यज्ञ से पूर्ण करता है ॥५॥

हाथभर की होती है । भुजा हाथ की माप (अरत्नि) है । बाहु से ही पराक्रम किये जाते हैं । इस प्रकार यह खुरपी पराक्रम युक्त है । पराक्रम से उसको बढ़ाता है पूर्ण करता है ॥६॥

उसको इस मंत्र से लेता है :—

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यामाददे नारिरसि । (यजु० ३७।१)

देव सविता की प्रेरणा पर अश्विनों की भुजाओं से, पूषा के हाथों से मैं तुझको लेता हूं । तू नारी है ।

इसका फल वही है ॥७॥

उसको बायें हाथ में लेकर दायें हाथ से छूता है और इस मंत्र से जाप करता है :—

युञ्जते मन उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः । वि होत्रा दधे वयुनाविदेक इन्महीं देवस्य सवितुः परिष्टुतिः । (यजु० ३७।२)

"विप्र होता लोग ज्ञानी बड़े विप्र के मन को जोड़ते हैं, और बुद्धियों को भी जोड़ते हैं । वयुनाविद् अर्थात् यज्ञ की विधि के ज्ञाता ने ही होताओं के कामों को नियत किया है । सविता देव की यह बड़ी स्तुति है ।"

इसका फल वही है ॥८॥

अब मिट्टी का ढेला उठाता है । दक्षिण की ओर दाहिने हाथ तथा खुरपी की सहायता से और उत्तर की ओर केवल बायें हाथ से । इस मंत्र से :—

देवी द्यावापृथिवी । (यजु० ३७।३)

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मेतद्रसेन समर्धयति कृत्स्नं करोति तस्मादाह देवो द्यावापृथिवीऽइति मखस्य वामद्य शिरो राध्यासमिति यज्ञो वै मखो यज्ञस्य वामद्य शिरो राध्यासमित्येवैतदाह देवयजने पृथिव्याऽइति देवयजने हि पृथिव्यै सम्भरति मखाय त्वा मखस्य त्वा शीर्ष्णऽइति यज्ञो वै मखो यज्ञाय त्वा यज्ञस्य त्वा शीर्ष्णऽइत्येवैतदाह ॥९॥

अथ वल्मोकवपाम् । देव्यो वभ्रयऽइत्येता वाऽएतदकुर्वन् यथा—यथैतद्यज्ञस्य शिरोऽच्छिद्यत ताभिरेवैनमेतत्समर्धयति कृत्स्नं करोति भूतस्य प्रथमजाऽइतीयं वै पृथिवी भूतस्य प्रथमजा तदनयैवैनमेतत्समर्धयति कृत्स्नं करोति मखस्य वोऽद्य शिरो राध्यासं देवयजने पृथिव्या मखाय त्वा मखस्य त्वा शीर्ष्णऽइत्यसावेव बन्धुः ॥१०॥

अथ वराहविहतम् । इयत्यग्रऽआसीदितीयती ह वाऽइयमग्रे पृथिव्यास प्रादेशमात्री तामे मूषऽइति वराहऽउज्जघान सोऽस्याः पतिः प्रजापतिस्तेनैवैन-

क्योंकि जब यज्ञ का सिर कट गया और रस वहा तो वह द्यौ और पृथिवी में समा गया। जो मिट्टी का अंश था उसकी पृथिवी बन गई। जो जल का अंश था उसका द्यौ बन गया। इसलिये महावीर पात्र मिट्टी और जल से बनाते हैं। उसी रस से उस (प्रवर्ग्य) को बढ़ाता है और पूर्ण करता है। इसलिये कहा :—

देवी द्यावापृथिवी मखस्य वामद्य शिरोराध्यासं देवयजने पृथिव्याः। मखाय त्वा मखस्य त्वा शीर्ष्णे ॥ (यजु० ३७।३)

यहां (मख) यज्ञ है। तात्पर्य है कि हे देवी द्यौ और पृथिवी। मैं तुम्हारे लिये यज्ञ के सिर का सम्पादन करूं। पृथिवी के यज्ञ स्थल में। यज्ञ के लिये तुझको। यज्ञ के सिर के लिये तुझको ॥९॥

(अब मृगचर्म के ऊपर) त्रिटोहर रखता है। इस मंत्र से :—

देव्यो वभ्रयो भूतस्य प्रथमजा मखस्य वोऽद्य शिरो राध्यासं देवयजने पृथिव्याः। मखाय त्वा मखस्य त्वा शीर्ष्णे ॥ (यजु० ३७।४)

वह कहता है "चींटी देवियां," क्योंकि चीटियों ने ही तो इसको बनाया है। जैसे यज्ञ का सिर कट गया था उसी प्रकार वह उसकी चिकित्सा करता है 'प्रथमजा', वस्तुतः पृथिवी सबसे पहले उत्पन्न हुई है। इसी से वह इसकी पूर्ति करता है। "पृथिवी के यज्ञ-स्थल में मैं यज्ञ के सिर का सम्पादन करूं। मख के लिये तुझे। मख के सिर के लिये तुझे" इसका तात्पर्य पूर्ववत् है ॥१०॥

अब 'वराहविहत' अर्थात् सूअर द्वारा उखाड़ी हुई मिट्टी को इस मंत्र से लेता है—

इयत्यग्र आसीन् मखस्य तेऽद्य शिरो राध्यासं देवयजने पृथिव्याः। मखाय त्वा मखस्य त्वा शीर्ष्णे ॥ (यजु० ३७।५)

'पहले इतनी ही बड़ी थी। वस्तुतः पृथिवी पहले प्रदेश मात्र (बालिश्त भर) ही थी। उसको एमूष' नामी सूअर ने उभारा! वह उसका पति प्रजापति था। उसके प्रिय

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मेतन्मिथुनेन प्रियेण धाम्ना समर्धयति कृत्स्नं करोति मखस्य तेऽद्य शिरो राध्यासं देवयजने पृथिव्या मखाय त्वा मखस्य त्वा शीर्ष्णेऽइत्यसावेव बन्धुः ॥११॥

अथादारान्। इन्द्रस्यौज स्थेति यत्र वाऽएनमिन्द्रऽओजसा पर्यगृह्णात्तदस्य परिगृहीतस्य रसो व्यक्षरत्स पूयन्निवाशेत सोऽब्रवीदादीर्यैव बत मऽएष रसोऽस्रौषीदिति तस्मादादाराऽअथ यत्पूयन्निवाशेत तस्मात्पूतीकास्तस्मादग्नावाहुतिरिवाभ्याहिता ज्वलन्ति तस्मादु सुरभयो यज्ञस्य हि रसात्सम्भृता अथ यदेनं तदिन्द्रऽओजसा पर्यगृह्णात्तस्मादाहेन्द्रस्यौज स्थेति मखस्य वोऽद्य शिरो राध्यासं देवयजने पृथिव्या मखाय त्वा मखस्य त्वा शीर्ष्णेऽइत्यसावेव बन्धुः ॥१२॥

अथाजाक्षीरम्। यज्ञस्य शीर्षच्छिन्नस्य शुगुदक्रामत्ततोऽजा समभवत्तयैवैनमेतच्छुचा समर्धयति कृत्स्नं करोति मखाय त्वा मखस्य त्वा शीर्ष्णेऽइत्यसावेव बन्धुः ॥१३॥

तान्वाऽएतान्पञ्च सम्भारान्सम्भरति। पाङ्क्तो यज्ञः पाङ्क्तः पशुः पञ्च-

जोड़े से ही उसको (अर्थात् प्रजापति या यजमान को) पूर्ण करता है। "आज, तुज यज्ञ के सिर को पृथिवी के यज्ञस्थल पर पूर्ण करता हूं। यज्ञ के लिये तुझको। यज्ञ के सिर के लिये तुझको। इसका तात्पर्य पूर्ववत् है ॥११॥

अब आदार वृक्षों को लेता है इस मंत्र से :—

इन्द्रस्यौजः स्थ मखस्य वोऽद्य शिरो राध्यासं देवयजने पृथिव्याः। मखाय त्वा मखस्य त्वा शीर्ष्णे। मखाय त्वा मखस्य त्वा शीर्ष्णे ॥ (यजु० ३७।६)

"तुम इन्द्र के ओज हो"। क्योंकि जब इन्द्र ने ओज से उस (विष्णु) को घेरा, तब उस घिरे हुये का रस बह गया और वह बदबू करता हुआ पड़ा रहा। उसने कहा, "मेरे इस रस ने (आदीर्य) फूट कर स्तुतियाँ की हैं", इससे 'आदार' शब्द बना। वह बदबू करता था इसलिये उसका नाम (पूतीका) भी है। इसलिये जब इनकी अग्नि में आहुति दी जाती है तब वे जलते हैं। यज्ञ के रस से उत्पन्न हुये इसलिये उनमें सुगन्ध आती है। इन्द्र ने अपने ओज से उसको पकड़ा, इसलिये कहता है कि 'तुम इन्द्र के ओज हो।" 'पृथ्वी के दिव्य यज्ञस्थल पर तेरे सिर को पूर्ण करता हूँ। यज्ञ के लिये तुझको। यज्ञ के सिर के लिये तुझको इत्यादि।"

इसका तात्पर्य पूर्ववत् है ॥१२॥

अब बकरी के दूध को लेता है। क्योंकि जब यज्ञ का सिर कट गया तो उसकी उष्णता उससे निकल गई और बकरा बन गई। उसी उष्णता से वह अब उसको परिपूरित करता है। इस मंत्र से :—

मखाय त्वा मखस्य त्वा शीर्ष्णे। (यजु० ३७।६)

"यज्ञ के लिये तुझको, यज्ञ के सिर के लिये" ॥१३॥

इसके ये पांच संभार (आवश्यक चीजें) होते हैं जिनकी वह तैयारी करता है। यज्ञ पाँच वाला है और पशु भी पाँचवाला है। संवत्सर में पांच ऋतुयें होती हैं। यह जो

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र्ज्तव: संवत्सरस्य संवत्सरऽएष यऽएष तपत्येषऽउ प्रवर्ग्यस्तदेतमेवैतत्प्रीणाति तान्त्सम्भृतानभिमृशति मखाय त्वा मखस्य त्वा शीर्ष्णऽइत्यसावेव बन्धुः ॥१४॥

अथोत्तरतः परिश्रितं भवति । तदभिप्रयन्तो जपन्ति प्रैतु ब्रह्मणस्पति रित्येष वै ब्रह्मणस्पतिर्यऽएष तपत्येषऽउ प्रवर्ग्यस्तदेतमेवैतत्प्रीणाति तस्मादाह प्रैतु ब्रह्मणस्पतिरिति प्र देव्येतु सूनृतेति देवी ह्येषा सूनृताऽच्छा वीरं नर्यं पङ्क्ति राधसमित्युपस्तौत्येवंनमेतन्मह्यत्येव देवा यज्ञं नयन्तु नऽइति सर्वानेवा-स्माऽएतद्देवानभिगोप्तॄन्करोति ॥१५॥

परिश्रितं भवति । एतद्वै देवा ऽअबिभयुर्यद्वै नऽइममिह रक्षाꣳसि नाष्ट्रा न हन्युरिति तस्माऽएतां पुरं पर्यश्रयंस्तथैवास्माऽअयमेनां पुरं परिश्रयति ॥१६॥

अथ खरे सादयति । मखाय त्वा मखस्य त्वा शीर्ष्णऽइत्यसावेव बन्धुरथ मृत्पिण्डमुपादाय महावीर करोति मखाय त्वा मखस्य त्वा शीर्ष्णऽइत्यसावेव बन्धुः प्रादेशमात्रं प्रादेशमात्रमिव हि शिरो मध्ये संगृहीतं मध्ये संगृहीतमिव हि शिरोऽथास्योपरिष्टात्त्र्यङ्गुलं मुखमुन्नयति नासिकामेवास्मिन्नेतद्दधाति तं निष्ठ-

तपता है अर्थात् सूर्य. यह संवत्सर है। प्रवर्ग्य भी सूर्य है। उसी को यह प्रसन्न करता है। इन सब संभारों को छूना है इस मंत्र से :—

"यज्ञ के लिये तुझको, यज्ञ के सिर के लिये तुझको" ॥१४॥

उत्तर की ओर एक परिश्रित या घेर होता है। उसकी ओर जाते हुये जपते हैं :—

प्रैतु ब्रह्मणस्पतिः प्र देव्येतु सूनृता। अच्छा वीरं नर्यं पङ्क्तिराधसं देवा यज्ञं नयन्तु नः।
(यजु० ३७।७, ऋ० १।४०।३)

जो वीर पुरुष मनुष्यों के लिये भला है और जो पांच अंगवाले यज्ञ को करता है, उसको ब्रह्मणस्पति तथा देवी सूनृता प्राप्त हो। देवगण हमको यज्ञ तक ले जावें।"

यह जो सूर्य तपता है वह ब्रह्मणस्पति है। प्रवर्ग्य भी वही है। उसी को यह प्रसन्न करता है। सूनृता वाणी है। प्रवर्ग्य कहकर प्रवर्ग्य की बड़ाई करता है। (अन्त के वाक्य से) देवों को रक्षक बनाता है ॥१५॥

परिश्रित या घेर इसलिये होता है क्योंकि देवों का भय लगा कि कहीं दुष्ट राक्षस हमको हानि न पहुंचावें। इसलिये इस पुर के चारों ओर उन्होंने घेरा बना लिया इसी प्रकार यजमान भी इस घेरे को बनाता है ॥१६॥

अब संभारों (चीजों) को टीले (खर) पर रख देता है इस मंत्र से

"मखाय त्वा मखस्य त्वा शीर्ष्णे।" (यजु० ३७।७)

इसका तात्पर्य पूर्ववत् है। मिट्टी के पिंड को लेकर महावीर ग्रह (प्याला) बनाता है। इस मंत्र से :—

"मखाय त्वा मखस्य त्वा शीर्ष्णे।"

इसका तात्पर्य पूर्ववत् है। यह बालिश्तभर ऊंचा होता है। सिर बालिश्तभर ऊंचा होता है। बीच में पिचका हुआ। क्योंकि सिर भी बीच में पिचका होता है। इसके ऊपर

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तमभिमृशति मखस्य शिरोऽसीति मखस्य ह्येतत्सौम्यस्य शिरऽएवमितरौ तूष्णीं पिन्वने तूष्णींꣳ रौहिणकपाले ॥१७॥

प्रजापतिर्वाऽएष यज्ञो भवति। उभयं वाऽएतत्प्रजापतिर्निरुक्तश्चानिरुक्तश्च परिमितश्चापरिमितश्च तद्यद्यजुषा करोति यदेवास्य निरुक्तं परिमितꣳ रूपं तदस्य तेन संस्करोत्यथ यत्तूष्णीं यदेवास्यानिरुक्तमपरिमितꣳ रूपं तदस्यैतेन संस्करोति स ह वाऽएतꣳ सर्वं कृत्स्नं प्रजापतिꣳ संस्करोति यऽएवं विद्वानेतदेवं करोत्यथोपशयाये पिण्डं परिशिनष्टि प्रायश्चित्तिभ्यः ॥१८॥

अथ गवेधुकाभिर्हिन्वति। यज्ञस्य शीर्षच्छिन्नस्य रसो व्यक्षरत्ततऽएता-ऽओषधयो जज्ञिरे तेनैवैनमेनद्रसेन समर्धयति कृत्स्नं करोति मखाय त्वा मखस्य त्वा शीर्ष्णऽइत्यसावेव बन्धुरेवमितरौ तूष्णीं पिन्वने तूष्णीꣳ रौहिण-कपाले ॥१९॥

अथैनान्धूपयति। अश्वस्य त्वा वृष्णः शक्ना धूपयामीति वृषा वाऽअश्वो वीर्यं वै वृषा वीर्येणैवैनमेतत्समर्धयति कृत्स्नं करोति देवयजने पृथिव्या मखाय

तीन अंगुल का मुंह सा निकाल देता है मानो यह यज्ञ की नाक है। जब यह बनकर तैयार हो गया तो इसको इस मंत्र से छूता है।

मखस्य शिरोऽसि। (यजु० ३७।८)

क्योंकि यह सोम यज्ञ का सिर है।

इसी प्रकार दो और ग्रह बनाता है। दो पिन्वन अर्थात् पीने के प्याले चुपचाप (बिना मंत्र पढ़े) बनाता है। और दो रौहिण-कपाल भी चुपचाप ॥१७॥

यह यज्ञ प्रजापति है। प्रजापति दोनों प्रकार का है निरुक्त तथा अनिरुक्त, परिमित तथा अपरिमित। यह जो यजुओं से काम होता है वह निरुक्त तथा परिमित रूप है। जो चुपचाप (बिना मंत्रपाठ के) होता है वह अनिरुक्त तथा अपरिमित है। जो इस रहस्य को समझता है या इस प्रकार करता है, वह प्रजापति (यज्ञ) को पूर्ण बनाता है।

प्रायश्चित्त के लिये शेष मिट्टी के पिंड को छोड़ देता है ॥१८॥

इसको गवेधुका घास से चिकनाता है। जब यज्ञ का सिर काट डाला गया तो इसका रस झड़ गया। उससे ये ओषधियाँ (घासें) उत्पन्न हुईं। उसको उसी रस से पूर्ण करता है। इस मंत्र से :—

मखाय त्वा मखस्य त्वा शीर्ष्णे। (यजु० ३७।८)

इसका तात्पर्य पूर्ववत् है।

इसी प्रकार दो और ग्रहों को चिकनाता है। पिन्वनों (पीने के प्यालों) को बिना मंत्रोच्चारण के चुपचाप। दो रौहिण-कपालों को भी चुपचाप ॥१९॥

अब इन को धूप देता है इस मंत्र से :—

अश्वस्य त्वा वृष्णः शक्ना धूपयामि ॥ (यजु० ३७।९)

"शक्ति-युक्त घोड़े की लीद से तुझे धूप देता हूं।"

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त्वा मखस्य त्वा शीर्ष्णेऽइत्यसावेव बन्धुरेवमितरौ तूष्णीं पिन्वने तूष्णीꣳ रौहिण-कपाले ॥२०॥

अथैनाञ्छ्रपयति। श्रृतꣳ हि देवानामिष्टकाभिः श्रपयत्येता वाऽएतदकुर्वत यथा—यथैतद्यज्ञस्य शिरोऽच्छिद्यत ताभिरेवैनमेतत्समर्धयति कृत्स्न करोति तदु येनैव सुश्रृताः स्युस्तेन श्रपयेदथ पचनमवधाय महावीरमवदधाति मखाय त्वा मखस्य त्वा शीर्ष्णेऽइत्यसावेव बन्धुरेवमितरौ तूष्णी पिन्वने तूष्णीꣳ रौहिणकपाले तान्दिवैवोपवपेद्दिवोद्वपेदहꣳहि देवानाम् ॥२१॥

सऽउद्वपति। ऋजवे त्वेत्यसौ वै लोकऽऋजुः सत्यꣳ ह्यृजुः सत्यमेष यऽएष तपत्येषऽउ प्रथमः प्रवर्ग्यस्तेदेतमेवैतत्प्रीणाति तस्मादाहर्ऋजवे त्वेति ॥२२॥

साधवे त्वेति। अयं वै साधुर्योऽय पवतऽएष हीमाँल्लोकान्त्सिद्धोऽनुपवत-ऽएषऽउ द्वितीयः प्रवर्ग्यस्तदेनमेवैतत्प्रीणाति तस्मादाह साधवे त्वेति ॥२३॥

वृषा का अर्थ है अश्व। वृषा का अर्थ है वीर्य। वीर्य से इसको पूर्ण करता है। इस मंत्र से :—

देवयजने पृथिव्या मखाय त्वा मखस्य त्वा शीर्ष्णे। (यजु० ३७।९)

इसका तात्पर्य पूर्ववत् है। इसी प्रकार अन्य दोनों ग्रहों को (धूप देता है) पिन्वन प्यालों को चुपचाप। दोनों रौहिणकपालों को भी चुपचाप ॥२०॥

अब वह उनको पकाता है। क्योंकि पकी हुई चीज़ देवों की है। वह ईंटों से पकाता है। ऐसा ही पहले देवों ने किया था। जिस प्रकार यज्ञ का सिर कट गया था। इन्हीं (ईंटों) से उसको पूर्ण करता है। जिस प्रकार से भली-भाँति पक जायं वैसा ही करे। 'पचन' अर्थात् पकाने के ईंधन को रखकर महावीर ग्रह को रखता है, इस मंत्र से—

'मखाय त्वा मखस्य त्वा शीर्ष्णे।" (यजु० ३७।९)

इसका तात्पर्य पूर्ववत् है। इसी प्रकार दो अन्य ग्रहों को पकाता हैं। दो पिन्वनों को चुपचाप। दो रौहिण-कपालों को चुपचाप ॥२१॥

वह पहले ग्रह को इस मंत्र से निकालता है :—

ऋजवे त्वा। (यजु० ३७।१०)

वह लोक ऋजु है। ऋजु का अर्थ है सत्य। वह जो तपता है (अर्थात् सूर्य) वह सत्य है। यह (सूर्य देव) पहला प्रवर्ग्य है। उसी को वह इस प्रकार प्रसन्न करता है। इसीलिये वह कहता है कि "ऋजवे त्वा" ॥२२॥

दूसरे ग्रह को इस मंत्र से :—

"साधवे त्वा" (यजु० २३।१०)

यह जो शुद्ध करता है (अर्थात् वायु) वह साधु है। क्योंकि वह सिद्ध होकर इन लोकों को पवित्र करता है। यह (वायु देव) दूसरा प्रवर्ग्य है। वह इस देव को प्रसन्न करता हैं। इसलिये कहता है :— 'साधवे त्वा' ॥२३॥

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सुक्षित्यै त्वेति । अयं वै लोकः सुक्षितिरस्मिन्हि लोके सर्वाणि भूतानि क्षियन्त्यथोऽअग्निर्वै सुक्षितिरग्निर्ह्यवास्मिँल्लोके सर्वाणि भूतानि क्षियत्येषऽउ तृतीयः प्रवर्ग्यस्तदेतमेवैतत्प्रीणाति तस्मादाह सुक्षित्यै त्वेति तूष्णीं पिन्वने तूष्णीꣳ रौहिणकपाले ॥२४॥

अथैनानाच्छैणत्ति । अजायै पयसा मखाय त्वा मखस्य त्वा शीर्ष्णेऽइत्यसावेव बन्धुरेवमितरौ तूष्णीं पिन्वने तूष्णीꣳ रौहिणकपाले ॥२५॥

अथैतद्वै । आयुरेतज्ज्योतिः प्रविशति यऽएतमनु वा ब्रूते भक्षयति वा तस्य व्रतचर्या या सृष्टौ ॥२६॥ ब्राह्मणम् ॥१.२-॥

तीसरे ग्रह को इस मंत्र से :—

सुक्षित्यै त्वा (यजु० २३।१०)

सुरक्षति का अर्थ है यह भूलोक। इसी लोक में सब प्राणी रहते हैं। अग्नि ही सुक्षिति है। अग्नि इस लोक में सब प्राणियों में व्यापक है। यह अग्नि तृतीय प्रवर्ग्य है। इसी अग्नि देव को प्रसन्न करता है जब कहता है कि "सुक्षित्यै त्वा।" दोनों पिन्वनों और दोनों रौहिण-कपालों को चुपचाप निकालता है ॥२४॥

अब इन पर बकरी का दूध छिड़कता है। इस मंत्र से :—

"मखाय त्वा मखस्य त्वा शीर्ष्णे"

इसका तात्पर्य वही है। इसी प्रकार दो और ग्रहों पर दोनों पिन्वनों तथा दोनों रौहिण-कपालों पर चुपचाप ॥२५॥

जो कोई इस प्रवर्ग्य को सिखाता है या भक्षण करता है। वह इस आयु या ज्योति में प्रवेश करता है। इसकी व्रतचर्या वही है जो सृष्टि की (अर्थात् जैसे प्रजापति सृष्टि रूपी नये शरीर को बनाता है, इसी प्रकार यजमान भी नये जन्म के लिये नया शरीर बनाता है) ॥२६॥

महावीरसंस्काराः

अध्याय १—ब्राह्मण ३

स यदैतदातिथ्येन प्रचरति। अथ प्रवर्ग्येण चरिष्यन्पुरोपसदोऽग्रेण गार्हपत्यं प्राचः कुशान्त्सꣳस्तीर्य द्वन्द्वं पात्राण्युपसादयत्युपयमनीं महावीरं परीशा-

प्रवर्ग्य की इच्छा करने वाला जब आतिथ्य-इष्टि को करता है तो उपसद के पहले गार्हपत्य के सामने पूर्वाभिमुख कुशों को फैलाकर दो दो पात्रों को रखता है :—

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सौ पिन्वने रौहिणकपाले रौहिणहवन्यौ स्रुचौ यदु चान्यद्भवति तद्दश दशाक्षरा वै विराड् विराड्वै यज्ञस्तद्विराजमवैतद्यज्ञमभिसम्पादयत्यथ यद्द्वन्द्वं वै वीर्यं यदा वै द्वौ सꣳरभेतेऽअथ तौ वीर्यं कुरुतो द्वन्द्वं वै मिथुनं प्रजननं मिथुनेनैवैन-मेतत्प्रजननेन समर्धयति कृत्स्नं करोति ॥१॥

अथाध्वर्युः। प्रोक्षणीरादायोपोत्तिष्ठन्नाह ब्रह्मन्प्रचरिष्यामो होतरभिष्टु-हीति ब्रह्मा वै यज्ञस्य दक्षिणतऽआस्तेऽभिगोप्ता तमेवैतदाहाप्रमत्तऽआस्स्व यज्ञस्य शिरः प्रतिधास्यामऽइति होतरभिष्टुहीति यज्ञो वै होता तमेवैतदाह यज्ञस्य शिरः प्रतिधेहीति प्रतिपद्यते होता ॥२॥

ब्रह्म जज्ञानं प्रथमं पुरस्तादिति। असौ वाऽआदित्यो ब्रह्माहरहः पुरस्ता-ज्जायतऽएषऽउ प्रवर्ग्यस्तदेतमेवैतत्प्रीणाति तस्मादाह ब्रह्म जज्ञानं प्रथमं पुरस्ता-दित्यथ प्रोक्षन्यमावेत्र बन्धुः ॥३॥

स प्रोक्षति। यमाय त्वेत्येष वै यमो यऽएष तपत्येष हीदꣳ सर्वं यमयत्येते-नेदꣳ सर्वं यतमेषऽउ प्रवर्ग्यस्तदेतमेवैतत्प्रीणाति तस्मादाह यमाय त्वेति ॥४॥

उपयमनी और महावीर, परीशास या दो लकड़ियाँ (जो बंधकर चिमटे का काम देती हैं) दो पिन्वन, दो रौहिणकपाल, रौहिणहवन के दो स्रुंच, या अन्य ऐसे ही आवश्यक पात्र। ये दस हुये। विराट् में दस अक्षर होते हैं। विराट् यज्ञ है। इस प्रकार इसको विराट् या यज्ञ के समतुल्य बनाता है। दो-दो इसलिये कि दो में बल होता है। जब दो एक दूसरे को पकड़ते हैं तो ज़ोर करते हैं। दो का अर्थ मिथुन या जोड़ा भी है। जोड़े से संतानोत्पत्ति होती है। इस प्रकार मिथुन अर्थात् संतानोत्पत्ति से समर्थ करता है। पूर्ण करता है ॥१॥

अब अध्वर्यु प्रोक्षणी जल को लेकर आगे बढ़ता है और कहता है, "हे ब्रह्मा, हम आरम्भ करते हैं। होता ! स्तुति कर। ब्रह्मा यज्ञ की दाहिनी ओर रक्षक होकर बैठता है। मानो वह उससे कह रहा है कि "सावधान हो जाओ। हम यज्ञ का सिर रक्खेंगे।" होता से स्तुति के लिये कहने का प्रयोजन यह है कि होता यज्ञ है। होता को चाहिये कि यज्ञ का सिर रक्खे। होता कहना आरम्भ करता है :— ॥२॥

"ब्रह्म जज्ञानं प्रथमं पुरस्तात्"

"सामने से उगा हुआ सूर्य !"।

यह आदित्य ब्रह्म है। यह प्रतिदिन सामने से उगता है। प्रवर्ग्य भी वही आदित्य है। इस प्रकार उसी को प्रसन्न करता है। इसलिये कहा, "सामने से उगा हुआ सूर्य"।

अब पात्रों पर छींटे देता है। इसका तात्पर्य बताया जा चुका है ॥३॥

(महावीरपात्र पर) हम मंत्र से छींटे देता है :—

यमाय त्वा। (यजु० ३७।११)

यह तपने वाला सूर्य यम है। वही सब पर नियंत्रण करता है। इसी से यह सब नियंत्रण में है। यही प्रवर्ग्य है। इस प्रकार उसी को प्रसन्न करता है। इसलिये कहा, "तुझ यम के लिये" ॥४॥

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मखाय त्वेति । एष वै मखो यऽएष तपत्येषऽउ प्रवर्ग्यस्तदेतमेवैतत्प्रीणाति तस्मादाह मखाय त्वेति ॥५॥

सूर्यस्य त्वा तपसऽइति । एष वै सूर्यो यऽएष तपत्येषऽउ प्रवर्ग्यस्तदेतमेवैतत्प्रीणाति तस्मादाह सूर्यस्य त्वा तपसऽइति ॥६॥

पूर्वया द्वारा स्थूणां निर्हृत्य । दक्षिणतो निमिन्त्रन्ति यथैनाꣳ होताऽभिष्टुवन्परापश्येद्यज्ञो वै होता सऽएवास्यामेतद्यज्ञं प्रतिदधाति तथैषा घर्मं पिन्वते ॥७॥

अग्नेणाहवनीयꣳ सम्राडासन्दीं पर्याहृत्य दक्षिणतः प्राचीमासादयत्युत्तराꣳ राजासन्द्यै ॥८॥

औदुम्बरी भवति । ऊर्ग्वै रसऽउदुम्बरऽऊर्जैवैनमेतद्रसेन समर्धयति कृत्स्नं करोति ॥९॥

अꣳसदघ्ना भवति । अꣳसयोर्वाऽइदꣳ शिरः प्रतिष्ठितं तदꣳसयोरेवैतच्छिरः प्रतिष्ठापयति ॥१०॥

बाल्वजीभी रज्जुभिर्व्युता भवति । यज्ञस्य शीर्षच्छिन्नस्य रसो व्यक्षरत्ततऽएताऽओषधयो जज्ञिरे तेनैवैनमेतद्रसेन समर्धयति कृत्स्नं करोति ॥११॥

"मखाय त्वा" (यजु० ३७।११)

यह तपने वाला सूर्य मख है । यही प्रवर्ग्य है । उसी को इस प्रकार प्रसन्न करता है । इसी से कहता है कि "तुझ मख के लिये" ॥५॥

'सूर्यस्य त्वा तपसे' । (यजु० ३७।११)

यह सूर्य ही तो तपता है । यही प्रवर्ग्य है । इसी को इस प्रकार प्रसन्न करता है । इसलिये कहता है 'सूर्य के तुझ ताप के लिये" ॥६॥

शाला के पूर्व द्वार से एक खूंटा ले जाकर दक्षिण की ओर गाड़ते हैं कि होता स्तुति करते समय इसको देख सके । होता यज्ञ है । इस प्रकार वह इस पृथिवी में यज्ञ की स्थापना करता है । और यह पृथिवी भी घर्म या दूध देती है ॥७॥

आहवनीय के सामने से सम्राट् (प्रवर्ग्य) की चौकी को लाकर आहवनीय से दक्षिण और सोमराजा के स्थान से उत्तर की ओर रखता है । इस प्रकार कि मुख पूर्व की ओर रहे ॥८॥

वह उदुम्बर की होती है । ऊर्ज रस है । ऊर्ज उदुम्बर है । इस प्रकार इसको ऊर्ज रस से सम्पन्न करता है, पूर्ण करता है ॥९॥

यह कंधे के बराबर ऊंची होती है, क्योंकि कंधे पर ही सिर रक्खा जाता है । इन कंधों पर ही इस सिर को रखता है ॥१०॥

यह बाल्वज घास की रस्सी से लिपटा होता है । जब यज्ञ का सिर काट डाला गया तो इसका रस बह गया, उससे यह बाल्वज घास उत्पन्न हुई । वह इसी के रस से हम को सम्पन्न करता है, अर्थात् इसको पूर्ण करता है ॥११॥

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अथ यदुत्तरतऽआसादयति। यज्ञो वै सोमः शिरः प्रवर्ग्यऽउत्तरं वै शिरस्तस्मादुत्तरतऽआसादयत्यथो राजा वै सोमः सम्राट् प्रवर्ग्यऽउत्तरं वै राज्यात्साम्राज्यं तस्मादुत्तरतऽआसादयति ॥१२॥

स यत्रैताꣳ होतान्वाह। अञ्जन्ति यं प्रथयन्तो न विप्राऽइति तदेतं प्रचरणीयं महावीरमाज्येन समनक्ति देवस्त्वा सविता मध्वाऽनक्त्विति सविता वै देवानां प्रसविता सर्वं वाऽइदं मधु यदिदं किं च तदेनमनेन सर्वेण समनक्ति तदस्मै सविता प्रसविता प्रसौति तस्मादाह देवस्त्वा सविता मध्वानक्त्विति ॥१३॥ शतम् ७००० ॥

अथोत्तरतः सिकताऽउपकीर्णा भवन्ति। तद्रजतꣳ हिरण्यमधस्तादुपास्यति पृथिव्याः सꣳस्पृशस्पाहीत्येतद्वै देवाऽअबिभयुर्यद्वै नऽइममधस्ताद्रक्षाꣳसि नाष्ट्रा न हन्युरित्यग्नेर्वाऽएतद्रेतो यद्धिरण्यं नाष्ट्राणाꣳ रक्षसामपहत्याऽअथो पृथिव्यु ह वाऽएतस्माद्बिभयांचकार यद्वै माऽयं तप्तः शुशुचानो न हिꣳस्यादिति तदेवास्याऽएतदन्तर्दधाति रजतं भवति रजतैव हीयं पृथिवी ॥१४॥

उत्तर की ओर क्यों रखता है ? सोम यज्ञ है। प्रवर्ग्य सिर है। परन्तु सिर "उत्तर" या ऊंचा होता है। इसलिये इसको उत्तर की ओर रखता है। इसके अतिरिक्त सोम तो राजा है और प्रवर्ग्य सम्राट् है। राज्य से साम्राज्य बड़ा है। इसलिये उत्तर की ओर रखता है ॥१२॥

जब होता यह मंत्र पढ़ता है :—

अञ्जन्ति यं प्रथयन्तो न विप्रा। (ऋ० ५।४३।७)

"विप्र जिसका अभिषेक करते हैं, मानो उसका प्रस्तार करते हैं"। तो उस समय जिस महावीर पात्र का प्रयोग करना है उस पर घी लगाता है। इन शब्दों के साथ :—

"देवस्त्वा सविता मध्वानक्तु।"

"देव सविता तुझे मधु से युक्त करे"।

सविता देवों का प्रेरक है। यह "सब" मधु है। इस प्रकार वह इस "सब" को उस पर लगाता है। सविता प्रेरक प्रेरणा करता है, इसलिये कहता है कि "देव सविता तुझे मधु से युक्त करे" ॥१३॥

उत्तर की ओर बालू तो बिछी ही होती है। उसके नीचे चांदी की थाली रख देता है यह कहकर :—

'पृथिव्याः सꣳस्पृशस्पाहि"

'पृथिवी के संसर्ग से बचा'।

उस समय देवों को भय हुआ कि दुष्ट राक्षस नीचे की ओर से उनके प्रवर्ग्य को नष्ट न कर दें। चांदी (रजत हिरण्य) अग्नि का वीर्य होने से दुष्ट राक्षसों का नाशक है। पृथिवी को भी भय हुआ कि यह (प्रवर्ग्य) तप्त और उद्दीप्त होकर उस (पृथिवी) को हानि न पहुँचावे। इस प्रकार वह इससे उसको अलग कर देता है। (थाली) रजत अर्थात् श्वेत होती है क्योंकि पृथिवी भी रजत है ॥१४॥

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स वत्रैताꣳ होताऽन्वाह। सꣳसीदस्व महाꣳ२॥ऽअसीति तदुभयतऽआदीप्ता मौञ्जाः प्रलवा भवन्ति तानुपास्य तेषु प्रवृणक्ति यज्ञस्य शीर्षच्छिन्नस्य रसो व्यक्षरत्ततऽएताऽओषधयो जज्ञिरे तेनैवैनमेतद्रसेन समर्धयति कृत्स्नं करोति ॥ १५ ॥

अथ यदुभयतऽआदीप्ता भवन्ति । सर्वाभ्यऽएवैतद्दिग्भ्यो रक्षाꣳसि नाष्ट्राऽअपहन्ति तस्मिन्प्रवृज्यमाने पत्नी शिरः प्रोर्णुते तप्तो वाऽएष शुशुचानो भवति नेन्मेऽयं तप्तः शुशुचानश्चक्षुः प्रमुष्णादिति ॥१६॥

स प्रवृणक्ति। अर्चिरसि शोचिरसि तपोऽसीत्येष वै घर्मो यऽएष तपति सर्वं वाऽएतदेष तदेतमेवैतत्प्रीणाति तस्मादाहार्चिरसि शोचिरसि तपोऽसीति ॥१७॥

अथास्मामाशिषऽआशास्ते । इयं वै यज्ञोऽस्यामेवैतदाशिषऽआशास्ते ताऽअस्माऽइयꣳ सर्वाः समर्धयति ॥१८॥

अनाधृष्टा पुरस्तादिति । अनाधृष्टा ह्येषा पुरस्ताद्रक्षोभिर्नाष्ट्राभिरग्ने-

जब होता पढ़ता है :—

संमीदस्व महाँ असि.....इत्यादि (ऋ० १।३६।६)

उस समय दोनों ओर मूंज के पूले जला दिये जाते हैं। उनको मिट्टी के तूहे पर डालकर महावीर ग्रह को उसके ऊपर रख देता है। जब यज्ञ का सिर कटा और उसमें से रस बहा तो उससे ये ओषधियां (मूंज) उत्पन्न हुईं। उसी रस से इस समय इसको युक्त करता है। इसको पूर्ण करता है ॥१५॥

दोनों ओर क्यों जलाते हैं ? इससे दुष्ट राक्षसों को दोनों ओर से निकालता है। जब वह ग्रह गर्म होता है उस समय यजमान की पत्नी अपने सिर को ढक लेती है कि कहीं यह तप्त और उद्दीप्त होकर मेरी आंख को न ले ले, क्योंकि उस समय वह तप्त और उद्दीप्त हो जाता है ॥१६॥

वह इस मंत्र को पढ़कर रखता है :—

'अर्चिरसि शोचिरसि तपोऽसि'।

क्योंकि यह सूर्य घर्म है। और यही सब कुछ है। उसी को यह प्रसन्न करता है कि "तू अर्चि है, तू शोचि है, तू तप है" ॥१७॥

अब इस पृथिवी के लिये आशीर्वाद कहता है। यह पृथिवी ही यज्ञ है। इसी में रहता हुआ वह आशीर्वाद कहता है। इस से पृथिवी उसको सब कुछ दे देती है ॥१८॥

'अनाधृष्टा पुरस्तात्' (यजु० ३७।१२)

क्योंकि यह पृथिवी सामने से राक्षसों से सुरक्षित है।

'अग्नेराधिपत्ये" (यजु० ३७।१२)

यह कहकर वह अग्नि को दुष्ट राक्षसों के निवारण के लिये पृथ्वी का अधिपति बनाता है।

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राधिपत्यऽइत्यग्निमेवास्याऽग्रधिपतिं करोति नाष्ट्राणाꣳ रक्षसामपहत्याऽआयुर्मे दाऽइत्यायुरेवात्मन्धत्ते तथो सर्वमायुरेति ॥१९॥

पुत्रवती दक्षिणतऽइति । नात्र तिरोहितमिवास्तीन्द्रस्याधिपत्यऽइतीन्द्रमेवास्याऽग्रधिपतिं करोति नाष्ट्राणाꣳ रक्षसामपहत्यै प्रजां मे दाऽइति प्रजामेव पशूनात्मन्धत्ते तथो ह पुत्री पशुमान्भवति ॥२०॥

सुषदा पश्चादिति । नात्र तिरोहितमिवास्ति देवस्य सवितुराधिपत्यऽइति देवमेवाग्र्यं सवितारमधिपतिं करोति नाष्ट्राणाꣳ रक्षसामपहत्यै चक्षुर्मे दाऽइति चक्षुरेवात्मन्धत्ते तथो ह चक्षुष्मान्भवति ॥२१॥

आश्रुतिरुत्तरतऽइति । आश्रावयन्नुत्तरतऽइत्येवैतदाह धातुराधिपत्य-

'आयुर्मे दाः' (यजु० ३७।१२)

इससे वह अपने लिये आयु मांगता है और पूर्ण आयु को प्राप्त होता है ॥१९॥

पुत्रवती दक्षिणतः (यजु० ३७।१२)

"दक्षिण की ओर से पुत्रवाली"

यह स्पष्ट है ।

इन्द्रस्याधिपत्ये । (यजु० ३७।१२)

इससे वह दुष्ट राक्षसों से सुरक्षित रहने के लिये इन्द्र को पृथिवी का अधिपति बनाता है ।

प्रजां मे दाः । (यजु० ३७।१२)

ऐसा कहने से वह पुत्र और पशुओं को मांगता है । और पुत्रों तथा पशुओं वाला हो जाता है ॥२०॥

'सुषदा पश्चात्' (यजु० ३७।१२)

"पश्चिम की ओर अच्छी तरह रहने के लिये" ।

यह सब स्पष्ट है ।

"देवस्य सवितुराधिपत्ये" । (यजु० ३७।१२)

ऐसा कहकर दुष्ट राक्षसों से बचने के लिये वह देव सविता को पृथिवी का अधिपति बनाता है ।

'चक्षुर्मे दाः' (यजु० ३७।१२)

इस प्रकार वह अपने में चक्षु को धारण करता है और चक्षु वाला हो जाता है ॥२१॥

"आश्रुतिरुत्तरतः" । (यजु० ३७।१२)

'उत्तर की ओर से श्रवण शक्ति है, अर्थात् उत्तर की ओर से यज्ञ सम्बन्धी विज्ञप्तियां सुनी जाती हैं ।

'धातुराधिपत्ये' । (यजु० ३७।१२)

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ऽइति धातारमेवास्याऽअधिपतिं करोति नाष्ट्राणाꣳ रक्षसामपहत्यै रायस्पोषं मे दाऽइति रयिमेव पुष्टिमात्मन्धत्ते तथो ह रयिमान्पुष्टिमान्भवति ॥२२॥

विधृतिरुपरिष्टादिति। विधारयन्नुपरिष्टादित्येवैतदाह बृहस्पतेराधिपत्य-ऽइति बृहस्पतिमेवास्याऽअधिपतिं करोति नाष्ट्राणाꣳ रक्षसामपहत्याऽओजो मे दाऽइत्योजऽएवात्मन्धत्ते तथौजस्वो बलवान्भवति ॥२३॥

अथ दक्षिणतऽउत्तानेन पाणिना निन्हुते। विश्वाभ्यो मा नाष्ट्राभ्यस्पाहीति सर्वाभ्यो माऽऽर्तिभ्यो गोपायेत्येवैतदाह यज्ञस्य शीर्षच्छिन्नस्य [रसोव्यक्षरत्स] पितृ नगच्छत्त्रया वै पितरस्तैरेवैनमेतत्समर्धयति कृत्स्नं करोति ॥२४॥

अथेमामभिमृश्य जपति। मनोरश्वाऽसीत्यश्वा ह वाऽइयं भूत्वा मनुमुवाह सोऽस्याः पतिः प्रजापतिस्तेनैवैनमेतन्मिथुनेन प्रियेण धाम्ना समर्धयति कृत्स्नं करोति ॥२५॥

इस प्रकार दुष्ट राक्षसों से बचने के लिये विधाता को पृथ्वी का अधिपति बनाता है।

"रायस्पोषं मे दाः"। (यजु० ३७।१२)

इस प्रकार अपने में धन को धारण करता है, और धनवान हो जाता है।२२॥

विधृतिरुपरिष्टात्। (यजु० ३७।१२)

अर्थात् 'ऊपर को उठाते हुये'।

'बृहस्पतेराधिपत्ये'। (यजु० २७।१२)

दुष्ट राक्षसों से बचने के लिये बृहस्पति को पृथिवी का अधिपति बनाता है।

'ओजो मे दाः' (यजु० ३७।१२)

इस प्रकार ओज को अपने में धारण करता है और ओजस्वी तथा बलवान बन जाता है ॥२३॥

(महावीरग्रह के) दक्षिण की ओर हथेली ऊपर की ओर करके प्रार्थना करता है :

'विश्वाभ्यो मा नाष्ट्राभ्यस्पाहि' (यजु० ३७।१२)

अर्थात् सब प्रकार के दुःखों से मेरी रक्षा कर। जब यज्ञ का सिर कट गया और रस बहा तो वह रस पितरों के पास चला गया। पितर तीन हैं। (पिता, पितामह, प्रपितामह)। इन्हीं से इस 'प्रवर्ग्य को युक्त करता है और पूर्ण करता है ॥२४॥

पृथिवी को छूकर कहता है :—

मनोरश्वासि। (यजु० ३७।१२)

तू मनु की घोड़ी है।

क्योंकि घोड़ी होकर ही वह मनु को ले गई। वह उसका पति प्रजापति है। उसको उसके जोड़े अर्थात् प्रिया से मिलता है, और उसको पूर्ण करता है (प्रवर्ग्य, यज्ञ, प्रजापति को) ॥२५॥

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अथ वैकङ्कतौ शकलौ परिश्रयति प्राञ्चौ । स्वाहा मरुद्भिः परिश्रीयस्वेत्यवरꣳ स्वाहाकारं करोति परां देवतामेष वै स्वाहाकारो यऽएष तपत्येषऽउ प्रवर्ग्यस्तदेतमेवैतत्प्रीणाति तस्मादवरꣳ स्वाहाकारं करोति परां देवताम् ॥२६॥

मरुद्भिः परिश्रीयस्वेति । विशो वै मरुतो विशंवैतत्क्षत्रं परिबृꣳहति तदिदं क्षत्रमुभयतो विशा परिबृढं तूष्णीमुदञ्चौ तूष्णीं प्राञ्चौ तूष्णीमुदञ्चौ तूष्णीं प्राञ्चौ ॥२७॥

त्रयोदश सम्पादयति । त्रयोदश वै मासाः संवत्सरऽएष यऽएष तपत्येषऽउ प्रवर्ग्यस्तदेतमेवैतत्प्रीणाति तस्मात्त्रयोदश सम्पादयति ॥२८॥

अथ सुवर्णꣳ हिरण्यमुपरिष्टान्निदधाति । दिवः सꣳस्पृशस्पाहीत्येतद्वै देवाऽअबिभयुर्यद्वै नऽइममुपरिष्टाद्रक्षाꣳसि नाष्ट्रान हन्युरित्यग्नेर्वाऽएतद्वीर्यं यद्धिरण्यं नाष्ट्राणाꣳ रक्षसमपहत्याऽअथो द्यौर्ह वाऽएतस्माद्बिभयां चकार यद्वै

अब महावीर ग्रह के चारों ओर विकङ्कत लकड़ी की चोपटियां रखता है :—दो पूर्वाभिमुख,—

'स्वाहा मरुद्भिः परिश्रीयस्व' (यजु० ३७।१३)

यह कहकर । 'स्वाहा' पहले कहता है पीछे देवता का नाम उच्चारण करता है । यह जो तपता है अर्थात् सूर्य, वही स्वाहाकार है । वही प्रवर्ग्य है । इस प्रकार इसको प्रसन्न करता है । इससे पहले स्वाहाकार कहता है फिर देवता का नाम लेता है ॥२६॥

वह 'मरुद्भिः परिश्रीयस्व' इसीलिये कहता है कि मरुद् नाम है वैश्यों अर्थात् सामान्य जनता का । इस प्रकार सामान्य जनता से क्षत्र या राजा को युक्त करता हैं । क्षत्रिय लोग जनता से परियुक्त होते हैं ।

चुपके से दो को उत्तराभिमुख रखता है । दो को चुपके से पूर्वाभिमुख । दो को चुपके से (बिना मंत्र पढ़े) उत्तराभिमुख, दो को चुपके से पूर्वाभिमुख ॥२७॥

इस प्रकार तेरह चीपटियां रख देता है । वर्ष में तेरह मास होते हैं । यह भी संवत्सर है जो तपता है (सूर्य) । वह सूर्य प्रवर्ग्य भी है । इस देवता को प्रसन्न करता है जब तेरह संख्या में (चीपटियां) रखता है ॥२८॥

अब (ग्रह के ऊपर) स्वर्ण की तश्तरी रखता है यह कहकर :—

"दिवः संस्पृशस्पाहि" । (यजु० ३७।१३)

"द्यौ लोक के संसर्ग से रक्षा कर" ।

देवों को डर था कि दुष्ट राक्षस ऊपर से इसको न बिगाड़ें । सोना अग्नि का वीर्य है । यह दुष्ट राक्षसों के नाश के लिये है । द्यौलोक को भी भय था कि यह प्रवर्ग्य

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माऽयं तप्तः शुशुचानो न हिꣳस्यादिति तदेवास्याऽएतदन्तर्दधाति हरितं भवति हरिणीव हि द्यौः ॥२९॥

अथ धवित्रैराधूनोति । मधु मध्विति त्रिः प्राणो वै मधु प्राणमेवास्मिन्नेतद्दधाति त्रीणि भवन्ति त्रयो वै प्राणाः प्राणऽउदानो व्यानस्तानेवास्मिन्नेतद्दधाति ॥३०॥

अथापसलवित्रिर्धुन्वन्ति । यज्ञस्य शीर्षच्छिन्नस्य [रसो व्यक्षरत्स] पितॄनगच्छत्त्रया वै पितरस्तैरेवैनमेतत्समीरयति ॥३१॥

अप वाऽएतेभ्यः प्राणाः क्रामन्ति । ये यज्ञे धुवनं तन्वते पुनः प्रसलवित्रिर्धून्वन्ति षट् सम्पद्यन्ते षड्वाऽइमे शीर्षन्प्राणास्तानेवास्मिन्नेतद्दधाति श्रपयन्ति रौहिणौ स यदार्ऽचिर्जायतेऽथ हिरण्यमादत्ते ॥३२॥

स यत्रैताꣳ होताऽन्वाह । अप्नस्वतीमश्विना वाचमस्मेऽइति तदध्वर्युरुपोत्तिष्ठन्नाह रुचितो घर्मऽइति स यदि रुचितः स्याच्छ्रेयान्यजमानो भविष्यतीति विद्यादथ यद्यरुचितः पापीयान्भविष्यतीति विद्यादथ यदि नैव रुचितो नारुचितो

तप्त और उद्दीप्त होकर मुझको हानि न पहुचावे। इसलिये इस (सोने की तश्तरी) को इनके बीच में रखता है। यह पीला होता है, क्योंकि द्यौलोक पीला (हरित=पीला=प्रकाशमय) है ॥२९॥

अब, (अध्वर्यु) तीन पंखों से तीन बार हवा करता है। और मधु, मधु, मधु (यजु० ३७।१३) कहता जाता है। मधु प्राण है इस प्रकार प्राण को इसमें धारण करता है। पंखे तीन होते हैं, क्योंकि प्राण भी तीन हैं, प्राण, उदान तथा व्यान, इसमें धारण करता है ॥३०॥

अब तीन बार अपसलवि अर्थात् उल्टी दिशा में पंखा करते हैं। यज्ञ के सिर के कटने पर उसमें से रस बह गया, और वह पितरों के पास चला गया। पितर तीन हैं, उन्हीं तीन से इसको युक्त करता है ॥३१॥

जो यज्ञ में पंखे से हवा करते हैं उनसे प्राण चले जाते हैं। तीन बार सीधी दिशा में पंखा झलते हैं। ये हुये छः। सिर में ये प्राण भी छः हैं। उन्हीं को इसमें रखता है। दोनों रौहिण पुरोडाशों को पकाते हैं। जब आग जल उठे तो स्वर्ण तश्तरी को हटा लेते हैं ॥३२॥

जब होता इस मंत्र को बोले :—

अप्नस्वतीमश्विना वाचमस्मे.....इत्यदि (ऋ० १।११२।२४)

"हे अश्विनो ! मेरी वाणी को सफल बनाओ"।

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नैव श्रेयान्न पापीयान्भविष्यतीति विद्याद्यथान्वेव रुचितः स्यात्तथा धवितव्यः ॥ ३३ ॥

अथैतद्वै ऽअयुरेतज्योतिः प्रविशति य एतमनुवा ब्रूते भक्षयति वायस्त व्रतचर्या या सृष्टौ ॥ ३४ ॥ ब्राह्मणम् ॥ १-३ ॥

तो उसी समय अध्वर्यु वहाँ आकर कहता है कि घर्म तो जल उठा। यदि वह बहुत लाल हो जाय और जल उठे तो समझना चाहिये कि यजमान की उन्नति होगी। यदि ऐसा न हो तो उसकी अवनति होगी। यदि न अधिक जल उठे, न बिना जला ही रहे अर्थात् मध्यम, तो समझना चाहिये कि न उन्नति होगी न अवनति। परन्तु जब तक जल न उठे पंखा करते रहना चाहिये ॥३३॥

जो कोई इसको सिखाता है या भक्षण करता है वह इस आयु या ज्योति में प्रवेश करता है। इसकी व्रतचर्या वही है जो सृष्टि की दशा में ॥३४॥ (देखो १४।१।२।२६)

अवकाशोपस्थानम्

अध्याय १—ब्राह्मण ४

स यदैतदध्वर्युः। उपोत्तिष्ठन्नाह रुचितो घर्मऽइति तदुपोत्थायावकाशै-रुपतिष्ठन्ते प्राणा वाऽअवकाशाः प्राणानेवास्मिन्नेतद्दधाति षडुपतिष्ठन्ते षड्वा-ऽइमे शीर्षन्प्राणास्तानेवास्मिन्नेतद्दधाति ॥ १॥

जब अध्वर्यु ने आकर कहा कि घर्म जल उठा तो उस समय (महावीर पात्र की) अवकाश अर्थात् यजु० अध्याय ३७ के १४-२० (सात) मंत्रों से उपासना करता है। (यजु० ३७।१४-२०) को अवकाश कहते हैं। अवकाश प्राण हैं। इस प्रकार प्राण उसमें धारण कराता है। छः लोग स्तुति करते हैं (यजमान तथा अन्य याज्ञिक प्रस्तोता को छोड़कर)। क्योंकि सिर में छः प्राण होते हैं, उन्हीं को इसमें धारण करता है ॥१॥

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गर्भो देवानामिति । एष वै गर्भो देवानां यऽएष तपत्येष हीदꣳ सर्वं गृह्णात्येतेनेदꣳ सर्वं गृभीतमेष ऽउ प्रवर्ग्यस्तदेतमेवैतत्प्रीणाति तस्मादाह गर्भो देवानामिति ॥२॥

पिता मतीनामिति । पिता ह्येष मतीनां पतिः प्रजानामिति पतिर्ह्येष प्रजानाम् ॥३॥

सं देवो देवेन सवित्रा गतेति सꣳ हि देवो देवेन सवित्रा गत सꣳ सूर्येण रोचतऽइति सꣳ हि सूर्येण रोचते ॥४॥

समग्निरग्निना गतेति । सꣳ ह्यग्निरग्निना गत सं दैवेन सवित्रेति सꣳ हि दैवेन सवित्रा गत सꣳ सूर्येणारोचिष्टेति सꣳ हि सूर्येणारोचिष्ट ॥५॥

स्वाहा समग्निस्तपसा गतेति सꣳ ह्यग्निस्तपसा गतावग्ꣳ स्वाहाकारं करोति परां देवतामसावेव बन्धुः सं दैव्येन सवित्रेति सꣳ हि दैव्येन सवित्रा गत

गर्भो देवानाम् । (यजु० ३७।१४)

यह जो तपता है अर्थात् सूर्य यह देवों का गर्भ है क्योंकि यह सब को ग्रहण करता है । इसी से ये सब ग्रहण किये जाते हैं । यही प्रवर्ग्य है । उसी को प्रसन्न करता है, इसलिये कहता है कि 'देवों का गर्भ है" । (गर्भ का अर्थ है ग्रहण करने वाला) ॥२॥

पिता मतीनाम् । (यजु० ३७।१४)

यह मतियों अर्थात् बुद्धियों का पिता या रक्षक है ।

पतिः प्रजानाम् । (यजु० ३७।१४)

अर्थात् प्रजाओं का अधिपति है ॥३॥

सं देवो देवेन सवित्रा गत । (यजु० ३७।१४)

अर्थात् यह देव (महावीर ग्रह) देव सविता के साथ मिला ।

सं सूर्येण रोचते । (यजु० ३७।१४)

अर्थात् वह सूर्य के साथ प्रकाशित हुआ ॥४॥

समग्निरग्निना गतं । (यजु० ३७।१५)

'अग्नि अग्नि से मिल गया' ।

सं दैवेन सवित्रा । (यजु० ३७।१५)

'देव सविता के साथ' ।

सं सूर्येणारोचिष्ट । (यजु० ३७।१५)

सूर्य के साथ प्रकाशित हुआ" ॥५॥

'स्वाहा समग्निस्तपसा गत' (यजु० ३७।१५)

क्योंकि अग्नि ताप से मिल गया । पहला स्वाहा कहता है, फिर देवता का नाम लेता है । इसका कारण बताया जा चुका है ।

सं दैव्येन सवित्रा । (यजु० ३८।१५)

अर्थात् देव सविता के साथ मिल गया !

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सꣳ सूर्येणारूरुचतेति सꣳ हि सूर्येणारूरुचत ॥६॥

ते वाऽएते त्रयोऽवकाशा भवन्ति। त्रयो वै प्राणाः प्राणऽउदानो व्यानस्तेनैवास्मिन्नेतद्दधाति ॥७॥

धर्ता दिवो विभाति तपसस्पृथिव्यामिति। धर्ता ह्येष दिवो विभाति तपसस्पृथिव्यां धर्त्ता देवो देवानाममर्त्यस्तपोजाऽइति धर्ता ह्येष देवो देवानाममर्त्यस्तपोजा वाचमस्मे नियच्छ देवायुवमिति यज्ञो वै वाग्यज्ञमस्मभ्यं प्रयच्छ येन देवान्प्रीणामेत्येवैतदाह ॥८॥

अपश्यं गोपामनिपद्यमानमिति। एष वै गोपा यऽएष तपत्येष हीदꣳ सर्वं गोपायत्यथो न निपद्यते तस्मादाहापश्यं गोपामनिपद्यमानमिति ॥९॥

आ च परा च पथिभिश्चरन्तमिति। आ च ह्येष परा च देवैः पथिभिश्चरति स सध्रीचीः स विषूचीर्वसानऽइति सध्रीचीश्च ह्येष विषूचीश्च दिशो

सꣳ सूर्येण रूरुचत। (यजु० ३७।१५)

क्योंकि सूर्य के साथ प्रकाशित हुआ ॥६॥

ये तीन अवकाश होते हैं। तीन प्राण हैं—प्राण, उदान, व्यान। इनको ही इसमें धारण कराता है ॥७॥

धर्ता दिवो विभाति तपसस्पृथिव्याँ। (यजु० ३७।१६)

"द्यौ लोक का धारण करने वाला और पृथिवी में उष्णता का धारण करने वाला चमकता है"। (यहां सूर्य और महावीर ग्रह दोनों से तात्पर्य है)।

धर्ता देवो देवानाममर्त्यस्तपोजाः (यजु० ३७।१६)

देवों का धारक, अमर और उष्णता से उत्पन्न हुआ देव"।

'वाचमस्मे नियच्छ देवायुवम्। (यजु० ३७।१६)

"देवों को युक्त करने वाली वाणी मुझको दो"।

वाक् यज्ञ है। इसके कहने का तात्पर्य यह है कि मुझ को यज्ञ से युक्त करो, जिससे देवों को प्रसन्न कर सकूं ॥८॥

अपश्यं गोपामनिपद्यमानम्। (यजु० ३७।१७)

यह जो तपता है (सूर्य) यह गोपा है, क्योंकि यह सब की रक्षा करता है और वह आराम नहीं करता। इसलिये कहता है कि "मैंने कभी विश्राम न करने वाले रक्षक को देखा" ॥९॥

आ च परा च पथिभिश्चरन्तम्। (यजु० ३७।१७)

क्योंकि वह इस या उस दैवी मार्ग पर चलता है।

स सध्रीचीः स विषूचीर्वसानः। (यजु० ३७।१७)

क्योंकि वह सिकुड़ने वाली तथा फैलने वाली दिशाओं में रहता है।

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वस्तेऽथो रश्मीनावरीवर्त्ति भुवनेष्वन्तरिति पुनः—पुनर्ह्येषऽएषु लोकेषु वरीवर्त्त्यमानश्चरति ॥१०॥

विश्वासां भुवां पते। विश्वस्य मनसस्पते विश्वस्य वचसस्पते सर्वस्य वचसस्पतऽइत्येतस्य सर्वस्य पतऽइत्येतद्देवश्रुत्त्वं देव घर्म देवो देवान्पाहीति नात्र तिरोहितमिवास्ति ॥११॥

अत्र प्रावीरनु वां देववीतयऽइति। अश्विनावेवैतदाहाश्विन वाऽएतद्यज्ञस्य शिरः प्रत्यधत्तां तावेवंतत्प्रीणाति तस्मादाहात्र प्रावीरनु वां देववीतयऽइति ॥ १२ ॥

मधु माध्वीभ्यां मधु माधूचीभ्यामिति। दध्यङ् ह वाऽआभ्यामाथर्वणो मधु नाम ब्राह्मणमुवाच तदेनयोः प्रियं धाम तदेवैनयोरेतेनोपगच्छति तस्मादाह मधु माध्वीभ्यां मधु माधूचीभ्यामिति ॥१३॥

हृदे त्वा मनसे त्वा दिवे त्वा सूर्याय त्वा। ऊर्ध्वोऽअध्वरं दिवि देवेषु धेहीति नात्र तिरोहितमिवास्ति ॥१४॥

पिता नोऽसि पिता नो बोधीति। एष वै पिता यऽएष तपत्येषऽउ प्रवर्ग्य-

आवरीवर्ति भुवनेष्वन्तः। (यजु० ३७।१७)

क्योंकि वह बार-बार उन्हीं लोकों में फिरता है ॥१०॥

विश्वासां भुवां पते विश्वस्य मनसस्पते विश्वस्य वचसस्पते सर्वस्य वचसस्पते। देवश्रुत् त्वं देव घर्म देवो देवान् पाहि ॥ (यजु० ३७।१७)

अर्थात् हे घर्मदेव तुम सब के पति हो। देवों की रक्षा करो। अर्थ स्पष्ट है ॥११॥

अत्र प्रावीरनु वां देववीतये। (यजु० ३७।१७)

अर्थात् वह दोनों अश्विनों के विषय में कहता है कि घर्म उनको तृप्त करे। और फिर अन्य देवों को भी। क्योंकि इन दोनों अश्विनों ने ही यज्ञ के सिर को स्थापित किया था। उन्हीं दोनों को प्रसन्न करता है, जब कहता है कि "अत्र प्रावीरनु देववीतये" ॥१२॥

मधु माध्वीभ्यां मधु माधूचीभ्याम्। (यजु० ३७।१८)

दध्यङ् आथर्वण ने 'मधु' नामी ब्राह्मण को उन दोनों को बताया था। यही उनका प्रिय धाम है। उसी के द्वारा वह उनकी उपासना करता है। इसलिये कहता है, "दो मधु चाहने वालों के लिये मधु" ॥१३॥

हृदे त्वा मनसे त्वा दिवे त्वा सूर्याय त्वा। ऊर्ध्वो ऊध्वरं दिवि देवेषु धेहि। (यजु० ३७।१९)

"हृदय के लिये तुझ को, मनके लिये तुझ को, द्यौ लोक के लिये तुझ को, सूर्य के लिये तुझको, ऊपर जाते हुये तू देवों के लिये यज्ञ को ले जा"। यह सब स्पष्ट है ॥१४॥

पिता नोऽसि पिता नो बोधि। (यजु० ३७।२०)

यह जो तपता है (सूर्य) यह पिता है। वही प्रवर्ग्य है। उसको प्रसन्न करने के लिये ही कहता है कि "तू पिता है। हमारा पिता हो।"

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स्तदेतमेवैतत्प्रीणाति तस्मादाह पिता नोऽसि पिता नो बोधीति नमस्तेऽअस्तु मा मा हिꣳसीरित्याशिषमेवैतदाशास्ते ॥१५॥

अथ पत्न्यै शिरोऽपावृत्य । महावीरमीक्षमाणां वाचयति त्वष्टृमन्तस्त्वा सपेमेति वृषा वै प्रवर्ग्यो योषा पत्नी मिथुनमेवैतत्प्रजननं क्रियते ॥१६॥

अथैतद्वै । आयुरेतज्ज्योतिः प्रविशति यऽएतमनु वा ब्रूते भक्षयति वा तस्य व्रतचर्या या सृष्टौ ॥१७॥ ब्राह्मणम् ॥१-४॥ इति प्रथमोऽध्यायः समाप्तः ॥ [१२]॥

नमस्ते अस्तु मा मा हिꣳसीः । (यजु० ३७।२०)

इससे आशीर्वाद कहता है ॥१५॥

अब पत्नी के सिर को खोल देता है और उसको महावीर ग्रह की ओर दिखाकर कहलवाता है कि "त्वष्ट्रमन्तस्त्वा सपेम ·····इत्यादि । (यजु० ३७।२०)

अर्थात् "त्वष्टा के साथ हम तेरी सेवा करेंगे" इत्यादि । प्रवर्ग्य नर है । और पत्नी स्त्री है । इस प्रकार प्रजनन होता है ॥१६॥

"जो कोई इसका उपदेश करता है या भक्षण करता है, यह प्रवर्ग्य उसके जीवन तथा ज्योति में प्रवेश करता है ।" इसकी व्रतचर्या वही है जो सृष्टि की ॥१७॥

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अध्याय २—ब्राह्मण १

अथातो रौहिणौ जुहोति। अहः केतुना जुषताꣳ सुज्योतिर्ज्योतिषा स्वाहेत्युभावेतेन यजुषा प्राता रात्रिः केतुना जुषताꣳ सुज्योतिर्ज्योतिषा स्वाहेत्युभावेतेन यजुषा सायम् ॥१॥

तद्यद्रौहिणौ जुहोति। अग्निश्च ह वाऽआदित्यश्च रौहिणावेताभ्याꣳ हि देवताभ्यां यजमानाः स्वर्गं लोकꣳ रोहन्ति ॥२॥

अथोऽअहोरात्रे वै रौहिणौ। आदित्यः प्रवर्ग्योऽमुं तदादित्यमहोरात्राभ्यां परिगृह्णाति तस्मादेषोऽहोरात्राभ्यां परिगृहीतः ॥३॥

अथोऽइमौ वै लोकौ रौहिणौ। आदित्यः प्रवर्ग्योऽमुं तदादित्यमाभ्यां लोकाभ्यां परिगृह्णाति तस्मादेषऽआभ्यां लोकाभ्यां परिगृहीतः ॥४॥

अथो चक्षुषी वै रोहिणौ। शिरः प्रवर्ग्यः शीर्षं स्तच्चक्षुर्दधाति ॥५॥

अब रौहिण आहुतियां देता है—

अहः केतुना जुषतांꣳ सुज्योतिर्ज्योतिषा स्वाहा। (यजु० ३७।२१)

अर्थात् दिन इसकी ज्योति से प्रसन्न हो।

इस मंत्र से प्रातःकाल दोनों आहुतियां दी जाती हैं।

रात्रिः केतुना जुषताꣳ सुज्योतिर्ज्योतिषा स्वाहा। (यजु० ३७।२१)

इससे सांयकाल को दो आहुतियां ॥१॥

दोनों रौहिण आहुतियां क्यों दी जाती हैं? अग्नि और आदित्य ये दोनों रौहिण (सीढ़ियां) हैं। इन्हीं दोनों देवताओं की सहायता से स्वर्गलोक को चढ़ते हैं ॥२॥

दिन रात भी रौहिण हैं। आदित्य प्रवर्ग्य है। इस आदित्य को दिन रात की सहायता से ग्रहण करता है। इसीलिये यह दिन रात से पकड़ा हुआ है ॥३॥

ये दोनों लोक भी रौहिण हैं। आदित्य प्रवर्ग्य है। इस आदित्य को इन दोनों लोकों से पकड़ता है। इसीलिये यह इन दोनों लोकों से पकड़ा हुआ है ॥४॥

दो आंखें भी रौहिण हैं। सिर प्रवर्ग्य है। इस प्रकार सिर में चक्षु रखता है ॥५॥

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अथ रज्जुमादत्ते देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यामाददेऽदित्यै रास्नाऽसीत्यसावेव बन्धुः ॥६॥

अथ गामाह्वयति । जघनेन गार्हपत्य यन्निडऽएह्यदितऽएहि सरस्वत्येहीडा हि गौरदितिर्हि गौः सरस्वती हि गौरथौच्चैराह्वयति नाम्नाऽसावेह्यसावेह्यसावेहीति त्रिः ॥७॥

तामागतामभिदधाति । अदित्यै रास्नाऽसीन्द्राण्याऽउष्णीषऽइतीन्द्राणी ह वाऽइन्द्रस्य प्रिया पत्नी तस्याऽउष्णीषो विश्वरूपतमः सोऽसीति तदाह तमेवैनमेतत्करोति ॥८॥

अथ वत्समुपार्जति । पूषाऽसीत्ययं वै पूषा योऽयं पवतऽएष हीदꣳ सर्वं पुष्यत्येषऽउ प्रवर्ग्यस्तदेतमेवैतत्प्रीणाति तस्मादाह पूषाऽसीति ॥९॥

अथोन्नयति । घर्माय दीष्वेत्येष वाऽअत्र घर्मो रसो भवति यमेषा पिन्वते

अब रस्सी को लेता है । इस मंत्र से :—

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम् । आददेऽदित्यै रास्नाऽसि । (यजु० ३८।१)

"देव सविता की प्रेरणा से, अश्विनों की भुजाओं से, पूषा के हाथों से तुझको लेता हूं, तू अदिति के लिये रस्सी या मेखला है ।" इसका तात्पर्य स्पष्ट है ॥६॥

अब गार्हपत्य के पीछे खड़ा होकर गाय को पुकारता है :—

"इड एत्यदित एहि सरस्वत्येहि" । (यजु० ३८।२)

गौ इडा है, गौ अदिति है, गौ सरस्वती है । उन उन नामों से पुकारता है ।

"असावेह्यसावेह्यसावेहि । (यजु० ३८।२)

नाम लेकर तीन बार । "इस नाम की तू आ ! इस नाम की तू आ, इस नाम की तू आ" ॥७॥

जब वह आ जाती है तो उस (के सींगों) में रस्सी डाल देता है :—

अदित्यै रास्नासीन्द्राण्या उष्णीषः । (यजु० ३८।३)

'तू अदिति की मेखला है, इन्द्राणी की वेणी है" । इन्द्राणी इन्द्र की प्रिय पत्नी है । उसकी वेणी बडी चमकीली है । "वैसी तू है" यह उसके कहने का तात्पर्य है । वैसा ही वह उसको बनाता है ॥८॥

अब उसके बछड़े को छोड़ता है :—

"पूषासि" । (यजु ३८।३)

यह जो पवित्र करता है, अर्थात् वायु, वही पूषा है, यही इस सब संसार का पोषण करता है । यही प्रवर्ग्य है । उसी को इससे प्रसन्न करता है, इसीलिये कहता है कि "तू पूषा है" ॥९॥

अब वह बछड़े को हटा लेता है :—

'घर्माय दीष्व' (यजु० ३८।३)

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तस्यै दयस्वेत्येवैतदाह ॥१०॥

अथ पिन्वने पिन्वयति । अश्विभ्यां पिन्वस्वेत्यश्विनावेवैतदाहाश्विनौ वाऽएतद्यज्ञस्य शिरः प्रत्यधत्तां तावेवैतत्प्रीणाति तस्मादाहाश्विभ्यां पिन्वस्वेति ॥११॥

सरस्वत्यै पिन्वस्वेति । वाग्वै सरस्वती वाचा वाऽएतदश्विनौ यज्ञस्य शिरः प्रत्यधत्तां तावेवैतत्प्रीणाति तस्मादाह सरस्वत्यै पिन्वस्वेति ॥१२॥

इन्द्राय पिन्वस्वेति । इन्द्रो वै यज्ञस्य देवता सा यैव यज्ञस्य देवता तयैवैतत्प्रीणाति तस्मादाहेन्द्राय पिन्वस्वेति ॥१३॥

अथ विप्रुषोऽभिमन्त्रयते । स्वाहेन्द्रवत्स्वाहेन्द्रवदितीन्द्रो वै यज्ञस्य देवता सा यैव यज्ञस्य देवता तामेवैतत्प्रीणाति तस्मादाह स्वाहेन्द्रवत्स्वाहेन्द्रवदिति त्रिष्कृत्वऽआह त्रिवृद्धि यज्ञोऽवꣳ स्वाहाकारं करोति परां देवतामसावेव बन्धुः ॥१४॥

"घर्म पर दया कर"।

यह जो गाय से 'दूध' निकलता है वह घर्म है। उस गाय पर दया कर (अर्थात् अब अधिक न पी) ऐसा कहता है ॥१०॥

अब पात्र में बहने देता है :—

"अश्विभ्यां पिन्वस्व" (यजु० ३८।४)

'अश्विनों के लिये बह' ऐसा कहता है। अश्विनों ने ही यज्ञ के सिर को फिर स्थापित किया था। उन्हीं को यह प्रसन्न करता है। इसलिये कहता है कि "अश्विनों के लिये बह" ॥११॥

"सरस्वत्यै पिन्वस्व।" (यजु० ३८।४)

वाणी सरस्वती है। वाणी की सहायता से ही अश्विनों ने उसके सिर को स्थापित किया। उन्हीं दोनों को प्रसन्न करता है। इसलिये कहता है कि "सरस्वती के लिये बह" ॥१२॥

"इन्द्राय पिन्वस्व" (यजु० ३८।४)

इन्द्र यज्ञ का देवता है। जो यज्ञ का देवता है उसी की सहायता से अश्विनों ने यज्ञ के इस सिर को स्थापित किया। उन्हीं दोनों को प्रसन्न करता है, इसीलिये कहता है कि "इन्द्र के लिये बह" ॥१३॥

दूध की फैली हुई बूंदों का अभिमंत्रण करता है :—

"स्वाहेन्द्रवत्, स्वाहेन्द्रवत्, स्वाहेन्द्रवत्"। (यजु० ३८।४)

यज्ञ का देवता इन्द्र है। जो यज्ञ का देवता है उसी के द्वारा वह उसको प्रसन्न करता है। इसीलिये ऐसा कहता है। तीन बार कहता है क्योंकि यज्ञ त्रिवृत् है। पहले 'स्वाहा' बोलता है फिर देवता का नाम लेता है। इसका रहस्य बताया जा चुका है ॥१४॥

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अथास्यै स्तनमभिपद्यते । यस्ते स्तनः शशयो यो मयोभूरिति यस्ते स्तनो निहितो गुहाग्यामित्येवैतदाह यो रत्नधा वसुविद्यः सुदत्रऽइति यो धनानां दाता वसुवित्पणाय्यऽइत्येवैतदाह येन विश्वा पुष्यसि वार्याणीति येन सर्वान्देवान्त्सर्वाणि भूतानि विभर्षीत्येवैतदाह सरस्वति तमिह धातवेऽकरिति वाग्वै सरस्वति सेषा घर्मदुघा यज्ञो वै वाग्यज्ञमस्मभ्यं प्रयच्छ येन देवान्प्रीणामेत्येवतदाहाथ गार्हपत्यम्यार्धमैत्युर्वन्तरिक्षमन्वेमीत्यसावेव बन्धुः ॥१५॥

अथ शफावादत्ते । गायत्रं छन्दोऽसि त्रैष्टुभं छन्दोऽसीति गायत्रेण चैवैनावेतत्त्रैष्टुभेन च छन्दसाऽऽदत्ते द्यावापृथिवीभ्यां त्वा परिगृह्णामीतीमे वै द्यावापृथिवी परीशासावादित्यः प्रवर्ग्योऽमुं तदादित्यमाभ्यां द्यावापृथिवीभ्यां परिगृह्णात्यथ मौञ्जेन वेदेनोपमार्ष्टसावेव बन्धुः ॥१६॥

अथोपयमन्योपगृह्णाति । अन्तरिक्षेणोपयच्छामीत्यन्तरिक्षं वाऽउपयमन्य-

अब इसके थन को छूना है :—

"यस्ते स्तनः शशयो यो मयोभूः (यजु० ३८।५ ऋ० १।१६४।४९)

अर्थात् "यह तेरा थन गुहा में छिपा है" ।

"रत्नधा वसुविद् यः सुदत्रः" । (यजु० ३८।५)

अर्थात "जो रत्न को धारण करने वाला, धन देने वाला और दानी है" ।

येन विश्वा पुष्यसि वर्याणि । (यजु० ३८।५)

अर्थात् जिसकी सहायता से तू सब देवों और प्राणियों को पालती है ।

सरस्वति तमिह धातवेऽकः (यजु० ३८।५)

वाणी सरस्वती है । वह घर्म को दूहने वाली है । यज्ञ भी वाणी है । कहने का तात्पर्य है कि हमारे लिये यज्ञ का दान कर कि हम देवों को प्रसन्न कर सकें ।

अब गार्हपत्य के स्थान में आकर कहता है,

उर्वन्तरिक्षमन्वेमि । (यजु० ३८।५)

"मैं अन्तरिक्ष में जाता हूँ" ।

इसका रहस्य पूर्ववत् है ॥१५॥

अब दोनों शफों को लेता है :—

गायत्रं छन्दोऽसि त्रैष्टुभं छन्दोऽसि । (यजु०३८।६)

गायत्री और त्रिष्टुभ छन्दों से इसको लेता है ।

"द्यावापृथिवीभ्यां त्वां परिगृह्णामि ।" (यजु० ३८।६)

क्योंकि द्यौ और पृथिपी ये दो "परीशास" या "शफ्" हैं । आदित्य प्रवर्ग्य है । इस प्रकार इन प्रथित्री और द्यौ के द्वारा आदित्य को पकड़ता है । अब मूंज के गुच्छे को झाड़ू देकर साफ़ कर देता है । इसका रहस्य वही है ॥१६॥

अब इसको उपयमनी (उदुम्बर लकड़ी का एक छोटा उथला सा पात्र) में लेता है इस मंत्र से :—

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न्तरिक्षेण हीदꣳ सर्वमुपयतमथोऽउदरं वाऽउपयमन्युदरेण हीदꣳ सर्वमन्नाद्यमुपयतं तस्मादाहान्तरिक्षेणोपयच्छामीति ॥१७॥

अथाजाक्षीरमानयति। तप्तोवाऽएष शुशुचानो भवति तमेवैतच्छमयति तस्मिञ्छान्ते गोक्षीरमानयति ॥१८॥

इन्द्राश्विनेति। इन्द्रो वै यज्ञस्य देवता सा यैव यज्ञस्य देवता तामेवैतत्प्रीणात्यश्विनेत्यश्विनावेवैतदाहाश्विनौ वाऽएतद्यज्ञस्य शिरः प्रत्यधत्तां तावेवंतत्प्रीणाति तस्मादाहेन्द्राश्विनेति। १९॥

मधुनः सारघस्येति। एतद्वै मधु सारघं घर्मं पातेति रसं पातेत्येवैतदाह वसवऽइत्येते वै वसवऽएते हीदꣳ सर्वं वासयन्ते यजत वाडिति तद्यथा वषट्कृतꣳ हुतमेवमस्यैतद्भवति ॥२०॥

स्वाहा सूर्यस्य रश्मये वृष्टिवनयऽइति। सूर्यस्य ह वाऽएको रश्मिर्वृष्टि-

अन्तरिक्षेणोपयच्छामि। (यजु० ३८।६)

अन्तरिक्ष उपयमनी है, क्योंकि हर चीज़ इसमें समाई हुई है। पेट भी उपयमनी है, क्योंकि सब भोजन पेट में ही समाया होता है। इसलिये कहता है कि मैं इसको अन्तरिक्ष से लेता हूँ ॥१७॥

अब उसमें बकरी का दूध डालता है। क्योंकि (महावीर ग्रह) गर्म होकर लाल पड़ जाता है। वह इसको शान्त करता है। जब शान्त हो जाता है, तब उसमें गाय का दूध डालता है ॥१८॥

इस मंत्र से :—

इन्द्राश्विना। (यजु० ३८।६)

यज्ञ का देवता इन्द्र है। जो यज्ञ का देवता है, उसी को इसके द्वारा प्रसन्न करता है। अश्विनों से, क्योंकि अश्विनों ने ही यज्ञ के सिर को स्थापित किया था। उन्हीं को प्रसन्न करता है, इसलिये कहता है कि "इन्द्राश्विना" ॥१९॥

मधुनः सारघस्य। (यजु० ३८।६)

क्योंकि यह मक्खियों का शहद तो है ही।

घर्म पात। (यजु० ३८।६)

अर्थात् रस पियो।

वसवः। (यजु० ३८।६)

क्योंकि ये वसु हैं, जिनमें इन सब का वास है।

यजत वाट्। (यजु० ३८।६)

मानों यह वषट्कार से आहुति दी गई ॥२०॥

स्वाहा सूर्यस्य रश्मये वृष्टिक्नये। (यजु० ३८।६)

वृष्टि के लाने वाली सूर्य की किरण के लिये स्वाहा।" सूर्य की एक किरण का

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वनिर्नाम येनेमाः सर्वाः प्रजा बिभर्ति तमेवैतत्प्रीणाति तस्मादाह स्वाहा सूर्यस्य रश्मये वृष्टिवनयऽइत्यवरꣳ स्वाहाकारं करोति परां देवतामावेव बन्धुः ॥२१॥

अथैतद्वै आयुरेतज्ज्योतिः प्रविशति यऽएतमनु वा ब्रूते भक्षयति वा तस्य व्रतचर्या या सृष्टौ ॥२२॥ ब्राह्मणम् ॥५॥ [२. १.] ॥ प्रथमः प्रपाठकः ॥ कण्डिकासंख्या ॥ १३२ ॥

नाम 'वृषि वनि' है। जिससे यह सब प्रजाओं का पालन करता है। उसी को प्रसन्न करता है, जब कहता है कि 'सूर्य की वृष्टि लाने वाली रश्मि के लिये स्वाहा"।

पहले 'स्वाहा' बोलता है फिर देवता का नाम। इस का रहस्य बताया जा चुका है ॥२१॥

जो कोई इसका उपदेश करता है या भक्षण करता है, यह प्रवर्ग्य उसके जीवन तथा ज्योति में प्रवेश करता है। इस की व्रतचर्या वही है जो सृष्टि की ॥२२॥

प्रवर्ग्यानुष्ठानम्

अध्याय २—ब्राह्मण २

स यत्रैताꣳ होताऽन्वाह। प्रैतु ब्रह्मणस्पतिः प्र देव्येतु सूनृतेति तदध्वर्युः प्राङुदायन्वातनामानि जुहोत्येतद्वै देवाऽअबिभयुर्यद्वै नऽइममन्तरा रक्षाꣳसि नाष्ट्रा न हन्युरिति तमेनत्पुरैवाहवनीयात्स्वाहाकारेणाजुहवुस्तꣳ हुतमेव सन्तमग्नावजुहवुस्तथोऽएवैनमेषऽएतत्पुरैवाहवनीयात्स्वाहाकारेण जुहोति तꣳ हुतमेव सन्तमग्नौ जुहोति ॥१॥

जब होता कहे कि "ब्रह्मणस्पति आगे आवे", "सूनृता देवी आगे आवे" उस समय अध्वर्यु आगे बढ़कर 'वायु' के नामों से आहुति देता है। देवों को भय हुआ कि कहीं दुष्ट राक्षस इस (प्रवर्ग्य) को यज्ञ के बीच में हानि न पहुंचावें। इसलिये आहवनीय में ले जाने से पूर्व ही 'स्वाहाकार' से उन्होंने आहुति दे दी और उस आहुति के पीछे अग्नि में आहुति दी। इसी प्रकार यह भी आहवनीय में ले जाने से पूर्व ही स्वाहाकार से आहुति देता है और इस आहुति के पश्चात् अग्नि में आहुति देता है ॥१॥

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समुद्राय त्वा वाताय स्वाऽहेति । अयं वै समुद्रो योऽयं पवतऽएतस्माद्वै समुद्रात्सर्वे देवाः सर्वाणि भूतानि समुद्रवन्ति तस्माऽएवैनं जुहोति तस्मादाह समुद्राय त्वा वाताया स्वाहा ॥२॥

सरिराय त्वा वाताय स्वाहेति । अयं वै सरिरो योऽयं पवतऽएतस्माद्वै सरिरात्सर्वे देवाः सर्वाणि भूतानि सहेरते तस्माऽएवेनं जुहोति तस्मादाह सरिराय त्वा वाताय स्वाहा ॥३॥

अनाधृष्याय त्वा वाताय स्वाहाऽप्रतिधृष्याय त्वा वाताय स्वाहेति । अयं वाऽअनाधृष्योऽप्रतिधृष्यो योऽय पवते तस्माऽएवैनं जुहोति तस्मादाहानाधृष्याय त्वा वाताय स्वाहाऽप्रतिधृष्याय त्वा वाताय स्वाहेति ॥४॥

अवस्यवे त्वा वाताय स्वाहाऽशिमिदाय त्वा वाताय स्वाहेति। अयं वाऽआवस्युरशिमिदो योऽयं पवते तस्माऽएवैन जुहोति तस्मादाहावस्यवे त्वा वाताय स्वाहाऽशिमिदाय त्वा वाताय स्वाहेति ॥५॥

इन्द्राय त्वा वसुमते रुद्रवते स्वाहेति । अयं वाऽइन्द्रो योऽयं पवते तस्माऽएवैनं जुहोति तस्मादाहेन्द्राय त्वेति वसुमते रुद्रवतऽइति तदिन्द्रमेवानु वसूंश्च

समुद्राय त्वा वाताय स्वाहा । (यजु० ३८।७)

यह जो बहता है (वायु), वह समुद्र है क्योंकि इसी समुद्र से सब देव तथा प्राणी निकलते हैं (समुद्रवन्ति) उसी के लिये यह आहुति देता है, इसलिये कहता है "तुझ समुद्र वायु के लिए स्वाहा" ॥२॥

सरिराय त्वा वाताय स्वाहा । (यजु० ३८।७)

यह जो बहता है अर्थात् वायु यही सरिर है । इसी सरिर से सब देव तथा प्राणी (सह ईरते) साथ साथ निकलते हैं । उसी के लिये आहुति देता है । इसलिये कहा "तुझ सरिर वायु के लिये स्वाहा" ॥३॥

अनाधृष्याय त्वा वाताय स्वाहा ।

अप्रतिधृष्याय त्वा वाताय स्वाहा । (यजु० ३८।७)

यह जो वायु है, वह अनाधृष्य (न तिरस्कार के योग्य) और अप्रतिधृष्य (न सामना करने के योग्य) है, उसी के लिए आहुति देता है, इसलिए ऐसा कहता है कि अनाधृष्याय... इत्यादि ॥४॥

अवस्यवे त्वा वाताय स्वाहा ।

अशिमिदाय त्वा वाताय स्वाहा । (यजु० ३८।७)

यह वायु रक्षक और क्लेश दूर करने वाला है, उसी के लिए आहुति देता है । इस लिये कहता है "तुझ रक्षक तथा क्लेश दूर करने वाले वायु के लिए स्वाहा" ॥५॥

इन्द्राय त्वा वसुमते रुद्रवते स्वाहा । (यजु० ३८।८)

यह जो वायु है वह इन्द्र है । इसी के लिए आहुति देता है । इसलिये कहा "तुझ इन्द्र के लिये" । जब वसु और रुद्र वाले "ऐसा कहता है तो वसुओं और रुद्रों को भी इसमें

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रुद्रांश्चाभजत्यथो प्रातःसवनस्य चैवैतन्माध्यन्दिनस्य च सवनस्य रूपं क्रियते ॥ ६ ॥

इन्द्राय त्वाऽऽदित्यवते स्वाहेति । अयं वाऽइन्द्रो योऽयं पवते तस्माऽएवैनं जुहोति तस्मादाहेन्द्राय त्वेत्यादित्यवतऽइति तदिन्द्रमेवान्वादित्यानाभजत्यथो तृतीयसवनस्यैवैतद्रूपं क्रियते ॥७॥

इन्द्राय त्वाऽभिमातिघ्ने स्वाहेति । अयं वाऽइन्द्रो योऽयं पवते तस्माऽएवैनं जुहोति तस्मादाहेन्द्राय त्वेत्यभिमातिघ्नऽइति सपत्नो वाऽअभिमातिरिन्द्राय त्वा सपत्नघ्नऽइत्येवैतदाह सोऽस्योद्धारो यथा श्रेष्ठस्योद्धारऽएवमत्यैषऽऋते देवेभ्यः ॥८॥

सवित्रे त्वऽऋभुमते विभुमते वाजवते स्वाहेति । अयं वै सविता योऽयं पवते तस्माऽएवैनं जुहोति तस्मादाह सवित्रे त्वेत्यृभुमते विभुमते वाजवतऽइति तदस्मिन्विश्वान्देवानन्वाभजति ॥९॥

बृहस्पतये त्वा विश्वदेव्यावते स्वाहेति । अयं वै बृहस्पतिर्योऽयं पवते तस्माऽएवैनं जुहोति तस्मादाह बृहस्पतये त्वेति विश्वदेव्यावतऽइति तदस्मिन्विश्वान्त्सर्वान्देवानन्वाभजति ॥१०॥

भाग देता है । इसके अतिरिक्त इस प्रकार यह प्रातःसवन तथा मध्यसवन का रूप भी बन जाता है ॥६॥

इन्द्राय त्वादित्यवते स्वाहा । (यजु० ३८.८)

यह वायु इन्द्र है, इसलिये कहा 'इन्द्र के लिये' । 'आदित्य वाले' इसलिए कहा कि आदित्यों को इसके साथ भाग देता है । इसके अतिरिक्त इसको तृतीयसवन का रूप देता है ॥७॥

इन्द्राय त्वाभिमातिघ्ने स्वाहा । (यजु० ३८।८)

यह जो वायु है वही इन्द्र है । इसलिये इसके लिये आहुति देता है । इसलिये कहा "तुझ इन्द्र के लिये" । अभिमाति का अर्थ है शत्रु । अभिमातिघ्न हुआ शत्रुओं को मारने वाला । अर्थात् तुझ शत्रु के मारने वाले इन्द्र के लिये । यह इसका विशेष भाग है जैसे श्रेष्ठ का हुआ करता है, वैसा ही यह है अन्य देवों के भाग से अलग ॥८॥

सवित्रे त्वा ऋभुमते विभुमते वाजवते स्वाहा । (यजु० ३८।८)

यह जो वायु है वह सविता है । उसी के लिये आहुति देता है । इसलिये कहा "तुझ सविता के लिये, जो ऋभुओं, विभुओं और वाजों से युक्त हैं" । इस प्रकार इसके साथ सभी देवताओं को भाग देता है ॥९॥

बृहस्पतये त्वा विश्वदेव्यावते स्वाहा । (यजु० ३८।८)

यह वायु बृहस्पति है । इसी के लिए यह आहुति देता है । इसलिए कहा "विश्वेदेवों से युक्त तुझ बृहस्पति के लिये" । इस प्रकार इन सब देवों को उसमें भाग देता हैं ॥१०॥

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यमाय त्वाऽङ्गिरस्वते पितृमते स्वाहेति । अयं वै यमो योऽयं पवते तस्माऽएवैनं जुहोति तस्मादाह यमाय त्वेत्यङ्गिरस्वते पितृमतऽइति यज्ञस्य शीर्षच्छिन्नस्य [रसो व्यक्षरत्स] पितॄनगच्छत्त्रया वै पितरस्तानेवैतदन्वाभजति ॥११॥

द्वादशैतानि नामानि भवन्ति । द्वादश वै मासाः संवत्सरस्य संवत्सरऽएष यऽएष तपत्येषऽउ प्रवर्ग्यस्तदेतमेवैतत्प्रीणाति तस्माद्द्वादश भवन्ति ॥१२॥

अथोपयमन्या महावीरऽआनयति । स्वाहा घर्मायेत्येष वै घर्मो यऽएष तपत्येषऽउ प्रवर्ग्यस्तदेतमवैतत्प्रीणाति तस्मादाह स्वाहा घर्मायेत्यवरꣳ स्वाहाकारं करोति परां देवतामसावेव बन्धुः ॥१३॥

आनीते जपति । स्वाहा घर्मः पित्रऽइति यज्ञस्य शीर्षच्छिन्नस्य [रसो व्यक्षरत्स] पितॄनगच्छत्त्रया वै पितरस्तानेवैतत्प्रीणात्यवरꣳ स्वाहाकारं करोति परां देवतामसावेव बन्धुः ॥ १४॥

नानुवाक्यामन्वाह । सकृदु ह्येव पराञ्चः पितरस्तस्मान्नानुवाक्यामन्वाहातिक्रम्याश्राव्याह घर्मस्य यजेति वषट्कृते जुहोति ॥१५॥

यमाय त्वाङ्गिरस्वते पितृमते स्वाहा । (यजु० ३८।९)

यह वायु यम है । इसी के लिये आहुति देता है, इसीलिए कहता है "तुझ यम के लिये स्वाहा जो अङ्गिरा और पितरों के साथ है" । यज्ञ का सिर जब कट गया, तो उसका रस बह गया और वह पितरों को चला गया । पितर तीन हैं । उन्हीं को इसमें भाग देता है ॥११॥

ये बारह नाम हुये । संवत्सर में बारह ही महीने होते हैं । यह जो तपता है (सूर्य) यह संवत्सर है । यही प्रवर्ग्य भी है । इसी को इस प्रकार प्रसन्न करता है । इसीलिये ये बारह होते हैं ॥१२॥

अब (दूध तथा घी को) उपयमनी से महावीर पात्र में डालता है ।

स्वाहा घर्माय । (यजु० ३८।९)

यह जो तपता है (सूर्य) यह घर्म है । यही प्रवर्ग्य भी है । इसी को प्रसन्न करता है, इसलिए कहता है । "घर्म के लिए स्वाहा" । पहले 'स्वाहा' कहता है फिर देवता का नाम लेता है । इसका रहस्य बताया जा चुका है ॥१३॥

जब यह डाल दिया गया तो जाप करता है :—

"स्वाहा घर्मः पित्रे" । (यजु० ३९।९)

यज्ञ का सिर कट गया तो उसका रस बहा और पितरों के पास गया । पितर तीन हैं । उन्हीं को इस प्रकार प्रसन्न करता है । पहले स्वाहा कहता है फिर देवता का नाम लेता है । इसका रहस्य बताया जा चुका है ॥१४॥

कोई अनुवाक्य नहीं कहता । क्योंकि पितर तो सदा के लिए चले गये । इसलिये अनुवाक्य नहीं कहता । आगे चलकर और (अग्नीध्र को) श्रोषट् का आदेश देकर (अध्वर्यु होता से) कहता है । "घर्म के लिये याज्य कहो" । वषट्कार के कहे जाने पर वह आहुति देता है ॥१५॥

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विश्वाऽआशा दक्षिणसदिति । सर्वाऽआशा दक्षिणसदित्येवैतदाह विश्वान्देवानयाडिहेति सर्वान्देवानयाक्षीदिहेत्येवैतदाह स्वाहाकृतस्य घर्मस्य मधोः पिबतमश्विनेत्यश्विनावेवैतदाहाश्विनौ ह्येतद्यज्ञस्य शिरः प्रत्यधत्तां तावेवैतत्प्रीणात्यवरꣳ स्वाहाकारं करोति परां देवतामसावेव बन्धुः ॥१६॥

अथ हुत्वोर्ध्वमुत्कम्पयति । दिवि धाऽइमं यज्ञमिम यज्ञं दिवि धाऽइत्यसौ वाऽआदित्यो घर्मो यज्ञो दिवि वाऽएष हितो दिवि प्रतिष्ठितस्तमेवैतत्प्रीणाति तस्मादाह दिवि धाऽइमं यज्ञमिमं यज्ञं दिवि धाऽइत्यनुवषट्कृते जुहोति ॥१७॥

स्वाहाऽग्नये यज्ञियायेति । तत्स्विष्टकृद्भाजनमग्निर्हि स्विष्टकृच्छं यजुर्भ्यऽइति यजुर्भिर्ह्येषोऽस्मिँल्लोके प्रतिष्ठितस्तान्येवैतत्प्रीणात्यवरꣳ स्वाहाकारं करोति परां देवतामसावेव बन्धुः ॥१८॥

इस मंत्र से :—

विश्वा आशा दक्षिणसद् । (यजु० ३८।१०)

अर्थात् दक्षिण में बैठकर उसने सब दिशाओं की अर्चना कर ली ।

विश्वान्देवानयाडिह । (यजु० ३८।१०)

अर्थात् सब देवों की पूजा कर ली ।

"स्वाहाकृतस्य घर्मस्य मधो : पिबतमश्विना" । (यजु० ३८।१०)

"हे दोनों अश्विनो, ! तुम इस स्वाहायुक्त घर्म के मधु को पियो" । यह अश्विनों के लिए कहता है, क्योंकि अश्विनों ने यज्ञ के सिर को स्थापित किया था । उन्हीं को यह प्रसन्न करता है । पहले स्वाहा कहता है फिर देवता का नाम लेता है । इसका रहस्य पहले बताया जा चुका है ॥१६॥

आहुति देने के पीछे (महावीर ग्रह को) ऊपर को ऊछालता है (तीन बार) इस मंत्र से :—

दिवि धा इमं यज्ञमिमं यज्ञं दिवि धाः । (यजु० अ० ३८।११)

"द्यौ लोक में रख इस यज्ञ को । इस यज्ञ को द्यौ लोक में रख ।"

क्योंकि आदित्य ही घर्म और यज्ञ है । वही द्यौ लौक में 'रक्खा' हुआ है । द्यौ लोक में स्थापित है । इस प्रकार वह उसी को प्रसन्न करता है, इसलिए कहता है कि "द्यौ लोक में रख इस यज्ञ को । इस यज्ञ को द्यौ लोक में रख ।" वषट्कार के उपरान्त यह आहुति देता है ॥१७॥

इस मंत्र से :—

स्वाहाग्नये यज्ञियाय । (यजु० ३८।११)

यह स्विष्टकृत् के स्थान में है । अग्नि स्विष्टकृत् है ।

शं यजुर्भ्यः । (यजु० ३८।११)

क्योंकि यजुओं द्वारा ही यह (आदित्य) यम लोक में महावीर ग्रह के रूप में उपस्थित हुआ है । उन्हीं यजुओं को प्रसन्न करता है । पहले 'स्वाहा' बोलता है फिर देवता का नाम लेता है । इसका रहस्य बताया जा चुका है ॥१८॥

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अथ ब्रह्माऽनुमन्त्रयते । ब्रह्मा वाऽऋत्विजां भिषक्तमस्तद्यऽएवऽर्त्विजां भिषक्तमस्तेनैवैनमेतद्यज्ञं भिषज्यति ॥१९॥

अश्विना घर्मं पातमिति । अश्विनावेवैतदाहाश्विनौ ह्येतद्यज्ञस्य शिरः प्रत्यधत्तां तावेवैतत्प्रीणाति ॥२०॥

हार्द्वानमहर्दिवाभिरूतिभिरिति । अनिरुक्तमनिरुक्तो वै प्रजापतिः प्रजापतिर्यज्ञस्तत्प्रजापतिमेवैतद्यज्ञं भिषज्यति ॥२१॥

तन्त्रायिणेऽइति । एष वै तन्त्रायी यऽएष तपत्येष हीमाँल्लोकांस्तन्त्रमिवानुसंचरत्येषऽउ प्रवर्ग्यस्तदेतमेवैतत्प्राणाति तस्मादाह तन्त्रायिणेऽइति ॥ २२ ॥

नमो द्यावापृथिवीभ्यामिति । तदाभ्यां द्यावापृथिवीभ्यां निन्हुते ययोरिदꣳ सर्वमधि ॥२३॥

अथ यजमानः । यज्ञो वै यजमानो यज्ञेनैवैतद्यज्ञं भिषज्यति ॥२४॥

ब्रह्मा अनुमंत्र पढ़ता है । ब्रह्मा ऋत्विजों का उत्तम भिषक् या वैद्य है । जो ऋत्विजों में सबसे बड़ा वैद्य है, उसी के द्वारा यज्ञ की चिकित्सा करता है ॥१९॥

इस मंत्र से :—

अश्विना घर्मं पातम् । (यजु० ३८।१२)

"हे आश्विनो, घर्म को पियो" ।

यह अश्विनों के लिए कहा गया है। अश्विनों ने ही यज्ञ के सिर को स्थापित किया था । उन्हीं को ऐसा कहकर प्रसन्न करता है ॥२०॥

हार्द्वानमहर्दिवाभिरूतिभिः । (यजु० ३८।१२)

"हृदयग्राही को रातदिन की भलाइयों के साथ ।"

यह स्पष्ट नहीं । प्रजापति भी स्पष्ट नहीं । प्रजापति यज्ञ है । इसी प्रजापति यज्ञ की चिकित्सा करता है ॥२१॥

तन्त्रायिणे । (यजु० ३८।१२)

"ताना बुनने वाले के लिये" ।

यह जो तपता है अर्थात् सूर्य यही ताना बुनने वाला है । क्योंकि यह इन लोकों में ताने के समान विचारता है । यही प्रवर्ग्य है । उसी को प्रसन्न करता है, इसलिए कहते हैं "बुनने वाले के लिये" ॥२२॥

"नमो द्यावापृथिवीभ्याम्" । (यजु० ३८।१२)

इस प्रकार द्यौ और पृथिवी को, जिसके बीच में यह सब कुछ है, संतुष्ट करता है ॥२३॥

अब यजमान कहता है । यज्ञ ही यजमान है । यज्ञ से ही यज्ञ की चिकित्सा करता है ॥२४॥

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अपातामश्विना घर्ममिति । अश्विनावेवैतदाहाश्विनौ ह्येतद्यज्ञस्य शिरः प्रत्यधत्तां तावेवैत्प्रीणाति ॥२५॥

अनु द्यावापृथिवीऽअमँसातामिति । तदिमे द्यावापृथिवीऽआह ययोरिदँ सर्वमधीहैव रातयः सन्त्विहैव नो धनानि सन्त्वित्येवैतदाह ॥२६॥

अथ पिन्वमानमनुमन्त्रयते । इषे पिन्वस्वेति वृष्ट्यै तदाह यदाहेषे पिन्वस्वेत्यूर्जे पिन्वस्वेति या वृष्टादूर्ग्रसो जायते तस्मै तदाह ब्रह्मणे पिन्वस्वेति तद्ब्रह्मणऽआह क्षत्राय पिन्वस्वेति तत्क्षत्रायाह द्यावापृथिवीभ्यां पिन्वस्वेति तदाभ्यां द्यावापृथिवीभ्यामाह ययोरिदँ सर्वमधि ॥२७॥

स यदूर्ध्वः पिन्वते । तद्यजमानाय पिन्वते यत्प्राङ् तद्देवेभ्यो यद्दक्षिणा तत्पितृभ्यो यत्प्रत्यङ् तत्पशुभ्यो यदुदङ्तत्प्रजायायाऽअनपराद्धं न्वेव यजमान-

अपातामश्विना घर्मम् । (यजु० ३८।१३)

"दोनों अश्विनों ने घर्म का पान कर लिया" ।

यह अश्विनों के विषय में कहता है । अश्विनों ने ही यज्ञ के शिर को स्थापित किया था । उन्हीं से प्रसन्न है ॥२५॥

अनु द्यावापृथिवी अमँसाताम् । (यजु० ३८।१३)

"द्यौ और पृथिवी ने अनुमति दे दी" ।

यह द्यौ और पृथिवी के विषय में कहता है क्योंकि सब कुछ इन्हीं के भीतर है ।

"इहैव रातयःसन्तु" । (यजु० ३८।१३)

अर्थात् यहाँ हमको धन आदि प्राप्त हों ॥२६॥

"अब पिन्वान का अनुमंत्रण करता है" ।

इषे पिन्वस्व । (यजु० ३८।१४)

"शक्ति के लिए उबल" ।

अर्थात् वृष्टि के लिए ।

ऊर्जे पिन्वस्य । (यजु० ३८।१४)

वृष्टि से ऊर्ज या रस निकलता है उसके लिये ।

"ब्रह्मणे पिन्वस्व" । (यजु० ३८।१४)

अर्थात् ब्राह्मण के लिए ।

"क्षत्राय पिन्वस्व" । (यजु० ३८।१४)

अर्थात् क्षत्रिय के लिए ।

द्यावापृथिवीभ्यां पिन्वस्व । (यजु० ३८।१४)

यह द्यौ और पृथिवी के लिए कहा जिनके बीच में सब कुछ है ॥२७॥

जब यह ऊपर को उबलता है तो यजमान के लिए उबलता है । तब पूर्व की ओर तो देवों के लिए, जब दक्षिण की ओर तो पितरों के लिए, जब पश्चिम की ओर तो पशुओं के लिए, जब उत्तर की ओर तो प्रजा के लिए । यजमान के लिए कोई अपराध नहीं है, क्योंकि

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स्योर्ध्वो ह्येष पिन्वित्वाऽथ यां दिशं पिन्वते तां पिन्वते यदा शाम्यन्ति विप्रुषः ॥ २८ ॥

अथ प्राङ्विोदङ्ङुत्क्रामति । धर्मासि सुधर्मेत्येष वै धर्मो यऽएष तपत्येष हीदꣳ सर्वं धारयत्येतेनेदꣳ सर्वं धृनमेषऽउ प्रवर्ग्यस्तदेतमेवैतत्प्रीणाति तस्मादाह धर्मासि सुधर्मेति । २९॥

अथ खरे सादयति । अमेन्यस्मे नृम्णानि धारयेत्यक्रुध्यन्नो धनानि धारयेत्येवैतदाह ब्रह्म धारय क्षत्रं धार्य विशं धारयेत्येतत्सर्वं धारयेत्येवैतदाह ॥ ३० ॥

अथ शाकलैर्जुहोति । प्राणा वै शाकलाः प्राणानेवास्मिन्नेतद्दधाति ॥ ३१ ॥

स्वाहा पूष्णे शरसऽइति । अयं वै पूषा योऽयं पवतऽएष हीदꣳ सर्वं पुष्यत्येषऽउ प्राणः प्राणमेवास्मिन्नेतद्दधाति तस्मादाह स्वाहा पूष्णे शरसऽइत्यवरꣳ स्वाहाकारं करोति परां देवतामसावेव बन्धुर्हुत्वा मध्यमे परिधाऽउपश्रयति ॥३२॥

यह ऊपर को उठता है । जिस दिशा में उबलता है उसमें उबलता है । जब बूदें गिरना बन्द हो जाती है तब ॥२८॥

पूर्वोत्तर दिशा में चला आंता है और कहता है :—

धर्मासि सुधर्मा । (यजु० ३८।१४)

यह जो सूर्य तपता है यह धर्म है क्योंकि सबको धारण करता है और इससे सब धारण किये जाते हैं । यही प्रवर्ग्य है । इसी को प्रसन्न करता है, इसलिए कहता है कि तू धर्म है ॥२९॥

अब (महावीर को) टीले पर रख देता है । इस मंत्र से :—

"अमेन्यस्मे नृम्णानि धारय" ।

ब्रह्म धारय, क्षत्रं धारय, विशं धारय । (यजु० ३८।१४)

अर्थात् तू हानि नहीं पहुंचाता । तू क्रोधरहित होकर ब्राह्मण, क्षत्रिय, वैश्य आदि सब को धारण कर ॥३०॥

अब लकड़ी के टुकड़ों की आहुति देता है । शाकल या टुकड़े प्राण हैं । प्राण द्वारा ही इनको धारण करता है ॥३१॥

"स्वाहा पूष्णे शरसे" । (यजु० ३८।१५)

यह बहने वाला वायु पूषा है । यही इस सबको पोषण करता है । यही प्राण है । प्राण को ही इसमें स्थापित करता है । इसलिये कहता है "पूषा शरसे के लिए स्वाहा" । पहले स्वाहा कहता है फिर देवता का नाम लेता है । इसका रहस्य बताया जा चुका है । इस पहली लकड़ी से आहुति देकर उसको बीच की परिधा के सहारे खड़ा कर देता है ॥३२॥

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स्वाहा ग्रावभ्यऽइति । प्राणा वै ग्रावाणाः प्राणानेवास्मिन्नेतद्दधाति हुत्वा मध्यमे परिधाऽउपश्रयति ।।३३।।

स्वाहा प्रतिरवेभ्यऽइति । प्राणा वै प्रतिरवाः प्राणान्हीदꣳ सर्वं प्रतिरतं प्राणानेवास्मिन्नेतद्दधाति हुत्वा मध्यमे परिधाऽउपश्रयति ।।३४।।

स्वाहा पितृभ्यऽऊर्ध्वबर्हिर्भ्यो घर्मपावभ्यऽइति । अहुत्वैवोदङ्डीक्षमाणो दक्षिणार्धे बर्हिषऽउपगूहति यज्ञस्य शीर्षच्छिन्नस्य [रसो व्यक्षरत्स] पितॄनगच्छत्त्रया वै पितरस्तानेवैतत्प्रीणात्यथ यन्न प्रेक्षते सकृदु ह्येव पराञ्चः पितरः ।। ३५ ।।

स्वाहा द्यावापृथिवीभ्यामिति । प्राणोदानौ वै द्यावापृथिवी प्राणोदानावेवास्मिन्नेतद्दधाति हुत्वा मध्यमे परिधाऽउपश्रयति ।।३६।।

स्वाहा विश्वेभ्यो देवेभ्यऽइति । प्राणा वै विश्वे देवाः प्राणानेवास्मिन्नेतद्दधाति हुत्वा मध्यमे परिधाऽउपश्रयति ।।३७।।

स्वाहा रुद्राय रुद्रहूतयऽइति । अहुत्वैव दक्षिणेक्षमाणः प्रतिप्रस्थात्रे प्रय-

स्वाहा ग्रावभ्यः । (यजु० ३८।१५)

प्राण ग्रावा (सिल के पत्थर) हैं । इस प्रकार उनमें प्राण धारण करता है । आहुति देकर बीच की परिधा के सहारे खड़ा कर देता है ।।३३।।

स्वाहा प्रतिरवेभ्यः । (यजु० ३८।१५)

प्राण प्रतिरव हैं । यह सब जगत् प्राणों में ही रमा हुआ है । प्राणों को ही इसमें धारण करता है । आहुति देकर बीच की परिधा के सहारे खड़ा कर देता है ।।३४।।

स्वाहा पितृभ्य ऊर्ध्वबर्हिर्भ्यो घर्मपावभ्यः । (यजु० ३८।१५)

बिना आहुति दिये ही (चौथी लकड़ी को) वेदी के दक्षिण ओर के कुशों के नीचे बिना उत्तर की ओर देखे हुये छिपा देता है ।।३४।।

यज्ञ का सिर कट गया तो जो उसका रस बहा वह पितरों के पास गया । पितर तीन हैं । उन्हीं को यह प्रसन्न करता है । उनकी ओर देखता क्यों नहीं । इसलिये कि पितर मर चुके ।।३५।।

स्वाहा द्यावापृथिवीभ्याम् । (यजु० ३८।१५)

द्यौ और पृथिवी प्राण और उदान हैं । इन्हीं को इसमें स्थापति करता है । आहुति देकर बीच की परिधा के सहारे खड़ा कर देता है ।।३६।।

स्वाहा विश्वेभ्यो देवेभ्यः । (यजु० ३८।१५)

प्राण विश्वेदेव है । इस प्रकार प्राणों की उसमें स्थापना करता है । आहुति देकर बीच की परिधा के सहारे खड़ा कर देता है ।।३७।।

स्वाहा रुद्राय रुद्रहूतये । (यजु० ३८।१५)

बिना आहुति दिये हुए दक्षिण की ओर देखकर वह इस (सातवीं समिधा) को प्रतिप्रस्थाता को दे देता है । और उसे शाला के उत्तर की ओर से उत्तर में फेंक देता है । यह उस

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च्छति तꣳ स उत्तरतः शालायाऽउदञ्चं निरस्यत्येषा ह्येतस्य देवस्य दिक्स्वाया-मेवैनमेतद्दिशि प्रीणात्यथ यन्न प्रेक्षते नेन्मा रुद्रो हिनसदिति ॥३८॥

सप्तैताऽआहुतयो भवन्ति । सप्त वाऽइमे शीर्षन्प्राणास्तानेवास्मिन्ने-तद्दधाति ॥३९॥

अथ महावीरादुपयमन्यां प्रत्यानयति । स्वाहा सं ज्योतिषा ज्योतिरिति ज्योतिर्वाऽइतरस्मिन्पयो भवति ज्योतिरितरस्यां ते ह्येतदुभे ज्योतिषी संगच्छेते-ऽअवरꣳ स्वाहाकारं करोति परां देवतामसावेव बन्धुः ॥४०॥ शतम् ७१०० ॥

अथ रौहिणौ जुहोति । अहः केतुना जुषताꣳ सुज्योतिर्ज्योतिषा स्वाहेत्य-सावेव बन्धूः रात्रिः केतुना जुषताꣳ सुज्योतिर्ज्योतिषा स्वाहेत्यसावेव बन्धुः ॥ ४१ ॥

अथ यजमानाय घर्मोच्छिष्टं प्रयच्छति । सऽउपहवमिष्ट्वा भक्षयति मधु हुतमिन्द्रतमेऽअग्नाविति मधु हुतमिन्द्रियवत्तमेऽग्नावित्येवैतदाहाश्याम ते देव घर्म

देव की दिशा है । इस प्रकार इसको इसी की दिशा में प्रसन्न करता है । उसकी ओर देखता इसलिए नहीं कि वह समझता है कि कहीं रुद्र उसको हानि न पहुंचावे ॥३८॥

ये आहुतियाँ सात होती हैं । सिर में प्राण भी सात होते हैं । उन्हीं की इसमें स्थापना करता है ॥३९॥

अब (शेष घी और दूध को) महावीर ग्रह से उपयमनी में उंडेलता है यह कहकर— स्वाहा सं ज्योतिषा ज्योतिः । (यजु० ३८।१६)

क्योंकि दूध एक पात्र में ज्योति था और दूसरे में भी ज्योति है । इस प्रकार दो ज्योतियाँ परस्पर मिलती हैं । पहले 'स्वाहा' कहता है फिर देवता का नाम लेता है । इसका रहस्य पहले बताया जा चुका है ॥४०॥

अब दोनों रौहिणो में से (दूसरी से) आहुति देता है :—

अहः केतुना जुषताꣳ सुज्योतिर्ज्योतिषा स्वाहा । (यजु० ३८।१६)

"दिन अपनी ज्योति द्वारा प्रसन्न होवे । ज्योति ज्योति के साथ" ।

इसका रहस्य बताया जा चुका है ।

रात्रिः केतुना जुषताꣳ सुज्योतिर्ज्योतिषा स्वाहा ।

इसका रहस्य भी वही है ॥४१॥

अब घर्म का उच्छिष्ट भाग यजमान को देता है ।

अब उपहव या निमंत्रण की इच्छा करके उसका भक्षण करता है इस मंत्र से :—

मधु हुतमिन्द्रतमे अग्नौ । (यजु० ३८।१६)

अर्थात् "सबसे बलवान अग्नि में मधु की आहुति दी गई" ।

अश्याम ते देव घर्म । (यजु० ३८।१६)

"हे देव घर्म हम तुझे खावें" ।

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नमस्तेऽअस्तु मा मा हिꣳ सीरित्याशिषमेवैतदाशास्ते ॥४२॥

अथ दक्षिणतः सिकताऽउपकीर्णा भवन्ति । तन्मार्जयन्ते यऽएव मार्जालीये बन्धुः सोऽत्रानुप्रहरति शाकलानथोपसदा चरन्त्येतदु यज्ञस्य शिरः संस्कृतं यथा—यथैनत्तदश्विनौ प्रत्यधत्ताम् ॥४३॥

तं न प्रथमयज्ञे प्रवृञ्ज्यात् । एनस्यꣳ हि तदथो नेन्मऽइन्द्र शिरश्छिनदिति द्वितीये वैव तृतीये वाऽपशीर्ष्णा ह्येवाग्रे यज्ञेन देवाऽअर्चन्तः श्राम्यन्तश्चेरुस्तस्माद्द्वितीये वैव तृतीये वाऽथो तप्तो वाऽएष शुशुचानो भवति ॥४४॥

तं यत्प्रथमयज्ञे प्रवृञ्ज्यात् । एषोऽस्य तप्तः शुशुचानः प्रजां च पशूंश्च प्रदहेदथोऽआयुः प्रमायुको यजमानः स्यात्तस्माद्द्वितीये वैव तृतीये वा ॥४५॥

तं न सर्वस्माऽइव प्रवृञ्ज्यात् । सर्वं वै प्रवर्ग्यो नेत्सर्वस्माऽइव सर्वं करवाणीति योऽन्वेव ज्ञातस्तस्मै प्रवृञ्ज्याद्यो वाऽस्य प्रियः स्याद्यो वाऽनूचानोऽनूक्तेनैनं प्राप्नुयात् ॥४६॥

सहस्रे प्रवृञ्ज्यात् । सर्वं वै सहस्रꣳ सर्वमेष सर्ववेदसे प्रवृञ्ज्यात्सर्वं वै सर्ववेदसꣳ सर्वमेष विश्वजिति सर्वपृष्ठे प्रवृञ्ज्यात्सर्वं वै विश्वजित्सर्वपृष्ठः

"नमस्तेऽअस्तु मा मा हिंसी" । (यजु० ३८।१६)

यह आशीर्वाद है" ॥४२॥

अब दक्षिण दिशा में बालु बिछा रहता है । यहाँ ये लोग अपने को साफ़ करते हैं । जो बात मार्जालीय में है वहीं यहाँ । लकड़ी के टुकड़ों को आग में डाल देता है । अब उपसद का आरम्भ करते हैं । इस प्रकार यज्ञ का सिर ठीक हो जाता है जैसे अश्विनों ने किया था ॥४३॥

पहले सोम यज्ञ में (प्रवर्ग्य को) न करे । यह पाप है । कहीं इन्द्र इसका सिर न काट दे । परन्तु दूसरे या तीसरे यज्ञ में करे । क्योंकि पहले देव लोग शिर रहित यज्ञ में ही अर्चा और श्रम करते रहे । इसलिए दूसरे या तीसरे यज्ञ में करे । अब यह तप्त और प्रदीप्त हो जाता है ॥४४॥

यदि पहले ही यज्ञ में प्रवर्ग्य किया जाय तो उसका (महावीर) ग्रह तप्त और प्रदीप्त होकर उसी के परिवार तथा पशुओं को और उसके जीवन को भी जला डालेगा और यजमान नष्ट हो जायगा । इसलिये दूसरे या तीसरे यज्ञ में करना चाहिये ॥४५॥

हर एक के लिये प्रवर्ग्य न करावे । प्रवर्ग्य 'सब कुछ' है । ऐसा न हो कि सबके लिये सब कुछ हो जाय । उसी के लिये प्रवर्ग्य करे जो उससे परिचित तथा प्रिय हो । या जो वेदज्ञ हो । वेदज्ञान से ही इसको प्राप्त होगा ॥४६॥

एक सहस्र पशुओं के लिए प्रवर्ग्य करे । 'सहस्र' का अर्थ है 'सब' । और प्रवर्ग्य 'सब' है । यजमान की सब सम्पत्ति के लिए प्रवर्ग्य करे । क्योंकि सब सम्पत्ति 'सब' है । यह प्रवर्ग्य भी सब है । विश्वजित के अवसर पर सब पृष्ठों के साथ प्रवर्ग्य करे । सब पृष्ठों

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सर्वमेष वाजपेये राजसूये प्रवृञ्ज्यात्सर्वꣳ हि तत्सत्त्रे प्रवृञ्ज्यात्सर्वं वै सत्त्रꣳ सर्वमेषऽएतान्यस्य प्रवर्जनान्यतो नान्यत्र ॥४७॥

तदाहुः। यदपशिराऽअप्रवर्ग्योऽथ केनास्याग्निहोत्रꣳ शीर्षण्वद्भवतीत्याहवनीयेनेति ब्रूयात्कथं दर्शपूर्णमासावित्याज्येन च पुरोडाशेन चेति ब्रूयात्कथं चातुर्मास्यानीति पयस्ययेति ब्रूयात्कथं पशुबन्धऽइति पशुना च पुरोडाशेन चेति ब्रूयात्कथꣳ सौम्योऽध्वरऽइति हविर्धानेनेति ब्रूयात् ॥४८॥

अथोऽआहुः। यज्ञस्य शीर्षच्छिन्नस्य शिरऽएतद्देवाः प्रत्यदधुर्यदातिथ्यं न ह वाऽअस्यापशीर्ष्णा केन चन यज्ञेनेष्टं भवति यऽएवमेतद्वेद ॥४९॥

तदाहुः। यत्प्रणीताः प्रणयन्ति यज्ञेऽथ कस्मादत्र न प्रणयतीति शिरो वाऽएतद्यज्ञस्य यत्प्रणीताः शिरः प्रवर्ग्यो नेच्छिरसा शिरोऽभ्यारोहयाणीति ॥५०॥

तदाहुः। यत्प्रयाजानुयाजाऽअन्यत्र भवन्त्यथ कस्मादत्र न भवन्तीति प्राणा वै प्रयाजानुयाजाः प्राणाऽअवकाशाः प्राणाः शाकला नेत्प्राणैः प्राणानभ्यारोहयाणीति ॥५१॥

तदाहुः। यदाज्यभागावन्यत्र जुह्वत्यथ कस्मादत्र न जुहोतीति चक्षषी वाऽएते यज्ञस्य यदाज्यभागौ चक्षुषी रौहिणौ नेच्चक्षुषा चक्षुरभ्यारोहयाणीति ॥५२॥

सहित विश्वजित् सब कुछ है। और यह प्रवर्ग्य सब कुछ है। वाजपेय और राजसूय में प्रवर्ग्य करे। क्योंकि यह सब कुछ है। सत्र के अवसर पर प्रवर्ग्य करे। क्योंकि सत्र सब कुछ है। यह प्रवर्ग्य सब कुछ है। प्रवर्ग्य करने के यही अवसर हैं। अन्यत्र न करे ॥४७॥

इस विषय में कुछ लोग कहते हैं कि प्रवर्ग्य तो बिना सिर के है फिर उसके लिए अग्निहोत्र सिर वाला कैसे होता है? इसका उत्तर है 'आहवनीय से'। "दर्श और पौर्णमास कैसे?" "आज्य और पुरोडाश से"। "चातुर्मास्य किससे?" "पयस्या (दही) से"। "पशुबन्ध कैसे?" "पशु और पुरोडाश से।" सोमयाग कैसे? "हविर्धान से" ॥४८॥

लोग ऐसा भी कहते हैं कि जब यज्ञ का सिर कट गया तो देवों ने (सोम के) आतिथ्य के रूप में इसको रख दिया। जो इस रहस्य को समझता है उसका कोई यज्ञ सिर के बिना नहीं रहता ॥४९॥

लोग ऐसा भी पूछते हैं कि यज्ञ में तो प्रणीता पात्र को ले जाते हैं यहां क्यों नहीं ले जाते? प्रणीता यज्ञ का सिर है। प्रवर्ग्य सिर है। कहीं ऐसा न हो कि सिर से सिर को ले जावें ॥५०॥

ऐसा भी पूछते हैं कि अन्यत्र तो प्रयाज तथा अनुयाज होते हैं यहां क्यों नहीं होते? प्राण ही प्रयाज और अनुयाज हैं प्राण अवकाश हैं। प्राण लकड़ी के टुकड़े हैं, ऐसा न हो कि प्राणों पर प्राणों को चढ़ा दें ॥५१॥

ऐसा भी पूछते हैं कि अन्यत्र तो दो आज्यभागों की आहुतियां होती हैं यहां क्यों नहीं होतीं? आज्य भाग यज्ञ की दो आंखें हैं। रौहिण भी दो आंखें हैं। ऐसा न हो कि चक्षु को चक्षु पर चढ़ा दें। इसलिये ॥५२॥

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तदाहुः । यद्वानस्पत्यैर्देवेभ्यो जुह्वत्यथ कस्मादेतं मृण्मयेनैव जुहोतीति यज्ञस्य शीर्षच्छिन्नस्य रसो व्यक्षरत्सऽइमे द्यावापृथिवोऽअगच्छद्यन्मृदियं तद्यदापोऽमौ तन्मृदश्चापां च महावीराः कृता भवन्ति तेनैवैनमेतद्रसेन समर्धयति कृत्स्नं करोति ॥५३॥

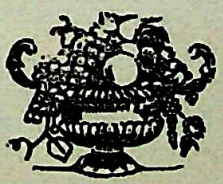
स यद्वानस्पत्यः स्यात् । प्रदह्येत यद्धिरण्मयः स्यात्प्रलीयेत यल्लोहमयः स्यात्प्रसिच्येत यदयस्मयः स्यात्प्रदहेत्परीशासावथैषऽएवैतस्माऽअतिष्ठत तस्मादेतं मृण्मयेनैव जुहोति ॥५४॥

अथैतद्वृं० ॥५५॥ ब्राह्मणम् ॥१॥ [२. २.] इति द्वितीयोऽध्यायः समाप्तः [९३] ॥ ॥

यह भी प्रश्न होता है कि देवतओं को तो लकड़ी के पात्रों में आहुतियां दी जाती हैं, फिर घर्म की आहुति मिट्टी के पात्र में कैसे देते हैं ? जब यज्ञ का सिर कट गया तो इसका रस बह गया और पृथिवी तथा द्यौ में पहुँच गया । यह पृथ्वी मिट्टी है और द्यौ जल है । महावीर ग्रह मिट्टी और पानी से बनाये जाते हैं । इस प्रकार वह इस प्रवर्ग्य को उस रस से युक्तकरता तथा पूर्ण करता है ॥५३॥

यदि यह लकड़ी का हो तो जल उठे । यदि सोने का हो तो गल जाय । यदि तांबे का हो तो पिघल जाय । यदि पत्थर का हो लकड़ियों को जला दे । घर्म स्वयं ही मिट्टी के बर्तन में जा बैठा । इसलिए इसको मिट्टी के पात्र से ही करते हैं ॥५४॥

जो कोई इसका उपदेश करता है या भक्षण करता है, यह प्रवर्ग्य उसके जीवन तथा ज्योति में प्रवेश करता है । इसकी व्रतचर्या यही है जो सृष्टि की ॥५५॥



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अध्याय ३ ब्राह्मण १

स वै तृतीयेऽह्न् । षष्ठे वा द्वादशे वा प्रवर्ग्योपसदौ समस्य प्रवर्ग्यमुत्सादय-त्युत्सन्नमिव हीदꣳ शिरस्तद्यदेतमभितो भवति तत्सर्वꣳ समादायाग्रेण शाला-मन्तर्वेद्युपसमायन्ति ॥१॥

अथाग्नीध्रः । आहवनीये त्रीञ्छालाकानुपकल्पयते तेषामेकमुज्ज्वलय्य मुखदघ्ने धारयमाणो जुहोति यज्ञस्य शीर्षच्छिन्नस्य शुगुदक्रामत्सेमाँल्लोकाना-विशत्तयैवैनमेतच्छुचा समर्धयति कृत्स्नं करोति ॥२॥

अथ यन्मुखदघ्ने । उपरीव वै तद्यन्मुखदघ्नमपरीव तद्यदसौ लोकस्तद्याऽमुं लोकꣳ शुगाविशत्तयैवैनमेतच्छुचा समर्धयति कृत्स्न करोति ॥३॥

या ते घर्म दिव्या शुगिति । यैव दिव्या शुग्या गायत्र्याꣳ हविर्धानऽइति यैव गायत्र्याꣳ हविर्धाने सा तऽआप्यायतां निष्टचायतां तस्यै ते स्वाहेति नात्र तिरोहितमिवास्ति ॥४॥

तीसरे, छठे या बारहवें दिन प्रवर्ग्य और उपसद दोनों को मिलाकर प्रवर्ग्य का उत्सादन करता है क्योंकि धड़ से सिर उत्सन्न (निकला हुआ) सा होता है। (महावीर ग्रह) के पास के सामान को इकठ्ठा करके वे आगे की ओर से शाला के भीतर वेदी पर इकठ्ठे होते हैं ॥१॥

अब अग्नीध्र तीन लकड़ियाँ आहवनीय में लाता है। और उनमें से एक को जला-कर (यजमान के) मुख के समतल में रखकर आहुति देता है। जब यज्ञ का सिर कट गया तो उसमें से गर्मी (शुक्) निकल गई। और इन लोकों में प्रविष्ट हो गई। इसको उसी गर्मी से युक्त करता है पूर्ण करता है ॥२॥

मुख के समतल में क्यों ? जो मुख के समतल है वह ऊंचा है। और वह लोक (स्वर्गलोक) भी ऊपर है। इस लोक में जो गर्मी प्रविष्ट हो गई थी उसी से इसे युक्त करता है इसको पूर्ण करता है ॥३॥

इस मंत्र से आहुति देता है :—

या ते घर्म दिव्या शुक् या गायत्र्यां हविर्धाने सा त आप्यायतां निष्ट्यायतां तस्यै ते स्वाहा। (यजु० ३८।१८)

"हे घर्म जो तेरी दिव्य गर्मी है, गायत्री में या हविर्धान में। वह तेरी गर्मी बढ़े और दृढ़ हो। तेरे लिये स्वाहा' अर्थ स्पष्ट है ॥४॥

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अथ द्वितीयमुज्ज्वलय्य । नाभिदघ्ने धारयमाणो जुहोति मध्यमिव वै तद्यन्नाभिदघ्नं मध्यमिवान्तरिक्षलोकस्तद्याऽन्तरिक्षलोकꣳ शुगाविशत्तयैवैनमेतच्छुचा समर्धयति कृत्स्नं करोति ॥५॥

याते घर्मान्तरिक्षे शुगिति । यैवान्तरिक्षे शुग्या त्रिष्टुब्भ्याग्नीध्रऽइति यैव त्रिष्टुब्भ्याग्नीध्रे सा तऽआप्यायतां निष्टचायतां तस्यै ते स्वाहेति नात्र तिरोहितमिवास्ति ॥६॥

अथ तृतीयमभ्याधाय । तस्मिन्नासीनो जुहोत्यव—ऽइव वै तद्यदासीनोऽधऽइव तद्यदयं लोकस्तद्येमं लोकꣳ शुगाविशत्तयैवैनमेतच्छुचा समर्धयति कृत्स्नं करोति ॥७॥

या ते घर्म पृथिव्याꣳ शुगिति । यैव पृथिव्याꣳ शुग्या जगत्याꣳ सदस्येति यैव जगत्याꣳ सदस्या सा तऽआप्यायतां निष्टचायतां तस्यै ते स्वाहेति नात्र तिरोहितमिवास्ति ॥८॥

अथोपनिष्क्रामति । क्षत्रस्य त्वा परस्पायेत्येतद्वै दैवं क्षत्रं यऽएष तपत्यस्य त्वा मानुषस्य क्षत्रस्य परस्पायत्वायेत्येवैतदाह ब्रह्मणस्तन्वं पाहीति ब्रह्मणऽआत्मानं

अब दूसरी को जलाकर नाभि के समतल रखकर आहुति देता है । जो नाभि के समतल है वह बीच का है । अन्तरिक्ष लोक बीच का है। यह जो अन्तरिक्ष लोक में गर्मी प्रविष्ट हुई । उसी गर्मी सेउसको युक्त करता है पूर्ण करता है ॥५॥

इस मंत्र से :—

या ते धर्मान्तरिक्षे शुग् या त्रिष्टुब्भ्याग्नीध्रे । सा त आप्यायतां निष्टयायतां तस्यै ते स्वाहा । (यजु० ३८।१८)

"हे धर्म जो तेरी गर्मी अन्तरिक्ष में है जो त्रिष्टुब् और अग्नीध्र में वह बढ़े और दृढ़ हो । उस तेरे लिये स्वाहा" ॥६॥

अब आग पर तीसरी को रखकर उस पर बैठे-बैठे ही आहुति देता है । बैठना नीचे होता है । यह लोक भी तो नीचा है । इस लोक में जो गर्मी प्रविष्ठ हो गई । उसी से वह इसको युक्त करता है पूर्ण करता है ॥७॥

इस मंत्र से :—

या ते घर्म पृथिव्यां शुग् या जगत्याꣳ सदस्या ।

सा त आप्यायतां निष्टयायतां तस्यै ते स्वाहा ॥ (यजु० ३८।१८)

"हे धर्म जो तेरी गर्मी इस पृथिवी में है, जो जगती और सदस में है, वह बढ़े और दृढ़ हो, उस तेरे लिये स्वाहा" । अर्थ स्पष्ट है ॥८॥

अब अध्वर्यु आगे बढ़ता है इस मंत्र से :—

क्षत्रस्य त्वा परस्पाय ब्रह्मणस्तन्वं पाहि । विशस्त्वा धर्मणा वयमनुक्रामाम सुविताय नव्यसे । (यजु० ३८।१९)

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गोपायेत्येवैतदाह विशस्त्वा धर्मणा वयमिति यज्ञो वै विड्यज्ञस्य त्वाऽरिष्टचाऽइत्येवैतदाहानुक्रामाम सुविताय नव्यसऽइति यज्ञस्य त्वाऽरिष्टचाऽग्ह्लाया-ऽइत्येवैतदाह ॥९॥

अथाह साम गायेति । साम ब्रूहोति वा गायेति त्वेव ब्रूयाद्गायन्ति हि साम तद्यत्साम गायति नेदिमान्बहिर्धा यज्ञाच्छरीरान्नाष्ट्रा रक्षाँऽसि हिनसन्निति साम हि नाष्ट्राणाँ रक्षसामपहन्ता ॥१०॥

आग्नेय्यां गायति । अग्निर्हि रक्षसामपहन्ताऽतिच्छन्दसि गायत्येषा वै सर्वाणि छन्दाँऽसि यदतिच्छन्दास्तस्मादतिच्छन्दसि गायति ॥११॥

स गायति । अग्निष्टपति प्रतिदहत्यहावोऽहावऽइति तन्नाष्ट्राऽएवैनद्रक्षाँ-स्यतोऽपहन्ति ॥१२॥

तऽउदञ्चो निष्क्रामन्ति । जघनेन चात्वालमग्रेणाग्नीध्रमेषा हि यज्ञस्य द्वाः स यस्यां ततो दिश्यापो भवन्ति तद्यन्ति ॥१३॥

तं वै परिष्यन्दऽउत्सादयेत् । तप्तो वाऽएष शृशुचानो भवति तं यदस्या-मुत्सादयेदिमामस्य शुगृच्छेद्यदप्सूत्सादयेदपोऽस्य शुगृच्छेदथ यत्परिष्यन्दऽउत्साद-

"क्षत्र की रक्षा के लिये तेरे पीछे आते हैं। तू ब्रह्मा के शरीर की रक्षा कर। वैश्यों के (जनता के) धर्म से हम तेरा अनुसरण करते हैं नये अभ्युदय के लिये।"

यहां 'विश' या वैश्य 'यज्ञ' के लिये आया है। तात्पर्य कहने का यह है कि यज्ञ की दृढ़ता तथा रक्षा के लिये ॥९॥

अब वह प्रस्तोता से कहता है 'साम को गाओ' या 'साम को कहो'। परन्तु 'साम को गाओ' ऐसा ही कहना चाहिये, क्योंकि साम को गाते हैं। जब वह गाता है तो इसलिये कि दुष्ट राक्षस यज्ञ-शरीर के बाहर इसको न सतावें। क्योंकि साम दुष्ट राक्षसों का नाशक है ।१०॥

'अग्नि शब्द' वाले साम को गाता है: क्योंकि अग्नि राक्षसों का नाशक है। अति-च्छक मंत्र को गाता है। क्योंकि अतिच्छन्द में सब छन्दों का आवेश है। इसलिये अति-च्छन्द मंत्र गाता है ॥११॥

वह गाता है :—

अग्निष्टपति प्रतिदहत्यहावोऽहाव।

"अग्नि तपता है और जलाता है। अहावो। अहावो"।

इस प्रकार वह राक्षसों को यहां से भगाता है ॥१२॥

अब वे उत्तर की ओर जाते हैं। चात्वाल के पीछे और अग्नीध्र के आगे से। यही यज्ञ का द्वार है। और उस दिशा में चलते हैं जहां जल होता है ॥१३॥

उस (प्रवर्ग्य) को रेत के टीले पर रख देवे। वह गर्म होकर लाल हो जाता है। यदि इसको पृथिवी पर रख दिया जाय, तो इसकी गर्मी पृथिवी में समा जाय। यदि जल पर रख दिया जाय तो इसकी गर्मी जल में घुस जाय। इसलिये रेत के टीले पर रखते हैं

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यति तथो ह नैवापो हिनस्ति नेमां यदहाप्सु न प्रास्यति तेनापो न हिनस्त्यथ यत्समन्तमापः परियन्ति शान्तिर्वाऽआपस्तेनोऽइमां न हिनस्ति तस्मात्परिष्यन्दऽउत्सादयेत् ॥१४॥

उत्तरवेदौ त्वेवोत्सादयेत् । यज्ञो वाऽउत्तरवेदिः शिरः प्रवर्ग्यो यज्ञऽएवैतच्छिरः प्रतिदधाति ॥१५॥

उत्तरनाभ्या सꣳस्पृष्टम् । प्रथमं प्रवर्ग्यमुत्सादयति वाग्वाऽउत्तरनाभिः शिरः प्रवर्ग्यः शीर्षंस्तद्वाचं दधाति ॥१६॥

चतुःस्रक्तिरिति । एष वै चतुःस्रक्तिर्यऽएष तपति दिशो ह्येतस्य स्रक्तयस्तस्मादाह चतुःस्रक्तिरिति ॥१७॥

नाभिऽर्ऋतस्य सप्रथाऽइति । सत्यं वाऽऋतꣳ सत्यस्य नाभिः सप्रथाऽइत्येवैतदाह स नो विश्वायुः सप्रथाऽइति स नः सर्वायुः स प्रथाऽइत्येवैतदाह ॥ १८ ॥

अप द्वेषोऽअप ह्वरऽइति । नात्र तिरोहितमिवास्त्यन्यव्रतस्य सश्चिमेत्य-

कि न तो जल को हानि पहुंचावे न पृथिवी को । उसको जल में नहीं डालता, इसलिये यह जल को हानि नहीं पहुंचाता । चूंकि जल इसके चारों ओर बहते हैं । और जल शान्ति हैं इसलिये वह इस पृथिवी को भी हानि नहीं पहुँचाता है । इसलिये रेत के टीले पर रख देवे ॥१४॥

या उत्तर वेदि पर रख देवे । उत्तर वेदी यज्ञ है और प्रवर्ग्य इसका सिर है । इस प्रकार यज्ञ को उसके सिर से सम्पन्न करता है ॥१५॥

पहले प्रवर्ग्य को वेदी की उत्तर नाभि से चिपटा कर रखता है । उत्तरनाभि वाक् है प्रवर्ग्य सिर हैं, इस प्रकार सिर में वाणी को रखता है ॥१६॥

इस मंत्र से :—

"चतुःस्रक्तिः" (यजु ३८।२०)

"चार कोने वाला" ।

यह जो तपता है अर्थात् सूर्य यही चार कोने वाला है, क्योंकि दिशायें इसके चार कोने हैं । इस लिये "चतुःस्रक्ति" ॥१७॥

नाभिर्ऋतस्य सप्रथा । (यजु० ३८।२०)

'ऋत' का अर्थ है सत्य । अर्थात् 'सत्य की विस्तृत नाभि" ।

स नो विश्वायुः सप्रथाः । (यजु० ३८।२०)

अर्थात् यह विस्तृत (सत्य) हमको दीर्घायु करे ॥१८॥

अप द्वेषो अप ह्वर । (यजु०३८।२०)

अर्थात् द्वेष और छल हमसे दूर हो । यह तो स्पष्ट ही है ।

अन्यव्रतस्य सश्चिम । (यजु० ३८।२०)

इस (प्रवर्ग्य या सूर्य) का व्रत और है और मनुष्यों का व्रत और । इसलिये कहा कि "अन्य व्रतसे हम युक्त होवें" ।

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न्यद्वाऽएतस्य व्रतमन्यन्मनुष्याणां तस्मादाहान्यव्रतस्य सश्चिमेत्येवमितरौ प्राञ्चौ तत्त्रिबृत्त्रिवृद्धीदꣳ शिरः ॥१९॥

पुरस्तादुपशयां मृदम् । माꣳसमेवास्मिन्नेतद्दधाति तदभितः परीशासौ बाहूऽएवास्मिन्नेतद्दधात्यभितः परे रौहिणहवन्यौ स्रुचौ हस्तावेवास्मिन्नेतद्दधाति ॥२०॥

उत्तरतोऽब्भ्रिम् । तद्धि तस्याऽआयतनं दक्षिणतः सम्भ्राडासन्दीं तद्धि तस्याऽआयतनमुत्तरतः कृष्णाजिनं तद्धि तस्यायतनꣳ सर्वतो धवित्राणि प्राणा वै धवित्राणि प्राणानेवास्मिन्नेतद्दधाति त्रीणि भवन्ति त्रयो वै प्राणाः प्राणऽउदानो व्यानस्तानेवास्मिन्नेतद्दधाति ॥२१॥

अथैतद्रज्जुसंदानम् । उपयमन्यामाधाय पश्चात्प्राचीमासादयत्युदरमेवास्मिन्नेतद्दधाति तदभितः पिन्वनेऽआण्डावेवास्मिन्नेतद्दधात्याण्डाभ्याꣳ हि वृषा पिन्वते पश्चात्स्थूणामयूखमूरूऽएवास्मिन्नेतद्दधाति पश्चाद्रौहिणकपाले जानुनीऽएवास्मिन्नेतद्दधाति ते यदेककपाले भवतऽएककपालेऽइव हीमे जानुनी पश्चाद्धृष्टी पादावेवास्मिन्नेतद्दधाति पादाभ्याꣳ हि धृष्टं प्रहरत्युत्तरतः खरौ प्रचरणीयौ तद्धि तयोरायतनं दक्षिणतो मार्जालीयं तद्धि तस्यायतनम् ॥२२॥

इस प्रकार अन्य दो ग्रह पूर्व की ओर रक्खे जाते हैं। यह त्रिवृत् है। क्योंकि सिर भी त्रिवृत् होता है ॥१९॥

जो शेष मिट्टी रह गई है उसको आगे रखता है। इस प्रकार इस प्रवर्ग्य में मांस रखता है। उसकी दोनों बगलों में दो परीशासों (लकड़ियों) को। इस प्रकार इसको दो भुजाओं से सम्पन्न करता है। दोनों बग़लों में कुछ दूर पर दो अन्य रौहिण स्रुचों को। इस प्रकार इसमें दो हाथों की स्थापना करता है ॥२०॥

उत्तर की ओर खुरपी को रखता है। यही उसके ठहरने का स्थान है। दक्षिण की ओर सम्राट् की चौकी। वही उसका स्थान है। उत्तर की ओर काले मृगचर्म को, वही उसका स्थान है। सब ओर पंखे। क्योंकि पंखे प्राण हैं। इस प्रकार प्राणों की इसमें स्थापना करता है। ये तीन होते हैं। प्राण भी तीन होते हैं—प्राण, उदान, व्यान। उन्हीं की इसमें स्थापना करता है ॥२१॥

अब उपयमनी में रस्सी और कोड़ा रखता है। उपयमनी को मध्यवेदी के पीछे पूर्वाभिमुख रखता है। इस प्रकार इसको पेट से युक्त करता है। उसके दोनों ओर दो पिन्वानों को। इस प्रकार दो अण्डकोशों को देता है। अंडकोशों से ही पुरुष का वीर्य बहता है। पीछे स्थूण और खूंटी को। इस प्रकार उसको दो जंघाओं से युक्त करता है। इनके पीछे दो रौहिण कपालों को। इससे जानु बनाता है। ये कपाल इकहरे होते हैं। यह जानु भी इकहरे ही हैं उनके पीछे दो घृष्टियां। इस प्रकार दो पैरों से युक्त करता है। क्योंकि पैरों से ही दृढ़ता से मारा जाता है। उत्तर की ओर (बाँई ओर) दोनों खुरों को रखना चाहिये। यही इनका स्थान है। दाहिनी ओर मार्जालीय को। यही इसका स्थान है ॥२२॥

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अथास्मिन्पयः आनयति । घर्मंतत्ते पुरीषमित्यन्नं वै पुरीषमन्नमेवास्मिन्नेतद्दधाति तेन वर्धस्व चा च प्यायस्वेति नात्र तिरोहितमिवास्ति वर्धिषीमहि च वयमा च प्यासिषीमहीत्याशिषमेवैतदाशास्ते ॥२३॥

स वै न सर्वमिवानयेत् । नेद्यजमानात्परागन्नमसदित्यर्धं वा भूयो वा परिशिनष्टि तस्मिन्नपराह्णे यजमानाय व्रतमभ्युत्सिच्य प्रयच्छति तद्यजमानऽएवैतदन्नाद्यं दधाति तथो ह यजमानान्न परागन्नं भवति ॥२४॥

अथैनमद्भिः परिषिञ्चति । शान्तिर्वाऽआपः शमयत्येवैनमेतत्सर्वतः परिषिञ्चति सर्वतऽएवैनमेतच्छमयति त्रिष्कृत्वः परिषिञ्चति त्रिवृद्धि यज्ञः ॥२५॥

अथाह वार्षाहरꣳ साम गायेति । एष वै वृषा हरियंऽएष तपत्येषऽउ प्रवर्ग्यस्तदेतमेवैतत्प्रीणाति तत्माहाह वार्षाहरꣳ साम गायेति ॥२६॥

अथ चात्वाले मार्जयन्ते । सुमित्रिया नऽआपऽओषधयः सन्त्वित्यञ्जलिनाऽपऽउपाचति वज्रो वाऽआपो वज्रेणैवैतन्मित्रधेयं कुरुते दुर्मित्रियास्तस्मै सन्तु

उस पात्र में दूध लाता है इस मंत्र से :—

घर्मंतत्ते पुरीषं तेन वर्धस्व चा च व्यायस्व । (यजु० ३८।२१)

अन्न ही पुरीष है । अन्न ही को उसमें स्थापना करता है । अन्य सब स्पष्ट है । अर्थात् "इसके द्वारा बढ़ और भर" ।

वर्धिषीमहि च वयमा च प्यासिषीमहि । (यजु० ३८।२१)

"हम भी बढ़ें और भरें" ।

यह आशीर्वाद है ॥२३॥

सब दूध को न लावे, कि कहीं यजमान से अन्न विमुख न हो जाय । आधा या आधे से अधिक छोड़ देता है । उसी दिन अपराह्ण में इसको यजमान के लिये व्रत के दूध में मिला देता है । और यजमान को दे देता है । इस प्रकार यजमान को अन्न देता है । इस प्रकार अन्न यजमान से विमुख नहीं होता ॥२४॥

अब (प्रवर्ग्य पर) जल छिड़कता है । जल शान्ति है । इस प्रकार उसको शान्त करता है । चारों ओर जल छिड़कता है । चारों ओर उसको शान्त करता है । उस पर तीन बार जल छिड़कता है, क्योंकि यज्ञ तिहरा है ॥२५॥

अब प्रस्तोता से कहता है, "वार्षा हर साम का गान कर" । 'वृषा हरि' यह सूर्य है जो तपता है, यही प्रवर्ग्य भी है । उसको इस प्रकार प्रसन्न करता है । इसीलिये कहता है कि "वार्षाहर साम का गान कर" ॥२६॥

अब चात्वाल में अपने को शुद्ध करते हैं :—

'सुमित्रिया न आप ओषधयः सन्तु' (यजु० ३८।२३)

'जल और ओषधियां हमारी मित्र होवें' ।

अंजलि में जल भरता है । जल वज्र है । इस प्रकार वज्र से मित्रता करता है ।

दुर्मित्रियास्तस्मै सन्तु योऽस्मान् द्वेष्टि यं च वयं द्विष्मः । (यजु० ३८।२३)

"उसके लिये हानिकारक हों, जो हम से द्वेष करता है या जिससे हम द्वेष करते हैं" ।

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योऽस्मान्द्वेष्टि यं च वयं द्विष्मऽइति यामस्य दिशं द्वेष्यः स्यात्तां दिशं परासिञ्चेत्तेनैव तं पराभावयति ॥२७॥

अथ प्राङ्विवोदङ्डुत्क्रामति । उद्वयं तमसस्परीति पाप्मा वै तमः पाप्मानमेव तमोऽपहते स्वः पश्यन्तऽउत्तरमित्ययं वै लोकोऽद्भ्यऽउत्तरोऽस्मिन्नेव लोके प्रतितिष्ठति देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तममिति स्वर्गो वै लोकः सूर्यो ज्योतिरुत्तमꣳ स्वर्गऽएव लोकेऽन्ततः प्रतितिष्ठत्यनपेक्षमेत्याहवनीये समिधमभ्यादधाति समिदसि तेजोऽसि तेजो मयि धेहीत्याशिषमेवैतदाशास्ते ॥२८॥

अथ प्रसुते दधिघर्मेण चरन्ति । यज्ञो वै सोमः शिरः प्रवर्ग्यो यज्ञऽएवैतच्छिरः प्रतिदधाति माध्यन्दिने सवनऽएतद्वाऽइन्द्रस्य निष्केवल्यꣳ सवनं यन्माध्यन्दिनꣳ सवनꣳ स्वऽएवैनमेतद्भागे प्रीणाति स्तुते माध्यन्दिने पवमाने प्राणो वै माध्यन्दिनः पवमानः प्राणमेवास्मिन्नेतद्दधात्यग्निहोत्रहवण्या मुखं वाऽएतद्यज्ञानां यदग्निहोत्रꣳ शीर्षन्नन्मुखं दधाति ॥२९॥

सऽआनीयमानऽआह । होतर्वदस्व यत्ते वाद्यमिति वदते ह्यत्र होताऽथोपोत्तिष्ठन्नाह श्रातꣳ हविरिति श्रातꣳ हि भवत्यतिक्रम्याश्राव्याह दधिघर्मस्य

जिस ओर उसका शत्रु होवे उस ओर छींटा देवे । इस प्रकार उस पर विजय प्राप्त करता है ॥२७॥

अब उत्तर-पूर्व की ओर चलता है इस मंत्र को जपते हुये :—

उद्वयं तमसस्परि स्वः पश्यन्त उत्तरम् । देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम् ।
(यजु० ३८।२४)

पाप ही अन्धकार है । इसी पापरूपी अन्धकार को दूर करता है । यह पृथिवी जल के ऊपर (उत्तर) है । इसी लोक में वह अपने को प्रतिष्ठित करता है । 'सूर्य ज्योतिः उत्तम' यह स्वर्ग है । इस प्रकार स्वर्ग में ही अपने को प्रतिष्ठित करता है । विना पीछे को देखे हुये चलता है और आहवनीय में समिधा को रखता है :—

"समिदसि तेजोसि तेजो मयि धेहि" । (यजु० ३८।२५)

यह आशीर्वाद है ॥२८॥

सोम के निरन्तर निचोड़ने पर दधिघर्म की भी आहुति देते हैं । सोम यज्ञ है । प्रवर्ग्य सिर है । इस प्रकार यज्ञ में इस सिर की स्थापना करता है । माध्यन्दिन सवन में, यही माध्यन्दिन सवन तो इन्द्र का अपना सवन है, इस प्रकार वह इन्द्र को इसी के भाग से प्रसन्न करता है । जब माध्यन्दिन पवमान गाया जा चुके । माध्यन्दिन पवमान प्राण है । इस प्रकार प्राण की उसमें स्थापना करता है । अग्नि होत्र के चमचे से-अग्नि होत्र यज्ञ का सिर है । सिर में इस प्रकार मुख को स्थापित करता है ॥२९॥

इसके आने पर कहता है "होता' तुझे जो कुछ कहना हो कह" । इसी अवसर पर होता कहता है । फिर कुछ चलकर कहता है "हवि पक गया ।" क्योंकि हवि तो पक ही चुकता है । (आहवनीय के पीछे) चलकर और श्रौषट् कहकर कहता है 'दधिघर्म की आहुति

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यजेति वषट्कृते जुहोत्यनुवषट्कृतऽआहरति भक्षं तं यजमानयय प्रयच्छति ॥३०॥

सऽउपहवमिष्ट्वा भक्षयति। मयि त्यदिन्द्रियं बृहदित्येतद्वाऽइन्द्रियं वृहद्यऽएष तपति मयि दक्षो मयि क्रतुरिति क्रतूदक्षावेवात्मन्धत्ते धर्मस्त्रिशुग्विराजतीति धर्मो ह्येष त्रिशुग्विराजति विराजा ज्योतिषा सहेति विराजा ह्येष ज्योतिषा सह ब्रह्मणा तेजसा सहेति ब्रह्मणा ह्येष तेजसा सह पयसो रेतऽआभृतमिति पयसो ह्येतद्रेतऽआभृतं तस्य दोहमशीमहच्युत्तरामुत्तराꣳ समामित्याशिषमेवैतदाशास्तेऽथ चात्वाले माजंयन्तेऽसावेव बन्धुः ॥३१॥

अथातो दक्षिणानाम्। सुवर्णꣳ हिरण्यꣳ शतमानं ब्रह्मणे ददात्यासीनो वै ब्रह्मा यशः शयानꣳ हिरण्य तस्मात्सुवर्णꣳ हिरण्यꣳ शतमानं ब्रह्मणे ददाति ॥३२॥

अथ यैष घर्मदुघा। तामध्वर्यवे ददाति तप्त—ऽइव वै घर्मस्तप्तमिवाध्वर्युर्निष्क्रामति तस्मात्तामध्वर्यवे ददाति ॥३३॥

अथ यैषा यजमानस्य व्रतदुघा। ताꣳ होत्रे ददाति यज्ञो वै होता यज्ञो

दो"। वषट्कार हो चुकने पर आहुति देता है। वषट्कार के पश्चात् उस भक्ष (पीने की वस्तु) को लाता है और यजमान को दे देता है ॥३०॥

अब उपहवि की आहुति देकर भक्षण करता है :—

"मयि त्यदिन्द्रियं वृहत्" (यजु० ३८।२७)

"मुझ में वह बड़ी इन्द्रिय (शक्ति) आवे"।

यह जो तपता है अर्थात् सूर्य वही बड़ी इन्द्रिय है।

मयि दक्षो मयि क्रतुः (यजु० ३८।२७)

"मुझ में बुद्धि मुझ में कौशल"।

इस प्रकार अपने में बुद्धि और कौशल को धारण करता है।

"घर्मस्त्रिशुग् विराजति विराजा ज्योतिषा सह ब्राह्मणा तेजसा सह।"

(यजु० ३८।२७)

"तीन गर्मियों वाला घर्म चमकता है ज्योति के साथ और ब्रह्मरूपी तेज के साथ।"

पयसो रेत आभृतम्। तस्य दोहमशीमहि। उत्तरामुत्तराꣳसमाम्।

"दूध का बीज लाया गया। इसको हम प्रतिवर्ष खावें।" यह आशीर्वाद है।

अब वे चात्वाल में अपने को शुद्ध करते हैं। इसका अभिप्राय बताया जा चुका है ॥३१॥

अब इसकी दक्षिणा के विषय में। सौ मान सोना ब्रह्मा को देता है। क्योंकि ब्रह्मा बैठा हुआ है। सोना सोया हुआ यश है। इसलिये ब्रह्मा को सौ मान सोना देता है ॥३२॥

जिस गाय ने घर्म—दूध दिया, उसे अध्वर्यु को देता है। घर्म तप्त है। अध्वर्यु भी तप्त है (गर्म स्थान से आया हुआ)। इसलिये वह इसको अध्वर्यु को देता है ॥३३॥

जिस गाय ने यजमान का व्रत-दूध दिया उसको होता को दे देता है। यज्ञ होता है।

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यजमानस्तस्मात्ताꣳ होत्रे ददाति ॥३४॥

अथ येषा पत्न्यै व्रतदुघा । तामुद्गातृभ्यो ददाति पत्नीकर्मैव वाऽएतेऽत्र कुर्वन्ति यदुद्गातारस्तस्मात्तामुद्गातृभ्यो ददाति ॥३५॥

अथैतद्वै । आयुरेतज्ज्योतिः प्रविशति यऽएतमनु वा ब्रूते भक्षयति वा तस्य व्रतचर्या या सृष्टौ ॥ ३६ ॥ ब्राह्मणम् ॥ २ [३—१] ॥

यज्ञ यजमान है । इसलिये उसको होता को देता है ॥३४॥

जिस गाय ने पत्नी के लिये व्रत–दूध दिया, उसको उद्गाताओं को देता है । क्योंकि उद्गाता लोग उसी काम को करते हैं जो पत्नी को करने का है । इसलिये इसको उद्गाता को देता है ॥३५॥

जो कोई इसका उपदेश करता है या भक्षण करता है, यह प्रवर्ग्य उसके जीवन तथा ज्योति में प्रवेश करता है" इसकी व्रतचर्या वही है जो सृष्टि की ॥३६॥

धर्मभेदे प्रायश्चित्तम्, प्रवर्ग्यप्रशंसा च

अध्याय ३—ब्राह्मण २

सर्वेषां वाऽएष भूतानाम् । सर्वेषां देवानामात्मा यद्यज्ञस्तस्य समृद्धिमनु यजमानः प्रजया पशुभिर्ऋध्यते वि वाऽएष प्रजया पशुभिर्ऋध्यते यस्य धर्मो विदीर्यते तत्र प्रायश्चित्तिः ॥१॥

पूर्णाहुतिं जुहोति । सर्वं वै पूर्णꣳ सर्वेणैवैतद्भिषज्यति यत्किंच विवृढं यज्ञस्य ॥२॥

यह जो यज्ञ है, वह सब भूतों तथा सब देवों का आत्मा है । इसी की समृद्धि पर यजमान प्रजा और पशुओं से युक्त होता है । परन्तु जिसका धर्म विदीर्ण हो जाता है, उसके प्रजा तथा पशु नष्ट हो जाते हैं । उस दशा में यह प्रायश्चित्त है :—॥१॥

पूर्णाहुति देता है । सबका अर्थ है पूर्ण । इस प्रकार 'सब' के द्वारा जो कुछ यज्ञ में गड़बड़ी हो गई, उसका प्रतिकार करता है ॥२॥

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स्वाहा प्राणेभ्यः साधिपतिकेभ्यऽइति । मनो वै प्राणानामधिपतिर्मनसि हि सर्वे प्राणाः प्रतिष्ठितास्तन्मनसैवैतद्भिषज्यति यत्किं च विवृढ यज्ञस्य ॥३॥

पृथिव्यै स्वाहेति । पृथिवी वै सर्वेषां देवानामायतनं तत्सर्वाभिरेवैतद्देवताभिर्भिषज्यति यत्किं च विवृढं यज्ञस्य ॥४॥

अग्नये स्वाहेति । अग्निर्वै सर्वेषां देवानामात्मा तत्सर्वाभिरेवैतद्देवताभिर्भिषज्यति यत्किं च विवृढं यज्ञस्य ॥५॥

अन्तरिक्षाय स्वाहेति । अन्तरिक्षं वै सर्वेषां देवानामायतनं तत्सर्वाभिरेवैतद् देवताभिर्भिषज्यति यत्किञ्च विवृढं यज्ञस्य ॥६॥

वायवे स्वाहेति । वायुर्वै सर्वेषां देवानामात्मा तत्सर्वाभिरेवैतद् देवताभिर्भिषज्यति यत्किञ्च विवृढं यज्ञस्य ॥७॥

दिवे स्वाहेति । द्यौर्वै सर्वेषां देवानामायतनं यत्सर्वाभिरेवैतद् देवताभिर्भिषज्यति यत्किञ्च विवृढं यज्ञस्य ॥८॥

सूर्याय स्वाहेति । सूर्यो वै सर्वेषां देवानामात्मा तत्सर्वाभिरेवैतद्देवताभिर्भिषज्यति यत्किञ्च विवृढं यज्ञस्य ॥९॥

स्वाहा प्राणेभ्यः साधिपतिकेभ्यः । (यजु० ३९।१)

प्राणों का अधिपति मन है । मन में ही सब प्राण प्रतिष्ठित हैं । इस प्रकार जो कुछ यज्ञ में गड़बड़ हो गई हो उसका मन से प्रतीकार करता है ॥३॥

पृथिव्यै स्वाहा । (यजु० ३९।१)

पृथिवी सब देवताओं का स्थान है । इस प्रकार जो कुछ यज्ञ में गड़बड़ हुई हो उसका सब देवताओं द्वारा प्रतीकार करता है ॥४॥

अग्नये स्वाहा । (यजु० ३९।१)

अग्नि सब देवों का आत्मा है । इस प्रकार यज्ञ में जो कुछ गड़बड़ हो गई हो उसका सब देवताओं द्वारा प्रतीकार करता है ॥५॥

अन्तरिक्षाय स्वाहा । (यजु० ३९।१)

अन्तरिक्ष सब देवताओं का स्थान है । इसलिए...इत्यादि ॥६॥

वायवे स्वाहा । (यजु० ३९।१)

वायु सब देवों का आत्मा है, इसलिए...इत्यादि ॥७॥

दिवे स्वाहा । (यजु० ३९।१)

द्यौ सब देवों का स्थान है । इसलिए...इत्यादि ॥८॥

सूर्याय स्वाहा । (यजु० ३९।१)

सूर्य सब देवों का स्थान है । इसलिए...इत्यादि ॥९॥

दिग्भ्यः स्वाहा । (यजु० ३९।२)

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दिग्भ्यः स्वाहेति । दिशो वै सर्वेषां देवानामायतनं तत्सर्वाभिरेवैतद्देवताभिर्भिषज्यति यत्किञ्च विवृढं यज्ञस्य ॥१०॥

चन्द्राय स्वाहेति । चन्द्रो वै सर्वेषां देवानामात्मा तत्सर्वाभिरेवैतद्देवताभिर्भिषज्यति यत्किञ्च विवृढं यज्ञस्य ॥११॥

नक्षत्रेभ्यः स्वाहेति । नक्षत्राणि वै सर्वेषां देवानामायतनं तत्सर्वाभिरेवैतद् देवताभिर्भिषज्यति यत्किञ्च विवृढं यज्ञस्य ॥१२॥

अद्भ्यः स्वाहेति । आपो वै सर्वेषां देवानामयतनं तत्सर्वाभिरेवैतद् देवताभिर्भिषज्यति यत्किञ्च विवृढं यज्ञस्य ॥१३॥

वरुणाय स्वाहेति । वरुणो वै सर्वेषां देवानामात्मा तत्सर्वाभिरेवैतद् देवताभिर्भिषज्यति यत्किञ्च विवृढं यज्ञस्य ॥१४॥

नाभ्यै स्वाहा पूताय स्वाहेति । अनिरुक्तमनिरुक्तो वै प्रजापतिः प्रजापतिर्यज्ञस्तत्प्रजापतिमेवैतद्यज्ञं भिषज्यति ॥१५॥

त्रयोदशैताऽआहुतयो भवन्ति । त्रयोदश वै मासाः संवत्सरस्य संवत्सरः प्रजापतिः प्रजापतिर्यज्ञस्तत्प्रजापतिमेवैतद्यज्ञं भिषज्यति ॥१६॥

वाचे स्वाहेति । मुखमेवास्मिन्नेतद्दधाति प्राणाय स्वाहा प्राणाय स्वाहेति

दिशायें सब देवों का स्थान हैं इसलिए...इत्यादि ॥१०॥

चन्द्राय स्वाहा । (यजु० ३९।२)

चन्द्र सब देवों का आत्मा है । इसलिए इत्यादि ॥११॥

नक्षत्रेभ्यः स्वाहा । (यजु० ३९।२)

नक्षत्र सब देवों का स्थान हैं । इसलिए . इत्यादि ॥१२॥

अद्भ्यः स्वाहा । (यजु० ३९।२)

जल सब देवों का स्थान हैं । इसलिए...इत्यादि ॥१३॥

वरुणाय स्वाहा । (यजु० ३९।२)

वरुण सब देवों की आत्मा है । इसलिए...इत्यादि ॥१४॥

नाभ्यै स्वाहा पूताय स्वाहा । (यजु० ३९।२)

यह अनिरुक्त है । प्रजापति अनिरुक्त है । यज्ञ प्रजापति है । इस प्रकार प्रजापति यज्ञ को ही नीरोग (पूर्ण) करता है ॥१५॥

ये तेरह आहुतियां होती हैं । संवत्सर में तेरह मास होते हैं । संवत्सर प्रजापति यज्ञ है । इस प्रकार यज्ञ की ही चिकित्सा करता है ॥१६॥

वाचे स्वाहा । (यजु० ३९।३)

इस प्रकार इसमें मुख रखता है ।

प्राणाय स्वाहा प्राणाय स्वाहा । (यजु० ३९।३)

इस प्रकार इसमें नाक के दो नथनों को रखता है ।

चक्षुषे स्वाहा चुक्षुषे स्वाहा । (यजु० ३९।३)

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नासिकेऽएवास्मिन्नेतद्दधाति चक्षुषे स्वाहा चक्षषे स्वाहेत्यक्षिणीऽएवास्मिन्नेतद्दधाति श्रोत्राय स्वाहा श्रोत्राय स्वाहेति कर्णाविवास्मिन्नेतद्दधाति ॥१७॥

सप्तैताऽआहुतयो भवन्ति । सप्त वाऽइमे शीर्षन्प्राणास्तानेवास्मिन्नेतद्दधाति पूर्णाहुतिमुत्तमां जुहोति सर्वं वै पूर्णꣳ सर्वेणैवैतद्भिषज्यति यत्किं च विवृढं यज्ञस्य ॥१८॥

मनसः काममाकूतिमिति । मनसा वाऽइदꣳ सर्वमाप्तं तन्मनसैवैतद्भिषज्यति यत्किं च विवृढं यज्ञस्य ॥१९॥

वाचः सत्यमशीयेति । वाचा वाऽइदꣳ सर्वमाप्तं तद्वाचैवैतद्भिषज्यति यत्किं च विवृढं यज्ञस्य पशूनाꣳ रूपमन्नस्य रसो यशः श्रीः श्रयतां मयि स्वाहेत्याशिषमेवतदाशास्ते ॥२०॥

अथ तं चोपशयां च पिष्ट्वा । मात्स्न्यया मृदा सꣳसृज्यावृता करोत्यावृता पचत्युत्सादनार्थमथ यऽउपशययोर्दृढः स्यात्तेन प्रचरेत् ॥२१॥

संवत्सरो वै प्रवर्ग्यः । सर्वं वै संवत्सरः सर्वं प्रवर्ग्यः स यत्प्रवृक्तस्तद्वसन्तो

इस प्रकार इसमें दो आंखों को रखता है ।

श्रोत्राय स्वाहा श्रोत्राय स्वाहा । (यजु० ३९।३)

इस प्रकार दोनों कोनों को उसमें रखता है ॥१७॥

ये सात आहुतियां होती हैं । सिर में सात प्राण होते हैं । उन्हीं की इनमें स्थापना करता है । पूरी चम्मच भर कर पूर्ण आहुति देता है । पूर्ण का अर्थ है सब । 'सब' के द्वारा उस सबकी चिकित्सा करता है जो कुछ यज्ञ में गड़बड़ हो गई हो ॥१८॥

मनसः काममाकूतिम् (यजु० ३९।४)

यह सब संसार मन से व्याप्त है, इसलिए जो कुछ यज्ञ में गड़बड़ हो गई हो, उसका मन से ही प्रतीकार करता है ॥१९॥

वाचः सत्यमशीय (यजु० ३९।४)

वाणी से यह सब संसार व्याप्त है, इसलिए जो कुछ गड़बड़ यज्ञ में हुई हो उसका बाणी से ही प्रतीकार करता है ।

पशूनां रूपमन्नस्य रसो यशः श्रीः श्रयतां मयि स्वाहा । (यजु० ३९।४)

"पशुओं का रूप अन्न का रस, यश और श्री मुझे मिले" ।

यह आशीर्वाद है ॥२०॥

शेष मिट्टी को पीस कर और पहली पिसी हुई मिट्टी में उसको मिला कर एक अच्छा पात्र बनाता है और उसे अच्छी तरह पकाता है, उत्सादन के लिए । इन दो रक्खे हुए पात्रों में से जो दृढ़ (मजबूत) हो उसी से यज्ञ का कार्य करे ॥२१॥

संवत्सर प्रवर्ग्य है । संवत्सर सब कुछ है । प्रवर्ग्य सब कुछ है । जब यह आग पर रक्खा जाता है तो वसन्त है, जब गर्म होकर लाल हो जाय तो ग्रीष्म है । जब यह ऊपर

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यद्रुचितस्तद्ग्रीष्मो यत्पिन्वितस्तद्वर्षा यदा वै वर्षाः पिन्वन्तेऽथैनाः सर्वे देवाः सर्वाणि भूतान्युपजीवन्ति पिन्वन्ते ह वाऽअस्मै वर्षा यऽएवमेतद्वेद ॥२२॥

इमे वै लोकाः प्रवर्ग्यः । सर्वं वाऽइमे लोकाः सर्वं प्रवर्ग्यः स यत्प्रवृक्तस्तदयं लोको यद्रुचितस्तदन्तरिक्षलोको यत्पिन्वितस्तदसौ लोको यदा वाऽअसौ लोकः पिन्वतेऽथैनꣳ सर्वे देवाः सर्वाणि भूतान्युपजीवन्ति पिन्वते ह वाऽअस्माऽअसौ लोको यऽएवमेतद्वेद ॥२३॥

एता वै देवताः प्रवर्ग्यः । अग्निर्वायुरादित्यः सर्वं वाऽएता देवताः सर्वं प्रवर्ग्यः स यत्प्रवृक्तस्तदग्निर्यद्रुचितस्तद्वायुर्यत्पिन्वितस्तदसावादित्यो यदा वाऽअसावादित्यः पिन्वतेऽथैनꣳ सर्वे देवाः सर्वाणि भूतान्युपजीवन्ति पिन्वते ह वाऽअस्माऽअसावादित्यो यऽएवमेतद्वेद ॥२४॥

यजमानो वै प्रवर्ग्यः । तस्यात्मा प्रजा पशवः सर्वं वै यजमानः सर्वं प्रवर्ग्यः स यत्प्रवृक्तस्तदात्मा यद्रुचितस्तत्प्रजा यत्पिन्वितस्तत्पशवो यदा वै पशवः पिन्वन्तेऽथैनान्त्सर्वे देवाः सर्वाणि भूतान्युपजीवन्ति पिन्वन्ते ह वाऽअस्मै पशवो यऽएवमेतद्वेद ॥२५॥

अग्निहोत्रं वै प्रवर्ग्यः : सर्वं वाऽअग्निहोत्रꣳ सर्वं प्रवर्ग्यः स यदधिश्रितं

तक भर जाय तब वर्षा है । जब जल बहुत बरसता है तो सब देव तथा प्राणी जीविका प्राप्त करते हैं । जो इस रहस्य को समझता है उसके लिए वर्षा पुष्कल होती है ॥२२॥

ये लोक प्रवर्ग्य हैं । क्योंकि ये लोक सब कुछ हैं । प्रवर्ग्य सब कुछ है । जो आग पर रक्खा जाता है, वह यह लोक है । जब पक कर लाल हो जाता है तो अन्तरिक्ष लोक होता है । जो जल भर जाता है तो यह स्वर्ग लोक है । जब स्वर्ग लोक बरसता है तो सब देव तथा सब प्राणी जीविका पाते हैं । स्वर्ग लोक उसके लिए पुष्कल जल देता है जो इस रहस्य को समझता है ॥२३॥

ये देवता प्रवर्ग्य हैं, अर्थात् अग्नि, वायु, आदित्य । ये देवता 'सब कुछ' हैं । प्रवर्ग्य सब कुछ है । जब यह आग पर रक्खा जाता है) तो अग्नि है, जब पक कर लाल हो जाता है तो वायु है और जल भर जाता है तो आदित्य है । जब यह आदित्य बरसता है तो सब देव तथा प्राणी जीविका पाते हैं । जो इस रहस्य को समझता है उसके लिये आदित्य पुष्कल जल देता है ॥२४॥

यजमान प्रवर्ग्य है । प्रजा और पशु उसका आत्मा है । यजमान सब कुछ है । प्रवर्ग्य सब कुछ है । जब आग पर रक्खा जाता है तब आत्मा है, जब पक कर लाल हो जाता है तब प्रजा है, जब जल से भर जाता है तो पशु है । जब पशु दूध बहुत देते हैं तो इससे देव और प्राणी सबको जीविका मिलती है, जो इस रहस्य को समझता है उसके लिए पशु पुष्कल दूध देते हैं ॥२५॥

अग्नि होत्र प्रवर्ग्य है । अग्नि होत्र सब कुछ है । प्रवर्ग्य सब कुछ है । जब अग्नि होत्र का दूध आग पर रक्खा जाता है तो यह आग पर रक्खा हुआ घर्म है । जब यह पक

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तत्प्रवृक्तो यदुन्नीतं तद्रुचितो यद्धुतं तत्पिन्वितो यदा वाऽग्निहोत्रं पिन्वतेऽथैनत्सर्वे देवाः सर्वाणि भूतान्युपजीवन्ति पिन्वते ह वाऽग्रस्माऽअग्निहोत्र यऽएवमेतद्वेद ॥२६॥

दर्शपूर्णमासौ वै प्रवर्ग्यः । सर्वं वै दर्शपूर्णमासौ सर्वं प्रवर्ग्यः स यदधिश्रितं तत्प्रवृक्तो यदामन्नं तद्रुचितो यद्धुतं तत्पिन्वितो यदा वै दर्शपूर्णमासौ पिन्वेतेऽथैनौ सर्वे देवाः सर्वाणि भूतान्युपजीवन्ति पिन्वेते ह वाऽग्रस्मै दर्शपूर्णमासौ यऽएवमेनद्वेद ॥२७॥

चातुर्मास्यानि वै प्रवर्ग्यः । सर्वं वै चातुर्मास्यानि सर्वं प्रवर्ग्यः स यदधिश्रितं तत्प्रवृक्तो यदामन्नं तद्रुचितो यद्धुतं तत्पिन्वितो यदा वै चातुर्मास्यानि पिन्वन्तेऽथैनानि सर्वे देवाः सर्वाणि भूतान्युपजीवन्ति पिन्वन्ते ह वाऽग्रस्मै चातुर्मास्यानि यऽएवमेनद्वेद ॥२८॥

पशुबन्धो वै प्रवर्ग्यः । सर्वं वै पशुबन्धः सर्वं प्रवर्ग्यः स यदधिश्रितस्तत्प्रवृक्तो यदामन्नस्तद्रुचितो यद्धुतस्तत्पिन्वितो यदा वै पशुबन्धः पिन्वतेऽथैनꣳ सर्वे देवाः सर्वाणि भूतान्युपजीवन्ति पिन्वते ह वाऽग्रस्मै पशुबन्धो यऽएवमेतद्वेद ॥२९॥

सोमो वै प्रवर्ग्यः । सर्वं वै सोमः सर्वं प्रवर्ग्यः स यदभिषुतस्तत्प्रवृक्तो

कर लाल हो जाता है तो चमचों से निकाला हुआ घर्म है । जब इस की आहुति दी जाती है तो यह ऊपर तक भरा हुआ घर्म है । जब अग्नि होत्र पुष्कल होता हैं तो उससे देव और प्राणियों की जीविका चलती है । जो इस रहस्य को समझता है, उसको अग्नि होत्र सब कुछ देता हैं ॥२६॥

दर्श और पौर्णमास इष्टियाँ प्रवर्ग्य हैं । दर्श और पौर्णमास सब कुछ हैं । प्रवर्ग्य सब कुछ है । जब हवि आग पर रक्खी जाती हैं तो यह आग पर रक्खा हुआ घर्म हैं । जब पक कर तैयार हो जाता हैं तो यह पका हुआ घर्म हैं जब आहुति दी जाती हैं तो भरपूर घर्म हैं । जब दर्श और पौर्णमास इष्टियां भरपूर होती हैं तो देव और प्राणियों को जीविका मिलती है । जो इस रहस्य को समझता है उसके लिए दर्श और पौर्णमास पुष्कल जीविका देते हैं ॥२७॥

चातुर्मास्य इष्टि प्रवर्ग्य है । चातुर्मास्य सब कुछ हैं । प्रवर्ग्य सब कुछ है । जब हवि आग पर रक्खी जाती है तो यह आग पर रक्खा हुआ घर्म है । जब यह तैयार हो जाती है तो यह पका हुआ घर्म हैं । और जब आहुति दी जाती हैं तो यह भर पूर घर्म है । जब चातुर्मास्य पुष्कल होता हैं तो देव और प्राणी सबको जीविका मिलती है । जो इस रहस्य को समझता हैं उसके लिये चातुर्मास्य पुष्कल जीविका देता हैं ॥२८॥

पशुबन्ध प्रवर्ग्य है । पशुबन्ध सब कुछ है । प्रवर्ग्य सब कुछ है । जब हवि आग पर रक्खी जाती है तो यह आग पर रक्खा हुआ घर्म हैं । जब तैयार हो जाती हैं तो पका हुआ

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यदुन्नीतस्तद्रुचितो यद्रुनस्तत्पिन्वितो यदा वै सोमः पिन्वतेऽथैनꣳ सर्वे देवाः सर्वाणि भूतान्युपजीवन्ति पिन्वते ह वाऽअस्मै सोमो यऽएवमेतद्वेद न ह वाऽअस्या प्रवर्ग्येण केन चन यज्ञेनेष्टं भवति यऽएवमेतद्वेद ॥३०॥

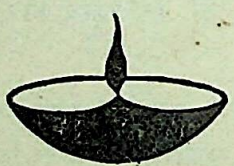
अथैतद्वै । आयुरेतज्ज्योतिः प्रविशति यऽएतमनु वा ब्रूते भक्षयति वा तस्य व्रतचर्या या सृष्टौ ॥३१॥ ब्राह्मणम् ॥ ३ ॥ [३. २]

द्वितीयः प्रपाठकः ॥ कण्डिकासंख्या १२२ ॥ इति तृतीयोऽध्यायः समाप्तः [९४.] ॥

घर्म हैं, जब आहुति दी जाती है तो यह भरपूर घर्म होता है तो सब देव तथा प्राणी जीविका पाते हैं। जो इस रहस्य को समझता है उसके लिए पशुबन्ध पुष्कल जीविका देता है ॥२९॥

सोम प्रवर्ग्य है। सोम सब कुछ है। प्रवर्ग्य सब कुछ है। यह जो निचोड़ा जाता है तब आग पर रक्खे हुए घर्म के समान है। जब तैयार हो जाता है तो पके हुए घर्म के समान है। जब आहुति दी जाती है तो भरपूर घर्म के समान है। जब सोम भरपूर होता है तो सब देव तथा प्राणी इससे जीविका पाते हैं। जो इस रहस्य को समझता हैं उसके लिए सोम सब कुछ देता है और उसके लिए जो कुछ यज्ञ किया जाता है वह प्रवर्ग्य-शून्य नहीं होता ॥३०॥

जो इसकी शिक्षा करता है या इसका भक्षण करता है। वह प्रवर्ग्य उसकी आयु तथा ज्योति में प्रवेश होता हैं। इसकी व्रतचर्या वही है जो सृष्टि में ॥३१॥



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अध्याय ४—ब्राह्मण १

द्वया ह प्राजापत्याः। देवाश्चासुराश्च ततः कानीयसाऽएव देवा ज्यायसाऽअसुरास्तऽएषु लोकेष्वस्पर्धन्त ॥१॥

ते ह देवा ऊचुः। हन्तासुरान्यज्ञऽउद्गीथेनात्ययामेति ॥२॥

ते ह वाचमूचुः। त्वं नऽउद्गायेति तथेति तेभ्यो वागुदगायद्यो वाचि भोगस्त देवेभ्यऽआगायद्यत्कल्याणं वदति तदात्मने तेऽविदुरनेन वै नऽउद्गात्राऽत्येष्यन्तीति तमभिद्रुत्य पाप्मनाऽविध्यन्त्स यः स पाप्मा यदेवेदमप्रतिरूपं वदति सऽएव स पाप्मा ॥३॥

अथ ह प्राणमूचुः। त्वं नऽउद्गायेति तथेति तेभ्य. प्राणऽउदगायद्यः प्राणे भोगस्तं देवेभ्यऽआगायद्यत्कल्याणं जिघ्रति तदात्मने तेऽविदुरनेन वै नऽउद्गात्राऽत्येष्यन्तीति तमभिद्रुत्य पाप्मनाऽविध्यन्त्स यः स पाप्मा यदेवेदमप्रतिरूपं जिघ्रति सऽएव स पाप्मा ॥४॥

अथ ह चक्षुरूचुः। त्वं नऽउद्गायेति तथेति तेभ्यश्चक्षुरुद्गायद्यश्चक्षुषि भोगस्तं देवेभ्यऽआगायद्यत्कल्याणं पश्यति तदात्मने तेऽविदुरनेन वै नऽउद्ना-

प्रजापति की दो सन्तानें देव और असुर थे। उनमें देव छोटे और असुर बड़े थे। वे इन लोकों में लड़ पड़े ॥१॥

देवों ने कहा "यज्ञ में उद्गीथ के द्वारा हम असुरों को जीत लें" ॥२॥

उन्होंने वाक् से कहा, "तू हमारे लिए उद्गाता बन"। उसने कहा "अच्छा"। वाक् उनके लिए उद्गाता बन गई। वाणी में जो भोग है वह देवों के लिए दे दिया। जो कल्याण वाणी बोलती है वह अपने लिए (रख लिया)। उन असुरों ने जान लिया कि इस उद्गाता के द्वारा वे हमको जीत लेंगे। इसलिए उन्होंने आक्रमण करके वाणी को पाप से बींध दिया। जो प्रतिकूल बोलना है वही पाप है ॥३॥

तब उन्होंने प्राण से कहा, "तू हमारे लिए उद्गाता बन"। उसने कहा, "अच्छा"। प्राण ने उनके लिए उद्गाता का काम किया। यह जो प्राण में भोग है वह उसने देवों को दे दिया। यह जो कल्याण नाक सूंघती है वह अपने लिए रक्खा। जन्होंने जाना कि इसी उद्गाता की सहायता से वे हमको जीत लेंगे। इसलिए उन्होंने उस प्राण को आक्रमण करके पाप से बींध दिया। यह जो प्रतिकूल सूंघना है वही पाप है ॥४॥

अब चक्षु से कहा, "तू हमारे लिए उद्गाता बन"। उसने कहा, "अच्छा"। चक्षु ने उनके लिए उद्गाता का काम किया। जो चक्षु का भोग है वह देवों के लिए दे दिया। जो कल्याण चक्षु देखती है वह अपने लिये रख लिया। असुरों ने जाना कि इसी उद्गाता

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त्राऽत्येष्यन्तीति तमभिद्रुत्य पाप्माना ऽविध्यन्त्स यः स पाप्मा यदेवेदमप्रतिरूपं पश्यति सऽएव स पाप्मा ॥५॥

अथ ह श्रोत्रमूचुः । त्वं नऽउद्गायेति तथेति तेभ्यः श्रोत्रमुदगायद्यः श्रोत्रे भोगस्तं देवेभ्यऽआगायद्यत्कल्याणꣳ शृणोति तदात्मने तेऽविदुरनेन वै नऽउद्गात्राऽत्येष्यन्तीति तमभिद्रुत्य पाप्मना ऽविध्यन्त्स यः स पाप्मा यदेवेदमप्रतिरूपꣳ शृणोति सऽएव स पाप्मा ॥६॥

अथ ह मनऽऊचुः । त्वं नऽउद्गायेति तथेति तेभ्यो मनऽउदगायद्यो मनसि भोगस्तं देवेभ्यऽआगायद्यत्कल्याणꣳ संकल्पयति तदात्मने तेऽविदुरनेन वै नऽउद्गात्राऽत्येष्यन्तीति तमभिद्रुत्य पाप्मनाऽविध्यन्त्स यः स पाप्मा यदेवेदमप्रतिरूपꣳ संकल्पयति सऽएव स पाप्मैवमु खल्वेता देवताः पाप्मभिरुपासृजन्नेवमेनाः पाप्मनाऽत्रिध्यन् ॥७॥

अथ हेममासन्यं प्राणमूचुः । त्वं नऽउद्गायेति तथेति तेभ्यऽएष प्राणऽउद्गायत्तेऽविदुरनेन वै नऽउद्गात्राऽत्येष्यन्तीति तमभिद्रुत्य पाप्मनाऽविध्यत्सन्त्म यथाऽमानमृत्वा लोष्टो विध्वꣳसेतैवꣳ हैव विध्वꣳसमाना विष्वञ्चो विनेशुस्ततो

के द्वारा ये देव हमको जीत लेंगे । इसलिए आक्रमण करके उन्होंने इस आंख को पाप से बींध दिया । वही पाप है जो आंख से प्रतिकूल देखता है ॥५॥

अब देवों ने कान से कहा, "तू हमारे लिए उद्गाता बन" । उसने कहा, "अच्छा" । कान ने उनके लिए उद्गाता का काम किया । कान में जो भोग था, वह देवों के लिए दे दिया । यह जो कान कल्याण सुनता है वह अपने लिए रख लिया । असुरों ने समझा कि इसी उद्गाता की सहायता से वे हमको जीत लेंगे, इसलिए आक्रमण करके उन्होंने उसको पाप से बींध दिया । वही पाप है यह जो कानों से प्रतिकूल सुनना है ॥६॥

अब उन्होंने मन से कहा, "तू हमारे लिए उद्गाता बन जा" । उसने कहा, "अच्छा" मन ने उनके लिये उद्गाता का काम किया । जो मन में भोग है वह देवों के लिए अर्पण कर दिया, और जो कल्याण मन विचारता है वह अपने लिए रख लिया । असुरों ने समझा कि इसी उद्गाता के द्वारा ये हमको जीत लेंगे । उस पर आक्रमण करके उन्होंने उसको पाप से बींध दिया । जो मन से प्रतिकूल विचारना है वही पाप है । ये सब देव पाप से युक्त हो गए, पाप से बींध गए ॥७॥

अब देवों ने मुख सम्बन्धी प्राण को कहा, "तू हमारा उद्गाता बन" । उसने कहा, "अच्छा" । इस प्राण ने उनके लिए उद्गाता का काम किया। उन असुरों ने समझा कि इसी उद्गाता की सहायता से देव हम पर विजय प्राप्त कर लेंगे । इसलिए उन्होंने आक्रमण करके उसको पाप से बींधने की चेष्टा की । परन्तु जैसे मिट्टी का ढेला पत्थर पर पड़के चूर चूर हो जाता है, इसी प्रकार ये असुर भी विध्वंस होकर नष्ट हो गए । और देव जीत गए ।

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देवाऽअभवन्पराऽसुरा भवत्यात्मना पराऽस्य द्विषन्भ्रातृव्यो भवति यऽएवं वेद ॥ ८ ॥

ते होचुः । क्व नु सोऽभूद्यो नऽइत्थमसक्तेत्ययमास्येऽन्तरिति सोऽयास्य-ऽआङ्गिरसोऽङ्गानाꣳ हि रसः ॥९॥

सा वाऽएषा देवता दूः । नाम दूरꣳ ह्यस्या मृत्युर्दूरꣳ ह वाऽअस्मान्मृत्यु-र्भवति यऽएवं वेद ॥१०॥

सा वाऽएषा देवता । एतासां देवतानां पाप्मानं मृत्युमपहत्य यत्रासां दिशा-मन्तस्तद्गमयां चकार तदासां पाप्मनो विन्यदधात्तस्मान्न जनमियान्नान्तमियान्ने-त्पाप्मानं मृत्युमन्ववायानीति ॥११॥

सा वाऽएषा देवता । एतासां देवतानां पाप्मानं मृत्युमपहत्यार्थैना मृत्यु-मत्यवहत् ॥१२॥

स वै वाचमेव प्रथममत्यवहत् । सा यदा मृत्युमत्यमुच्यत सोऽग्निरभवत्सो ऽयमग्निः परेण मृत्युमतिक्रान्तो दीप्यत ॥१३॥

अथ प्राणमत्यवहत् । स यदा मृत्युमत्यमुच्यत स वायुरभवत्सोऽयं वायुः परेण मृत्युमतिक्रान्तः पवते ॥१४॥

इसी प्रकार जो कोई इस रहस्य को समझता है उस के दुष्ट शत्रु असुर नाश को प्राप्त हो जाते हैं ॥८॥

वे बोले, "वह कहाँ है जिसने इस प्रकार हमको विजय दिलाई?" "वह मुख के भीतर है"। इसलिए उसको 'अयास्य' कहते हैं। वह 'आंगिरस' भी है, क्योंकि वह अङ्गों का रस है ॥९॥

इस देवता का नाम 'दूर्' है। क्योंकि मृत्यु इससे दूर है, जो इस रहस्य को जानता है, उससे मृत्यु दूर रहती है ॥१०॥

इस देवता ने इन देवताओं के पाप रूपी मृत्यु का नाश करके जहाँ इन दिशाओं का अन्त है वहाँ पहुँचा दिया। वहीं इनके पापों को स्थापित कर दिया। जिससे वह 'मनुष्य' में न आवे। अन्त में न आवे। कहीं ऐसा न हो कि मैं पापी मृत्यु को प्राप्त हो जाऊं ॥११॥

इस देवता ने इन देवताओं के पापी मृत्यु को मारकर इन देवताओं को मृत्यु के परे पहुँचा दिया ॥१२॥

उसने पहले वाणी को मृत्यु के परे पहुँचाया। वह जब मृत्यु से मुक्त हुई तो अग्नि हो गई। यह वह अग्नि मृत्यु से परे होकर चमकता है ॥१३॥

अब प्राण को मुक्त किया, जब वह मृत्यु से मुक्त हो गया तो वायु हो गया। वह यह वायु मृत्यु से परे होकर बहता है ॥१४॥

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अथ चक्षुरत्यवहत् । तद्यदा मृत्युमत्यमुच्यत सऽआदित्योऽभवत्सोऽसावादित्यः परेण मृत्युमतिक्रान्तस्तपति ॥१५॥

अथ श्रोत्रमत्यवहत् । तद्यदा मृत्युमत्यमुच्यत ता दिशोऽभवँस्ताऽइमा दिशः परेण मृत्युमतिक्रान्ताः ॥१६॥

अथ मनोऽत्यवहत् । तद्यदा मृत्युमत्यमुच्यत स चन्द्रमाऽअभवत्सोऽसौ चन्द्रः परेण मृत्युमतिक्रान्तो भात्येवꣳ ह वाऽएनमेषा देवता मृत्युमतिवहति यऽएवं वेद ॥१७॥

अथात्मनेऽन्नाद्यमागायात् । यद्धि किंचान्नमद्यतेऽनेनैव तदद्यतऽइह प्रतितिष्ठति ॥१८॥ शतम् ७२०० ॥

ते देवाऽअब्रुवन् । एतावद्वाऽइदꣳ सर्वं यदन्नं तदात्मनऽआगासोरनु नोऽस्मिन्नन्नऽआभजस्वेति ते वै माऽभिसंविशतेति तथेति तꣳ समन्तं परिण्यविशन्त तस्माद्यदनेनान्नमत्ति तेनैतास्तृप्यन्त्येवꣳ ह वाऽएनꣳ स्वाऽअभिसंविशन्ति भर्ता स्व नाꣳ श्रेष्ठ पुरऽएता भवत्यन्नादोऽधिपतिर्यऽएवं वेद ॥१९॥

यऽउ हैवंविदꣳ । स्वेषु प्रति प्रतिर्बुभूषति न हैवालम्भार्येभ्यो भवत्यथ यऽएवैतमनु भवति यो वैतमनु भार्यान्बुभूषति स हैवालं भार्येभ्यो भवति ॥२०॥

अब चक्षु को मुक्त किया । जब यह मृत्यु से मुक्त हुआ तो आदित्य हो गया । यह आदित्य मृत्यु से परे होकर तपता है ॥१५॥

अब श्रोत्र को मुक्त किया । जब यह मृत्यु से मुक्त हुआ तो दिशायें बन गईं । ये दिशायें मृत्यु से परे हो गईं ॥१६॥

अब मन को मुक्त किया । जब यह मृत्यु से मुक्त हुआ तो चन्द्रमा बन गया । यह चांद मृत्यु से परे होकर ही चमकता है । जो इस रहस्य को जानता है वह इन देवताओं को मृत्यु से परे पहुँचा देता है ॥१७॥

अब अन्न को अपने लिए रख लिया । यह जो अन्न खाया जाता है वह इसी (प्राण) द्वारा खाया जाता हैं । इसी में प्रतिष्ठित होता हैं ॥१८॥

उन देवों ने कहा, "यह जो सब अन्न है उसको तुमने अपने ही लिए रख लिया । इस अन्न में से हमको भी भाग दो ।" उसने कहा, "आप सब मुझे में प्रविष्ट हो जायें ।" उन्होंने कहा, "अच्छा" । वे चारों ओर से उसमें घुस गये । इसलिए जो इस प्राण के द्वारा अन्न को खाता है उससे ये देवता तृप्त हो जाते हैं, और उसमें प्रविष्ट हो जाते हैं । जो इस रहस्य को समझता है वह अपने लोगों का स्वामी और श्रेष्ठ अगुआ हो है । वह अन्न का खाने वाला और अधिपति हो जाता है ॥१९॥

इस रहस्य को समझने वाले के प्रति जो कोई उसके सम्बन्धियों में से प्रतिकूल होना चाहता है, वह असुरों के समान विफल होकर अपने (भार्य) अधीन लोगों के पालन में असमर्थ होता हैं । और जो कोई ऐसे पुरुष के अनुकूल होता है वह अपने अधीन पुरुषों को पालना चाहता है और उनके पालन में समर्थ होता है ॥२०॥

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सोऽयास्यऽआङ्गिरसः । अङ्गानाꣳ हि रसः प्राणोवाऽअङ्गानाꣳ रसः प्राणो हि वाऽआङ्गानाꣳ रसस्तस्माद्यस्मात्कस्माच्चाङ्गात्प्राणऽउत्क्रामति तदेव तच्छुष्यत्येष हि वाऽअङ्गानाꣳ रसः ॥२१॥

एषऽउऽएव बृहस्पतिः । वाग्वै बृहती तस्याऽएष पतिस्तस्मादु बृहस्पतिः ॥ २२ ॥

एषऽउऽएव ब्रह्मणस्पतिः । वाग्वै ब्रह्म तस्याऽएष पतिस्तस्मादु ह ब्रह्मणस्पतिः ॥२३॥

एषऽउऽएव साम । वाग्वै साऽमैष सा चामश्चेति तत्साम्नः सामत्वं यद्वेव समः प्लुषिणा समो मशकेन समो नागेन समऽएभिस्त्रिभिर्लोकैः समोऽनेन सर्वेण तस्माद्वेव सामाऽश्नुते साम्नः सायुज्यꣳ सलोकतां यऽएवमेतत्साम वेद ॥२४॥

एषऽउ वाऽउद्गीथः । प्राणो वाऽउत्प्राणेन हीदꣳ सर्वमुत्तब्धं वागेव गीथोच्च गीथा चेतिमऽउद्गीथः ॥२५॥

तद्धापि ब्रह्मदत्तश्चैकितानेयः । राजानं भक्षयन्नुवाचायंत्यस्य राजा मूर्धानं विपातयताद्यदितोऽयास्यऽआङ्गिरसोऽन्येनोदगायदिति वाचा च ह्येव स प्राणेन चोदगायदिति ॥२६॥

'आङ्गिरस अयास्य' अंगों का रस है । प्राण अंगों का रस हैं । प्राण ही अंगों का रस हैं । इस लिए जिस किसी अंग से प्राण निकल जाता है, वही अंग सूख जाता हैं । यह प्राण ही अंगों का रस है ॥२१॥

यही बृहस्पति है । वाक् हैं बृहती । उसका यह पति है इसलिये इसका नाम बृहस्पति हैं ॥२२॥

यह ब्रह्मणस्पति हैं । वाक् है ब्रह्म । उसका यह पति है । इसलिए इसका नाम ब्रह्मणस्पति हैं ॥२३॥

यह साम भी हैं । वाक् है 'सा' । प्राण है 'अम' । यही साम का सामत्व है । (अर्थात् यह वाणी का पति है) । या लिंग शरीर के तुल्य है, मच्छर के तुल्य है: हाथी के तुल्य है । इन तीन लोकों के तुल्य है । इसलिए इसको 'सम भाव' के कारण 'साम' कहते हैं । जो इस साम के रहस्य को समझता है, वह साम की सायुज्यता और सलोकता को पा जाता है ॥२४॥

यह उद्गीथ है । 'उत्' नाम है प्राण का । प्राण के द्वारा ही यह सब संसार उठा हुआ हैं । वाक् ही 'गीथा' हैं । उत् और गीथा मिलकर, उद्गीथ' हुआ ॥२५॥

सोम राजा को भक्षण करते हुए ब्रह्मदत्त चैकितायन ने कहा है कि यह राजा उसके सिर को गिरा दे जो इस अयास्य आंङ्गिरस से भिन्न किसी अन्य इन्द्रिय से उद्गाता का कार्य करे । इसलिए उद्गाता वाक् और प्राण से ही उद्गाता का कार्य करता है ॥२६॥

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तस्य हैतस्य साम्नो यः स्वं वेद । भवति हास्य स्वं तस्य वै स्वरऽएव स्वं तस्मादार्त्विज्यं करिष्यन्वाचि स्वरमिच्छेत तया वाचा स्वरसम्पन्नयाऽऽर्त्विज्यं कुर्यात्तस्माद्यज्ञे स्वरवन्तं दिदृक्षन्तऽएवाथो यस्य स्वं भवति भवति हास्य स्वं य-ऽएवमेतत्साम्नः स्वं वेद ॥२७॥

तस्य हैतस्य साम्नो यः सुवर्णं वेद । भवति हास्य सुवर्णं तस्य वै स्वरऽएव सुवर्णं भवति हास्य सुवर्णं यऽएवमेतत्साम्नः सुवर्णं वेद ॥२८॥

तस्य हैतस्य । साम्नो यः प्रतिष्ठां वेद प्रति ह तिष्ठति तस्य वै वागेव प्रतिष्ठा वाचि हि खल्वेषऽएतत्प्राणः प्रतिष्ठितो गीयतेऽन्नऽइत्यु हैकऽआहुः ॥ २९ ॥

अथातः पवमानानामेवाभ्यारोहः । स वै खलु प्रस्तोता साम प्रस्तौति स यत्र प्रस्तुयात्तदेनानि जपेदसतो मा सद्गमय तमसो मा ज्योतिर्गमय मृत्योर्माऽमृतं गमयेति ॥३०॥

स यदाहासतो मा सद्गमयेति । मृत्युर्वाऽअसत्सदमृतं मृत्योर्माऽमृत गमया-मृतं मा कृर्वित्येवैतदाह ॥३१॥

तमसो मा ज्योतिर्गमयेति । मृत्युर्वै तमो ज्योतिरमृतं मृत्योर्माऽमृतं गमया-मृतं मा कुर्वित्येवतदाह मृत्योर्माऽमृतं गमयेति नात्र तिरोहितमिवास्ति ॥३२॥

जो इस साम को 'स्व' (धन) को जानता हैं उसी को 'स्व' (धन) प्राप्त होता हैं। 'स्वर' ही 'स्व' हैं। इसलिए ऋत्विक् का काम करने वाला वाणी में स्वर की इच्छा करे। उस वाणी स्वर सम्पन्न होकर ऋत्विक् का कार्य करे। लोग यज्ञ में स्वर वाले को ही देखना चाहते हैं। जो साम के इस 'स्व' को जानता हैं, उसी का 'स्व' (धन) होता हैं उसी का 'स्व' होता है ॥२७॥

जो इस साम के 'सुवर्ण' को जानता हैं उसका सुवर्ण (सोना) होता हैं। स्वर ही सुवर्ण हैं। जो साम के सुवर्ण को जानता हैं, 'सोना' उसी का होता हैं ॥२८॥

जो इसकी प्रतिष्ठा को जाता हैं। वह प्रतिष्ठा को पाता हैं। वाणी ही उसकी प्रतिष्ठा है। यह प्राणी वाणी में ही प्रतिष्ठित हैं। कुछ लोगों का कहना है कि इसका अन्न में ही गान होता हैं ॥२९॥

अब पवमानों में की 'अभ्यारोह' नामक उपासना को कहते हैं। प्रस्तोता साम की स्तुति करता हैं। जब स्तुनि करे तो यह जपे :—"असत् से मुझे सत् की प्राप्ति करा। अन्धकार से ज्योति की, मृत्यु से अमृत की" ॥३०॥

यह जो कहा कि असत् से (हटाकर) सत् की प्राप्ति करा। असत् ही मृत्यु है सत् अमृत है। इसका तात्पर्य है कि मुझे मृत्यु से हटाकर अमृत की प्राप्ति करा। मुझे अमर कर ॥३१॥

अंधकार से (हटाकर) ज्योति की प्राप्ति करा। मृत्यु ही अंधकार है। अमृत ज्योति हैं। मृत्यु से मुझे अमृत की प्राप्ति करा। मैं अमर हो जाऊं। मृत्यु से मुझे अमृत की प्राप्ति करा। यह तो स्पष्ट ही है ॥३२॥

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अथ यानीतराणि स्तोत्राणि । तेष्वात्मनेऽन्नाद्यमागायेत्तस्मादु तेषु वरं वृणीत यं कामं कामयेत तꣳ सऽएषऽएवं विदुद्गाताऽत्मने वा यजमानाय वा यं कामं कामयते तमागायति तद्धैतल्लोकजिदेव न हैवालोक्यतायाऽआशास्ति य-ऽएवमेतत्साम वेद ॥ ३३ ॥ ब्राह्मणम् ॥ १ ॥ [४. १.] ॥

ये जो अन्य जो स्तोत्र हैं उनमें अपने लिए 'अन्न' की प्रार्थना करे । जिस बात की कामना करे उसी वर को मांगे । इस रहस्य को समझने वाला उद्गाता अपने या यजमान के लिए जिस बात की कामना करता है, या वर की प्रार्थना करता है, वही प्राप्त हो जाता है । जो इस साम को जानता है लोक को जीत लेता है, अलोम्कयता की आशा वहीं करता । (शायद इसका अर्थ यह है कि उसे सांसारिक वैभव मिल जाता है मोक्ष नहीं । परन्तु यह भी ठीक जान नहीं पड़ता, क्योंकि ऊपर अमरत्व की प्रार्थना की गई है) ॥३३॥

सृष्ट्यादौ स्वातंत्र्यविभूतिवर्णनम्

अध्याय ४ ब्राह्मण २

आत्मैवेदमग्रऽआसीत् । पुरुषविधः सोऽनुवीक्ष्य नान्यदात्मनोऽपश्यत्सोऽहम-स्मीत्यग्रे व्याहरत्ततोऽहंनामाभवत्तस्मादप्येतर्ह्यामन्त्रितोऽहमयमित्येवाग्रऽउक्त्वा-ऽथान्यन्नाम प्रब्रूते यदस्य भवति ॥१॥

स यत्पूर्वोऽस्मात् । सर्वस्मात्सर्वान्पाप्मनऽओषत्तस्मात्पुरुषऽओषति ह वै स तं योऽस्मात्पूर्वो बुभूषति यऽएवं वेद ॥२॥

पहले यह आत्मा ही था । पुरुष रूप में । उसने चारों ओर देखकर आत्मा के अति-रिक्त किसी को न पाया । उसने पहले यह कहा "मैं हूं" । इसलिये उसका 'मैं' नाम हुआ । इसीलिये जब किसी को पुकारते हैं तो वह उत्तर में पहले 'यह मैं' ऐसा कहता है फिर जो नाम उसका होता है उसे लेता है ॥१॥

चूंकि इसने सबसे पहले सब पापों को (औषत्) दग्ध किया, इसलिये इसका नाम पुरुष हुआ । (पुरस् + उष्) जो इस भेद को समझता है और इस (संसार) पूर्व (श्रेष्ठ) होना चाहता है, वह अपने पाप को दग्ध कर देता है ॥२॥

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सोऽबिभेत् । तस्मादेकाकी बिभेति स हायमीक्षां चक्रे यन्मदन्यन्नास्ति कस्मान्नु बिभेमीति ततऽएवास्य भयं वीयाय कस्माद्धचभेष्यद्द्वितीयाद्वै भयं भवति ॥३॥

स वै नैव रेमे । तस्मादेकाकी न रमते स द्वितीयमैच्छत्स हैतावानास यथा स्त्रीपुमा ँसौ सम्परिष्वक्तौ ॥४॥

सऽइममेवात्मानं द्वेधाऽपातयत् । ततः पतिश्च पत्नी चाभवतां तस्मादिदमर्धबृगलमिव स्वऽइति ह स्माह याज्ञवल्क्यस्तस्मादयमाकाशः स्त्रिया पूर्यतऽएव ताँ समभवत्ततो मनुष्याऽअजायन्त ॥५॥

सो हेयमीक्षां चक्रे । कथं नु माऽऽत्मनऽएव जनयित्वा सम्भवति हन्त तिरोऽसानीति ॥६॥

सा गौरभवत् । वृषभऽइतरस्ताँ समेवाभवत्ततो गावोऽजायन्त ॥७॥

वडवेतराऽभवत् । अश्ववृषऽइतरो गर्दभीतरा गर्दभऽइतरस्ताँ समेवाभवत्ततऽएकशफमजायत ॥८॥

अजेतराऽभवत् । वस्तऽइतरोऽविरितरा मेषऽइतरस्ताँ समेवाभवत्ततोऽजावयोऽजायन्तैवमेव यदिदं किं च मिथुनमा पिपीलिकाभ्यस्तत्सर्वमसृजत ॥९॥

उसको भय हुआ । क्योंकि अकेले को डर लगता है । उसने सोचा कि मुझ से भिन्न तो कोई है ही नहीं, फिर मैं क्यों डरता हूं । तभी उसका भय दूर हुआ । डरेगा किससे ? डर तो दूसरे से ही हुआ करता है ॥३॥

उसे आनन्द न आया । अकेले में आनन्द नहीं आया करता । उसने दूसरे को चाहा । वह इतना हो गया जितना स्त्री और पुत्र चिपटकर होते हैं ॥४॥

उसने अपने इस शरीर के दो भाग कर दिये । इनसे पति और पत्नी हो गये । "यह पुरुष (विवाह से पहले) आधी सीप के समान था" ऐसा याज्ञवल्क्य का कथन हैं । इसलिये यह आकाश (स्थान) स्त्री से भरता है । उस स्त्री से सहवास किया इसलिये मनुष्य उत्पन्न हुये ॥५॥

उस स्त्री ने सोचा कि मुझे अपने से ही उत्पन्न करके सहवास करता हैं, मैं छिप जाऊं ॥६॥

वह गौ हो गई । वह बैल बन गया । उसके साथ समागम किया । इससे गाय बैल उत्पन्न हो गए ॥७॥

वह घोड़ी हो गई । वह घोड़ा हो गया । वह गधी हो गई वह गधा हो गया । उसके साथ समागम किया । इससे एक खुर वाले पशु उत्पन्न हुआ ॥८॥

वह बकरी बनी । वह बकरा हो गया । वह भेड़ हो गई, वह भेड़ा बन गया । उसके साथ समागम हुआ तो बकरी भेड़ आदि उत्पन्न हो गए । इस प्रकार जोड़ों से चींटी तक सब जीव बन गये ॥९॥

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सोऽवेत्। अहं वाव सृष्टिरस्म्यहꣳ हीदꣳ सर्वमसृक्षीति. ततः सृष्टिर-भवत्सृष्ट्याꣳ हास्यैतस्यां भवति यऽएवं वेद ॥१०॥

अथेत्यभ्यमन्थत्। स मुखाच्च योनेर्हस्ताभ्यां चाग्निमसृजत तस्मादेतदुभय-मलोमकमन्तरतोऽलोमका हि योनिरन्तरतः ॥११॥

तद्यदिदमाहुः। अमुं यजामुं यजेत्येकैकं देवमेतस्यैव सा विसृष्टिरेषऽउ ह्येव सर्वे देवाः ॥१२॥

अथ यत्किं चेदमार्द्रं म्। तद्रेतसोऽसृजत तदु सोमऽएतावद्वाऽइदꣳ सर्वमन्नं चैवान्नादश्च सोमऽएवान्नमग्निरन्नादः ॥१३॥

सैषा ब्रह्मणोऽतिसृष्टिः। यच्छ्रेयसो देवानसृजताथ यन्मर्त्यः सन्नमृतान-सृजत तस्म दतिसृष्टिरतिसृष्ट्याꣳ हास्यैतस्यां भवति यऽएवं वेद ॥१४॥

तद्धेदं तर्ह्यव्याकृतमासीत्। तन्नामरूपाभ्यामेव व्याक्रियतासौनामाऽयमिदꣳ रूपऽइति तदिदमप्येतर्हि नामरूपाभ्यामेव व्याक्रियतेऽसौनामाऽयमिदꣳ रूप-ऽइति ॥१५॥

सऽएषऽइह प्रविष्टः। आ नखाग्रेभ्यो यथा क्षुरः क्षुरधानेऽवहितः स्या-

उसने विचारा कि मैं तो सृष्टि हो गया। मैं ने ही तो सृष्टि को सृजा है। 'सृज' से सृष्टि नाम पड़ा। जो इस रहस्य को समझ जाता है, वह इस सृष्टि में प्रसिद्ध हो जाता है ॥१०॥

उसने इसके पश्चात् मन्थन किया और मुख रूपी योनि से तथा हाथों रूपी योनि से अग्नि को उत्पन्न किया। इसलिये ये दोनों (मुख तथा हाथ) भीतर से रोंगटों से रहित हैं। योनि में भी भीतर रोंगटे नहीं होते ॥११॥

यह जो कहते हैं कि इसको पूजो, इसको पूजो, यह एक-एक देव को अलग-अलग कहकर कहते हैं। वस्तुतः यह सृष्टि उसी एक प्रजापति की है। यह प्रजापति ही सब देव हैं ॥१२॥

अब यह जो कुछ आर्द्र (गीला) है उसको वीर्य से उत्पन्न किया। यह सोम है। यह जो कुछ है वह अन्न और अन्नाद (भोग्य और भोक्ता) है। अन्न सोम है अन्नाद अग्नि है ॥१३॥

यह ब्रह्मा की अति सृष्टि है। यह जो कल्याणकारी देवों को उत्पन्न किया और यह जो मर्त्य होकर अमरों को उत्पन्न किया। इसलिये यह अतिसृष्टि हुई। जो इस रहस्य को समझता है वह इस अतिसृष्टि का (अंश) हो जाता है ॥१४॥

यह सब संसार उस समय अव्याकृत (अव्यक्त) था। वह नाम और रूप से व्याकृत किया गया। यह इसका नाम है यह इसका रूप है इत्यादि। यह संसार भी इसलिये नाम और रूप से व्याकृत किया जाता है। यह इसका नाम और यह इसका रूप ॥१५॥

वह प्रजापति इसमें प्रविष्ट हुआ। वह (सिर से लेकर) नखाग्र पर्यन्त इस प्रकार प्रविष्ट है, जैसे तलवार म्यान में। या विश्वम्भर अर्थात् अग्नि काष्ठ आदि में। उसको देख

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द्विश्वम्भरो वा विश्वम्भरकुलाये तं न पश्यन्त्यकृत्स्नो हि सः ॥१६॥

प्राणन्नेव प्राणो नाम भवति। वदन्वाक्पश्यंश्चक्षुः शृण्वञ्छोत्रं मन्वानो मनस्तान्यस्यैतानि कर्मनामान्येव स योऽतऽएकैकमुपास्ते न स वेदाकृत्स्नो ह्येषोऽतऽएकैकेन भवति ॥१७॥

आत्मेत्येवोपासीत। अत्र ह्येते सर्वऽएकं भवन्ति तदेतत्पदनीयमस्य सर्वस्य यदयमात्माऽनेन ह्येतत्सर्वं वेद यथा ह वै पदेनानुविन्देदेवं कीर्तिꣳ श्लोकं विन्दते यऽएवं वेद ॥१८॥

तदेतत्प्रेयः पुत्रात्। प्रेयो वित्तात्प्रेयोऽन्यस्मात्सर्वस्मादन्तरतरं यदयमात्मा स योऽन्यमात्मनः प्रियं ब्रुवाणं ब्रूयात्प्रियꣳ रोत्स्यतीतीश्वरो ह तथैव स्यादात्मानमेव प्रियमुपासीत स यऽआत्मानमेव प्रियमुपास्ते न हास्य प्रियं प्रमायुकं भवति ॥१९॥

तदाहुः। यद्ब्रह्मविद्यया सर्वं भविष्यन्तो मनुष्या मन्यन्ते किमु तद्ब्रह्मावेद्यस्मात्तत्सर्वमभवदिति ॥२०॥

ब्रह्म वाऽइदमग्रऽआसीत्। तदात्मानमेवावेदहं ब्रह्मास्मीति तस्मात्तत्सर्व-

नहीं सकते क्योंकि वह अकृत्स्न अर्थात् अव्याकृत है ॥१६॥

जब यह प्राण खींचता है तो उसका नाम प्राण होता है। बोलता है तो वाणी हो जाता है। देखता है तो आंख हो जाता है। सुनता है तो कान हो जाता है। सोचता है तो मन हो जाता है। ये इसके कर्म-सम्बन्धी नाम हैं। जो इनमें से एक-एक की उपासना करता है वह उसको नहीं जानता। जो एक-एक करके जानता है वह अपूर्ण जानता है ॥१७॥

इसको सम्पूर्ण आत्मा करके जाने। क्योंकि इसमें यह सब (आंख, कान आदि) एक हो जाते हैं। यह जो आत्मा हैं वही सबके पाने योग्य है, क्योंकि इसी के द्वारा इस सब का ज्ञान होता है। जैसे पैरों के चिह्न से किसी को खोजते हैं। जो इस रहस्य को समझता है, वह कीर्ति और पुण्यलोक को प्राप्त होता है ॥१८॥

यह आत्मा पुत्र से प्यारा है, धन से प्यारा है, अन्य सब चीज़ों से प्यारा है। यह जो आत्मा है वह सब से अलग है। जो आत्मा से अन्य को प्रिय बताता है उससे कहना चाहिये कि तेरा नाश हो जायगा। क्योंकि ऐसा अवश्य ही हो जायगा। आत्मा को ही प्रिय जानना चाहिये। जो आत्मा को ही प्रिय जानता है, उसके लिये कोई वस्तु नाश का कारण नहीं हो सकती ॥१९॥

इस पर प्रश्न होता है कि जिस ब्रह्म विद्या से सब कुछ की प्राप्ति मनुष्य मानते हैं उस ब्रह्म को कैसे जानें, जिससे यह सब (संसार) हो गया ? ॥२०॥

यह ब्रह्म सबसे पहले था। वह अपने को जानता था कि मैं ब्रह्म हूं। उससे यह सब कुछ हो गया। देवों में जिस-जिस को बोध हो गया, वह ही वैसा हो गया। वैसा ही

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मभवत्तद्यो—यो देवानां प्रत्यबुध्यत स सऽएव तदभवत्तथऽर्षीणां तथा मनुष्याणाम् ॥२१॥

तद्धैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदे। अहं मनुरभवꣳ सूर्यश्चेति तदिदमप्येतर्हि यऽएवं वेदाहं ब्रह्मास्मीति सऽइदꣳ सर्वं भवति तस्य ह न देवाश्चनाभूत्याऽईशतऽआत्मा ह्येषां स भवत्यथ योऽन्यां देवतामुपास्तेऽन्योसावन्योऽहमस्मीति न स वेद यथा पशुरेवꣳ स देवानां यथा ह वै बहवः पशवो मनुष्यं भुञ्ज्युरेवमेकैकः पुरुषो देवान्भुनक्त्येकस्मिन्नेव पशावादीयमानेऽप्रियं भवति किमु बहुषु तस्मादेषां तन्न प्रियं यदेतन्मनुष्या विद्युः ॥२२॥

ब्रह्म वाऽइदमग्रऽआसीत्। एकमेव तदेकꣳ सन्न व्यभवत्तच्छ्रेयो रूपमत्यसृजत क्षत्रं यान्येतानि देवत्रा क्षत्राणीन्द्रो वरुणः सोमो रुद्रः पर्जन्यो यमो मृत्युरीशानऽइति तस्मात्क्षत्रात्परं नास्ति तस्माद्ब्राह्मणः क्षत्रियमधस्तादुपास्ते राजसूये क्षत्रऽएव तद्यशो दधाति सैषा क्षत्रस्य योनिर्यद्ब्रह्म तस्माद्यद्यपि राजा परमतां गच्छति ब्रह्मैवान्ततऽउपनिश्रयति स्वां योनिं यऽउऽएनꣳ हिनस्ति स्वाꣳ स योनिमृच्छति स पापीयान्भवति यथा श्रेयाꣳसꣳ हिꣳसित्वा ॥२३॥

स नैव व्यभवत्। स विशमसृजत यान्येतानि देवजातानि गणशऽआख्या-

ऋषियों में, वैसा ही मनुष्यों में ॥२१॥

उसको ऐसा ही देखने वाले ऋषि वामदेव ने प्रतिपादन किया कि मैं मनु हो गया मैं सूर्य हो गया। अब भी यही है कि जो यह समझता है कि मैं ब्रह्म हूं वह यह सब कुछ हो जाता है; देव उसके पराभव में समर्थ नहीं होते। वह इन का आत्मा हो जाता है। जो अन्य देवता की उपासना करता है, यह और है, मैं और हूं ऐसा समझता है, वह नहीं जानता। वह देवों में पंशु के समान है। जैसे बहुत से पशु मनुष्य को भोग पहुँचाते हैं, इसी प्रकार एक-एक पुरुष देवों को भोग पहुँचाते हैं। एक पशु के ही छिन जाने पर बुरा लगता है तो बहुतों के छिनने पर क्यों न (बुरा लगे)। इसलिये इनको प्रिय नहीं कि मनुष्यों को ज्ञान की उपलब्धि हो ॥२२॥

पहले ब्रह्म ही था। अकेला। वह अकेला था। इतना उसको पर्याप्त न जंचा। उसने क्षत्रिय के कल्याणकारी रूप को उत्पन्न किया। क्षत्रसम्बन्धी इतने देवता हैं—इन्द्र, वरुण, सोम, रुद्र, पर्जन्य, यम, मृत्यु, ईशान। इसलिये क्षत्रिय से परे कोई नहीं है। इसलिये राजसूय यज्ञ में ब्राह्मण नीचे स्थित होकर क्षत्रिय की उपासना करता है। इस प्रकार क्षत्रिय में अपना यश स्थापित करता है। यह जो ब्रह्म है वह क्षत्रिय की योनि है। इसलिये यद्यपि राजा परमगति (सर्वोत्कृष्टता) को प्राप्त होता है, अन्त में ब्रह्म ही का आश्रय लेता है। जो ब्राह्मण को हानि पहुंचाता है, वह अपनी ही योनि को हानि पहुंचाता है। वह पापी होता है, मानों अपने ही कल्याण का नाश करता है। (यहां ब्रह्म-ब्राह्मण) ॥२३॥

इतना उसको पर्याप्त न जंचा। उसने वैश्य को उत्पन्न किया। ये जितने देव

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यन्ते वसवो रुद्राऽआदित्या विश्वे देवा मरुतऽइति ॥२४॥

स नैव व्यभवत्। स शौद्रं वर्णममृजत पूषणमियं वै पूषेयꣳ हीदꣳ सर्वं पुष्यति यदिदं किं च ॥२५॥

स नैव व्यभवत्। तच्छ्रेयोरूपमत्यसृजत धर्मं तदेतत्क्षत्रस्य क्षत्रं यद्धर्मस्तस्माद्धर्मात्परं नास्त्यथोऽपबलीयान्बलीयाꣳसमाशꣳसते धर्मेण यथा राज्ञैवं व स धर्मः सत्यं वै तत्तस्मात्सत्यं वदन्तमाहुर्धर्मं वदतीति धर्मं वा वदन्तꣳ सत्य वदतीत्येतद्वचैवैतदुभयं भवति ॥२६॥

तदेतद्ब्रह्म क्षत्रं विट् शूद्रः। तदग्निनैव देवेषु ब्रह्माऽभवद्ब्राह्मणो मनुष्येषु क्षत्रियेण क्षत्रियो वैश्येन वैश्यः शूद्रेण शूद्रस्तस्मादग्नावेव देवेषु लोकमिच्छन्ते ब्राह्मणे मनुष्येष्वेताभ्याꣳ हि रूपाभ्यां ब्रह्माऽभवत् ॥२७॥

अथ यो ह वाऽअस्माल्लोकात्स्वं लोकमदृष्ट्वा प्रैति। सऽएनमविदितो न भुनक्ति यथा वेदो वानूक्तोऽन्यद्वा कर्माकृतं यदु ह वाऽअप्यनेवंविन्महत्पुण्यं कर्म करोति तद्धास्यान्ततः क्षीयतऽएवात्मानमेव लोकमुपासीत स यऽआत्मानमेव लोकमुपास्ते न हास्य कर्म क्षीयतेऽस्माद्धयेवात्मनो यद्यत्कामयते तत्तत्सृजते ॥२८॥

गणश कहलाते हैं, वे हैं वसु, रुद्र, आदित्य, विश्वेदेव, मरुत ॥२४॥

इतना उसको पर्याप्त न जंचा। उसने शूद्र वर्ण को उत्पन्न किया। जो पूषा है। यह पृथ्वी ही पूषा है क्योंकि जो कुछ इस जगत् में है उसका पालन करती है ॥२५॥

इतना उसको पर्याप्त न जंचा। उसने श्रेय रूपी धर्म को उत्पन्न किया। जो धर्म है वही क्षत्र का क्षत्र है, इसलिये धर्म से परे कुछ नहीं है। धर्म से कमज़ोर बली हो जाता है। जैसे राजा के बल की सहायता से। जो धर्म है वही सत्य है। इसलिये जो सत्य बोलता है, उसको कहते हैं कि धर्म बोलता है। जो धर्म बोलता है उसको कहते हैं कि सत्य बोलता है। क्योंकि ये दोनों एक ही हैं ॥२६॥

ये हैं ब्राह्मण, क्षत्रिय, वैश्य तथा शूद्र। अग्नि के द्वारा ही देवों में ब्रह्मा हुआ, मनुष्यों में ब्राह्मण, क्षत्रिय से क्षत्रिय, वैश्य से वैश्य, शूद्र से शूद्र। इसलिये देवों के मध्य में अग्नि में ही लोग लोक की कामना करते हैं, मनुष्यों के बीच में ब्राह्मण में। इन्हीं दो रूपों के द्वारा ब्रह्मा हुआ। (अर्थात् देवत्व+मनुष्यत्व) ॥२७॥

अब जो इस लोक से बिना अपने लोक को देखे जाता है वह इस लोक को न जानकर भोग नहीं सकता। जिस प्रकार बिना पढ़ा हुआ वेद फल नहीं देता या दूसरे का किया कर्म फल नहीं देता या बिना किया हुआ कर्म फल नहीं देता, इसी प्रकार यह है। जो इस ज्ञान को न रख के महान् पुण्य कर्म करता है, उसका वह फल भी अन्त को क्षीण हो जाता है। इसलिये आत्म-लोक की ही उपासना करनी चाहिये। जो आत्म-लोक की उपासना करता है उसका कर्म क्षीण नहीं होता। इस आत्मा से जो जो कामना करता है उसको बनाता है ॥२८॥

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अथोऽअयं वाऽआत्मा । सर्वेषां भूतानां लोकः स यज्जुहोति यद्यजते तेन देवानां लोकोऽथ यदनुब्रूते तेनऽर्षीणामथ यत्प्रजामिच्छते यत्पितृभ्यो निपृणाति तेन पितृणामथ यन्मनुष्यान्वासयते यदेभ्योऽशन ददाति तेन मनुष्याणामथ यत्पशुभ्यस्तृणोदकं विन्दति तेन पशूनां यदस्य गृहेषु श्वापदा वयाꣳस्या पिपीलिकाभ्यऽउपजीवन्ति तेन तेषां लोको यथा ह वै स्वाय लोकायारिष्टिमिच्छेदेवꣳ हैवंविदे सर्वदा सर्वाणि भूतान्यरिष्टिमिच्छन्ति तद्वाऽएतद्विदितं मीमाꣳसितम् ॥२९॥

आत्मैवेदमग्रऽआसीत् । एकऽएव सोऽकामयत जाया मे स्यादथ प्रजायेयाथ वित्तं मे स्यादथ कर्म कुर्वीयेत्येतावान्वै कामो नेच्छंश्चनातो भूयो विन्देत्तस्मादप्येतर्ह्येकाकी कामयते जाया मे स्यादथ प्रजायेयाथ वित्तं मे स्यादथ कर्म कुर्वीयेति स यावदप्येतेषामेकैकं न प्राप्नोत्यकृत्स्नऽएव तावन्मन्यते तस्यो कृत्स्नता ॥ ३० ॥

मनऽएवास्यात्मा । वाग्जाया प्राणः प्रजा चक्षुर्मानुषं वित्तं चक्षुषा हि तद्विन्दति श्रोत्रं दैवꣳश्रोत्रेण हि तच्छृणोत्यात्मैवास्य कर्मात्मना हि कर्म करोति सऽएष पाङ्क्तो यज्ञः पाङ्क्तः पशुः पाङ्क्तः पुरुषः पाङ्क्तमिदꣳ सर्वं यदिदं किं च तदिदꣳ सर्वमाप्नोति यदिदं किं च य ऽएवं वेद ॥३१॥

ब्राह्मणम् ॥ २ ॥ [४. २.] ॥

अब यह आत्मा सब भूतों का लोक है। वह जो आहुति देता है जो यज्ञ करता है उसी से देवों का लोक बनता है। और जो अध्ययन करता है उससे ऋषियों का। जो सन्तान चाहता है या पितरों की पूजा करता है उससे पितरों का लोक बनता है। यह जो मनुष्यों को बसाता है या उसको भोजन देता है, उससे मनुष्यों के लोक को बनाता है। जो पशुओं को घास और जल देता है उससे पशुओं का। जो इसके घरों में कुत्ते, पक्षी, चींटी आदि जीविका पाते हैं, उनसे उनका लोक बनता है। जैसे इस रहस्य को समझने वाला अपने लोक के कल्याण की इच्छा करता है, उसी प्रकार इसके लिये सदा सब प्राणी कल्याण की इच्छा करते हैं। यह विदित ही है। इस की इस प्रकार मीमांसा हुई ॥२९॥

यह आत्मा ही पहले था। एक ही। उसने चाहा कि मेरी स्त्री हो। और मैं सन्तान उत्पन्न करूं। मेरे धन हो, और मैं यज्ञ करूं। इन सब कामनाओं को चाहने वाला इतने से अधिक न चाहे। इसलिये जब अकेला इच्छा करता है कि मेरे स्त्री हो, सन्तान हो, धन हो, मैं यज्ञ करूं, वह जब तक इनकी प्राप्ति नहीं होती, उस समय तक अपने को अपूर्ण ही समझता है, उसकी पूर्णता इन चीजों की प्राप्ति में ही है ॥३०॥

मन ही इसका आत्मा है। वाणी स्त्री है। प्राण सन्तान है। चक्षु ही मनुष्य का धन है। क्योंकि चक्षु से ही धन मिलता है। श्रोत्र ही दैवी सम्पत्ति है, क्योंकि श्रोत्र से ही विद्या को सुनता है। आत्मा ही इसका यज्ञ है, क्योंकि आत्मा से ही यज्ञ करता है, यह यज्ञ पाँच अंगों वाला है। पशु पांच अंगों वाले है। पुरुष पाँच अंगों वाला है। यह सब संसार पांच अंगों वाला है। जो इस रहस्य को समझता है, वह इस सब को प्राप्त कर लेता है ॥३१॥

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अध्याय ४—ब्राह्मण ३

यत्सप्तान्नानि मेधया तपसाऽजनयत्पिता । एकमस्य साधारणं द्वे देवानभाजयत् । त्रीण्यात्मनेऽकुरुत पशुभ्यऽएकं प्रायच्छत् । तस्मिन्त्सर्वं प्रतिष्ठितं यच्च प्राणिति यच्च न ॥ कस्मात्तानि न क्षीयन्तेऽद्यमानानि सर्वदा । यो वै तामक्षितिं वेद सोऽन्नमत्ति प्रतीकेन । स देवानपिगच्छति सऽऊर्जमुपजीवतीति श्लोकाः ॥ १ ॥

यत्सप्तान्नानि मेधया तपसाऽजनयत्पितेति । मेधया हि तपसाऽजनयत्पितैकमस्य साधारणमितीदमेवास्य तत्साधारणमन्नं यदिदमद्यते स यऽएतदुपास्ते न स पाप्मनो व्यावर्तते मिश्रꣳ ह्येतत् ॥२॥

द्वे देवानभाजयदिति । हुतं च प्रहुतं च तस्माद्देवेभ्यो जुह्वति च प्र च जुह्वत्यथोऽआहुर्दर्शपूर्णमासाविति तस्मान्नेष्टियाजुकः स्यात् ॥३॥

पशुभ्यऽएकं प्रायच्छदिति । तत्पयः पयो ह्येवाग्रे मनुष्याश्च पशवश्चोप-

पिता प्रजापति ने जो सात अन्नों को मेधा तथा तप से उत्पन्न किया इनमें एक अन्न साधारण है (अर्थात् भोजन जिसको सभी खाकर जीते हैं)। दो देवों में बाँट दिये। तीन अपने लिये रख लिये। एक पशुओं को दे दिया। उस (अन्तिम भोजन) में सभी की प्रतिष्ठा है प्राण वालों की भी और प्राण शून्यों की भी। क्यों ? यह खाये जाने पर भी कभी क्षीण नहीं होते। जो इस अक्षिति । (क्षय—अभाव) को समझता है, वह प्रतीक द्वारा अन्न को खाता है। वही देवों को प्राप्त होता है वही तेज को पाता है। यह श्लोक है ॥१॥

मेधा और तप द्वारा प्रजापति ने सात अन्नों को जो उत्पन्न किया, मेधा और तप के द्वारा बनाया, उनमें से एक साधारण है। साधारण अन्न वह है जिसको सभी खाते हैं। जो इस अन्न की उपासना करता है (अर्थात् स्वयं खाता और किसी को नहीं देता) वह पाप से नहीं छूटता। क्योंकि यह अन्न सब का मित्र अर्थात् साझेका है। अकेला उसी का नहीं ॥२॥

दो को देवों में बांट दिया। अर्थात् हुत को और बहुत को। इसलिये देवों के लिये आहुति देता है और प्रहुति देता है। कुछ लोगों का कहना है कि इन से तात्पर्य है दर्श और पूर्णमास से। इसलिये इष्टि-याजुक (अर्थात् अपने स्वार्थ के लिये इष्टियां करने वाला) न होना चाहिये ॥३॥

एक अन्न पशुओं को दे दिया। वह दूध है। क्या मनुष्य और क्या पशु ये सब

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जीवन्ति तस्मात्कुमारं जातं घृतं वैवाग्रे प्रतिलेहयन्ति स्तनं वाऽनुधापयन्ति ॥४॥

अथ वत्सं जातमाहुः । अतृणादऽइति तस्मिन्त्सर्वं प्रतिष्ठितं यच्च प्राणिति यच्च नेति पयसि हीदꣳ सर्वं प्रतिष्ठितं यच्च प्राणिति यच्च न ॥५॥

तद्यदिदमाहुः । संवत्सरं पयसा जुह्वदप पुनर्मृत्युं जयतीति न तथा विद्याद्यदहरेव जुहोति तदहः पुनर्मृत्युमपजयत्येवं विद्वान्त्सर्वꣳ हि देवेभ्योऽन्नाद्यं प्रयच्छति कस्मात्तानि न क्षीयन्तेऽद्यमानानि सर्वदेति ॥६॥

पुरुषो वाऽअक्षिति : । स हीदमन्नं पुनः—पुनर्जनयते यो वै तामक्षितिं वेदेति पुरुषो वाऽअक्षितिः स होदमन्नं धिया—धिया जनयते कर्मभिर्यद्धैतन्न कुर्यात्क्षीयेत ह मोऽन्नमत्ति प्रतीकेनेत्ति मुखं प्रतीकं मुखेनेत्येतत्स देवानपिगच्छति सऽऊर्जमुपजीवतीति प्रशꣳसा ॥७॥

त्रीण्यात्मनेऽकुरुतेति । मनो वाचं प्राणं तान्यात्मनेऽकुरुतान्यत्रमनाऽभूवं नादर्शमन्यत्रमनाऽभूवं नाश्रौषमिति मनसा ह्येव पश्यति मनसा शृणोति ॥८॥

कामः संकल्पः । विचिकित्सा श्रद्धाऽश्रद्धा धृतिरधृतिर्ह्रीर्धीर्भीरित्येतत्सर्वं

पहले दूध पर ही जीते हैं । इसलिये जब बच्चा उत्पन्न होता है तो पहले उसको घी चटाते हैं या मा का दूध पिलाते हैं ॥४॥

तब घोषणा करते हैं कि बच्चा उत्पन्न हो गया (अर्थात् जात कर्म संस्कार हो गया) । वह बच्चा तृण नहीं खाता । इसी पर सब की प्रतिष्ठा है प्राणी की भी और अप्राणी की भी । दध पर ही सबकी प्रतिष्ठा है प्राणी की भी और अप्राणी की भी ॥५॥

यह जो कहावत है कि साल भर दूध से आहुति देने से दूसरी मृत्यु को जीत लेता है, उसको ऐसा ही न समझना चाहिये । जिस दिन वह आहुति देता है, उसी दिन दूसरी मृत्यु को जीत लेता है । जो इस रहस्य को समझता है वह उसी दिन दूसरी मृत्यु को जीत लेता है जिस दिन वह आहुति देता है । क्योंकि वह सब देवों के लिये सब अन्न दे डालता है । वे भोजन नित्य खाये जाने पर भी क्यों क्षीण नहीं होते ? ॥६॥

"पुरुष तो अक्षिति (न क्षय होने वाला) है। वह ही इस अन्न को बार-बार उत्पन्न करता है । जो इस अक्षिति को समझता है अर्थात् जो यह जानता है कि यह अक्षिति पुरुष के ही कारण है, वह इस अन्न को बुद्धि द्वारा उत्पन्न करता है ; बुद्धि द्वारा तथा कर्म द्वारा यदि उत्पन्न न करे तो अन्न क्षीण हो जाय । "प्रतीक के द्वारा खाता है ।" प्रतीक कहते हैं मुख को । मुख के द्वारा अर्थात् यथाविधि खाता है । देवों को पाता है । शक्तिशाली होता है । यह प्रशंसा है ॥७॥

उसने तीन अन्नों को अपने लिये बनाया । मन को, वाणी को और प्राण को । इन को उसने अपने लिये बनाया । (लोग कहा करते हैं कि) मेरा मन अन्यत्र था । मैंने देखा नहीं, मेरा मन अन्यत्र था. मैंने सुना नहीं । (इसका तात्पर्य है कि मनुष्य) मन के द्वारा ही देखता है मन के द्वारा ही सुनता है ॥८॥

कामना, संकल्प, संदेह, श्रद्धा, अश्रद्धा, धृति अधृति, लज्जा, बुद्धि, भय, यह सब मन

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मनऽएव तस्मादपि पृष्ठतऽउपस्पृष्टो मनसा विजानाति ॥९॥

यः कश्च शब्दः । वागेव सैषा ह्यन्तमायत्तैषा हि न प्राणोऽपानो व्यानऽउदानः समानोऽनऽइत्येतत्सर्वं प्राणऽएवैतन्मयो वाऽअयमात्मा वाङ्मयो मनोमयः प्राणमयः ॥१०॥

त्रयो लोकाऽएतऽएव । वागेवायं लोको मनोऽन्तरिक्षलोकः प्राणोऽसौ लोकः ॥११॥

त्रयो वेदाऽएतऽएव । वागेवऽऋग्वेदो मनो यजुर्वेदः प्राणः सामवेदः ॥१२॥

देवाः पितरो मनुष्याऽएतऽएव । वागेव देवा मनः पितरः प्राणो मनुष्याः ॥१३॥

पिता माता प्रजैतऽएव । मनऽएव पिता वाङ्माता प्राणः प्रजा ॥१४॥

विज्ञातं विजिज्ञास्यम् । अविज्ञातमेतऽएव यत्किं च विज्ञातं वाचस्तद्रूपं वाग्घि विज्ञाता वागेनं तद्भूत्वाऽवति ॥१५॥

यत्किं च विजिज्ञास्यम् । मनसस्तद्रूपं मनो हि विजिज्ञास्यं मनऽएव तद्भूत्वाऽवति ॥१६॥

यत्किं चाविज्ञातम् । प्राणस्य तद्रूपं प्राणो ह्यविज्ञातः प्राणऽएनं तद्भूत्वाऽवति ॥१७॥

ही है । इसीलिये यदि कोई पीछे से भी छुये तो मन से मालूम पड़ जाता है ॥९॥

जो कुछ शब्द होता है वह सब वाणी है । क्योंकि यह अन्त तक पहुंचती है । (अर्थात् वाणी द्वारा ही अन्तिम निश्चय करते हैं) । यह स्वयंप्रकाश्य नहीं हैं (प्रकाशक मात्र है) अर्थात् वाणी को प्रकाश करने के लिये किसी दूसरी वाणी की आवश्यकता नहीं होती, प्राण, अपान व्यान, उदान, समान, और अन यह सब प्राण ही है । यह आत्मा इन सब से युक्त है । अर्थात् वाणी से, मन से, प्राण से ॥१०॥

लोक तीन होते हैं । वाणी यह लोक है मन अन्तरिक्ष और प्राण द्यौ लोक ॥११॥

तीन वेद हैं । वाणी ऋग्वेद, मन यजुर्वेद, प्राण सामवेद ॥१२॥

देव पितर और मनुष्य तीन होते हैं । वाणी देव है, मन पितर और प्राण मनुष्य ॥१३॥

पिता, माता तथा प्रजा तीन होते हैं । मन पिता है, वाणी माता है और प्राण प्रजा है ॥१४॥

जाना हुआ, जाना जाने के योग्य और न जाना हुआ । ये तीन कोटियां हैं । जो जाना जा चुका वह वाणी का रूप है, वाणी ही जाना जाने वाली है । वाणी इस रूप से मनुष्य की रक्षा करती है ॥१५॥

जो जानने के योग्य हैं वह मन का रूप है । मन ही जानने के योग्य है । मन ही इस रूप से मनुष्य की रक्षा करता है ॥१६॥

जो जाना हुआ नहीं वही प्राण का रूप है । प्राण ही न जाना हुआ है । इसी रूप से वह मनुष्य की रक्षा करता है ॥१७॥

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तस्यै वाचः पृथिवी शरीरम्। ज्योतीरूपमयमग्निस्तद्यावत्येव वाक्तावती पृथिवी तावानयमग्निः ॥१८॥

अथैतस्य मनसः। द्यौः शरीरं ज्योतीरूपमसावादित्यस्तद्यावदेव मनस्तावती द्यौस्तावानसावादित्यस्तौ मिथुनꣳ समैतां ततः प्राणोऽजायत सऽइन्द्रः सऽएषोऽसपत्नो द्वितीयो वै सपत्नो नास्य सपत्नो भवति यऽएव वेद ॥१९॥

अथैतस्य प्राणस्यापः। शरीरं ज्योतीरूपमसौ चन्द्रस्तद्यावानेव प्राणास्तावत्यऽआपस्तावानसौ चन्द्रः ॥२०॥

तऽएते सर्वऽएव समाः। सर्वेऽनन्ताः स यो हैतानन्तवतऽउपास्तेऽन्तवन्तꣳ स लोकं जयत्यथ यो हैताननन्तानुपास्तेऽनन्तꣳ स लोकं जयति ॥२१॥

सऽएष संवत्सरः। प्रजापतिः षोडशकलस्तस्य रात्रयऽएव पञ्चदश कला ध्रुवं वास्य पोडशी कला स रात्रिभिरेवा च पूर्यतऽप च क्षीयते सोऽमावास्यायꣳ रात्रिमेतया षोडश्या कलया सर्वमिदं प्राणभृदनुप्रविश्य ततः प्रातर्जायते तस्मादेतामꣳ रात्रिं प्राणभृतः प्राणं न विच्छिन्द्यादपि कृकलासस्यैतस्याऽएव देवतायाऽअपचित्यै ॥२२॥

यो वै स संवत्सरः। प्रजापतिः षोडशकलोऽयमेव स योऽयमेवंवित्पुरुष-

इस वाणी का पृथिवी शरीर है। यह अग्नि उसका प्रकाशक रूप है। जितनी वाणी है उतनी पृथिवी। उतना अग्नि ॥१८॥

इस मन का द्यौ शरीर है। वह आदित्य उसका प्रकाशक रूप है। जितना मन है उतना यह द्यौ लोक, उतना आदित्य। वे दोनों प्रेम से मिले। उनसे प्राण उत्पन्न हुआ। वह इन्द्र है उसका कोई बराबर का नहीं। जो इस रहस्य को समझता है उसका कोई बराबर का या मुकाबिला करने वाला नहीं होता। (अर्थात् वह अद्वितीय हो जाता है) ॥१९॥

इस प्राण का शरीर जल है, चन्द्र इसका प्रकाशक रूप है। जितना प्राण है उतना जल है उतना चन्द्र है ॥२०॥

ये सब समान हैं। सब अनन्त हैं। जो इन को अन्तवाला समझता है। वह अन्त वाले लोक को जीत लेता है। जो इनको अनन्त समझता है वह अनन्त लोक को जीत लेता है ॥२१॥

यह प्रजापति संवत्सर सोलह कला वाला है। रातें उसकी पन्द्रह कलायें हैं। उस की सोलहवीं कला ध्रुवा (अपरिवर्तनशील) है। वह रातों द्वारा पूर्ण होता है। और रातों द्वारा ही क्षीण होता है। वह अमावस्या की रात को इस सोलहवीं कला के द्वारा सब प्राणियों में प्रवेश करके दूसरे दिन प्रातःकाल उत्पन्न होता है। इसलिये इस रात को किसी प्राणी के प्राण को नष्ट न करे। गिरगिट तक का भी न। इस देवता की अपिचिति के लिये इतना कहा गया ॥२२॥

यह जो संवत्सर प्रजापति है वह सोलह कला वाला है। जो इस प्रकार के पुरुष को जानता है उसकी पंद्रह कलायें धन है और आत्मा उसकी सोलहवीं कला है। वह धन

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स्तस्य वित्तमेव पञ्चदश कलाऽऽत्मैवास्य षोडशी कला स वित्तेनैवा च पूयतेऽप च क्षीयते तदेतन्नभ्यं यदयमात्मा प्रधिर्वित्तं तस्माद्यद्यपि सर्वज्यानि जीयत-ऽआत्मना चेज्जीवति प्रधिनाऽऽगादित्याहुः ॥२३॥

अथ त्रयो वाव लोकाः । मनुष्यलोकः पितृलोको देवलोकऽइति सोऽयं मनुष्यलोकः पुत्रेणैव जय्यो नान्येन कर्मणा, कर्मणा पितृलोको विद्यया देवलोको देवलोको वै लोकानाꣳ श्रेष्ठस्तस्माद्विद्यां प्रशसन्ति ॥२४॥

अथातः सम्प्रत्तिः । यदा प्रैष्यन्मन्यतेऽथ पुत्रमाह त्वं यज्ञस्त्वं लोकऽइति स पुत्रः प्रत्याहाहं ब्रह्माहं यज्ञोऽहं लोकऽइति ॥२५॥

यद्वै किं चानूक्तम् । तस्य सर्वस्य ब्रह्मेत्येकता ये वै के च यज्ञास्तेषाꣳ सर्वेषां यज्ञऽइत्येकता ये वै के च लोकास्तेषाꣳ सर्वेषां लोकऽइत्येवं तावद्वा-ऽइदꣳ सर्वमेतन्मा सर्वꣳ मन्नयमितोऽभुनजदिति तस्मात्पुत्रमनुशिष्टं लोक्य-माहुस्तस्मादेनमनुशासति म यदेवं विदस्माल्लोकात्प्रैत्यथैभिरेव प्राणैः सह पुत्रमाविशति स यद्यनेन किंचिदक्ष्णयाऽकृतं भवति तस्मादेनꣳ सर्वस्मात्पुत्रो मुञ्चति तस्मात्पुत्रो नाम स पुत्रेणैवास्मिँल्लोके प्रतितिष्ठत्यथैनमेते दैवाः प्राणा-ऽअमृताऽआविशन्ति ॥२६॥

से ही बढ़ता और घटता है। यह प्रसिद्ध है कि आत्मा कीली है और धन परिधि है। इस लिये जब मनुष्य का सब कुछ चला जाता है, केवल आत्मा द्वारा जीता है तो लोग कहते हैं कि इसकी परिधि चली गई ॥२३॥

कहा गया कि तीन लोक हैं—मनुष्यलोक, पितृलोक, देवलोक। यह मनुष्य लोक पुत्रों के द्वारा ही जीतने योग्य हैं अन्य कर्म से नहीं। कर्म से पितृलोक, विद्या से देवलोक (लोकों में सबसे श्रेष्ठ लोक है) इसीलिये विद्या की सबसे अधिक प्रतिष्ठा होती है ॥२४॥

अब सम्प्रत्ति (giving over of the charge) या सौंपना। जब मनुष्य समझता है कि मैं मरने के निकट हूँ तो वह पुत्र से कहता है, "तू ब्रह्म है, तू यज्ञ है, तू लोक है"। वह पुत्र उत्तर देता है "मैं ब्रह्म हूँ, मैं यज्ञ हूं, मैं लोक हूं" ॥२५॥

जो कुछ पढ़ा जाता है उस सब की एकता ब्रह्म है। जो कुछ यज्ञ है उन सब की एकता यज्ञ है। जो कोई लोक हैं उन सब की एकता लोक है। इतना ही सब कुछ है। यह सब कुछ मेरी रक्षा करता है। इसलिये शिक्षित पुत्र को कहते हैं लोक्य। इसीलिये पुत्र को शिक्षा देते हैं। जब इस रहस्य का समझने वाला इस लोक से जाता है तो इन प्राणों के साथ पुत्र में प्रविष्ट हो जाता है। यह यदि किसी काम के करने में चूक जाता है तो उस पाप से उसका पुत्र उसको छुड़ा देता है। इसीलिये इसका नाम पुत्र है। पुत्र से ही वह इस लोक में प्रतिष्ठित होता है। तब उसमें ये दैवी अमर प्राण प्रवेश होते हैं ॥२६॥

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पृथिव्यै चैनमग्नेश्च । दैवी वागाविशति सा वै दैवी वाग्यया यद्यदेव वदति तत्तद्भवति ॥२७॥

दिवश्चैनमादित्याच्च । दैवं मनऽआविशति तद्वै दैवं मनो येनानन्द्येव भवत्यथो न शोचति ॥२८॥

अद्भ्यश्चैनं चन्द्रमसश्च । दैवः प्राणऽआविशति स वै दैवः प्राणो यः संचरंश्चासंचरंश्च न व्यथतेऽथो न रिष्यति सऽएषऽएवंवित्सर्वेषां भूतानामात्मा भवति यथैषा देवतैवꣳ स यथैतां देवताꣳ सर्वाणि भूतान्यवन्त्येवꣳ हैव विदꣳ सर्वाणि भूतान्यवन्ति यदु किं चेमाः प्रजाः शोचन्त्यमैवासां तद्भवति पुण्यमेवामु गच्छति न ह वै देवान्पापं गच्छति ॥२९॥

अथातो व्रतमीमाꣳसा । प्रजापतिर्ह कर्माणि ससृजे तानि सृष्टान्यन्योऽन्येनास्पर्धन्त वदिष्याम्येवाहमिति वाग्दध्रे द्रक्ष्याम्यहमिति चक्षु श्रोष्याम्यहमिति श्रोत्रमेवमन्यानि कर्माणि यथाकर्म ॥३०॥

तानि मृत्युः श्रमो भूत्वोपयेमे । तान्याप्नोत्तान्याप्त्वा मृत्युरवारुन्द्ध तस्माच्छाम्यत्येव वाक्छाम्यति चक्षुः श्राम्यति श्रोत्रमथेममेव नाप्नोद्योऽयं मध्यमः प्राण ॥३१॥

तानि ज्ञातुं दध्रिरे । अयं वै नः श्रेष्ठो यः संचरंश्चासंचरंश्च न व्यथतेऽथो न रिष्यति हन्तास्यैव सर्वे रूपं भवामेति तऽएतस्यैव सर्वे रूपमभवंस्तस्मादेतऽएते-

दैवी वाणी पृथिवी और अग्नि से उसमें प्रविष्ट होती है। वह वाणी दैवी है। इससे जो कुछ बोलता है वही हो जाता है ॥२७॥

दैवी मन इसमें द्यौ और आदित्य से आता है। यह मन दैवी है। इससे वह आनन्दी होता है। सोच नहीं करता ॥२८॥

दैवी प्राण इसमें जलों से तथा चन्द्रमा से प्रविष्ट होते हैं। यह दैवी प्राण ही है जो चलते हुए या न चलते हुए व्यथा को नहीं प्राप्त होता। जिसका क्षय नहीं होता। जो इस रहस्य को समझता है वह सब भूतों का आत्मा हो जाता है। जैसा वह देवता वैसा यह। जैसे सब प्राणी उस देव की रक्षा करते हैं वैसे इस रहस्य को जानने वाले की भी सब प्राणी रक्षा करते हैं। जो कुछ दुःख इन सन्तानों को होता है वह उन्हीं को होता है। उसको केवल पुण्य ही होता है। पाप देवों को तो कभी छू नहीं सकता ॥२९॥

अब व्रत की मीमांसा करेंगे। प्रजापति ने कर्मों को बनाया। जब वे बन गये तो एक दूसरे की स्पर्धा करने लगे। 'मैं बोलूंगी' ऐसा कहकर वाणी। 'देखूंगी' ऐसा कहकर आँख। 'सुनूंगा' ऐसा कहकर कान। इसी प्रकार अन्य कर्म भी ॥३०॥

मृत्यु थकावट के रूप में उनके पास गया। इनको अपने वश में कर लिया। उनको अपना करके बांध लिया। इसलिये वाणी थक जाती है। आंख थक जाती है। कान थक जाता है। जिसको नहीं पकड़ा वह था यह मध्यम प्राण ॥३१॥

इन्होंने इसको समझने का निश्चय किया। यही हम सब में श्रेष्ठ है जो चलता हुआ या न चलता हुआ व्यथित नहीं होता न क्षीण होता है। हम सब उसी जैसे हो जायें।

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नाख्यायन्ते प्राणाऽइति तेन ह वाव तत्कुलमाख्यायते यस्मिन्कुले भवति यऽएवं वेद यऽउ हैवविदा स्पर्धतेऽनुशुष्य हैवान्ततो म्रियतऽइत्यध्यात्मम् ॥३२॥

अथाधिदेवतम् । ज्वलिष्याम्येवाहमित्यग्निर्दध्रे तप्स्याम्यहमित्यादित्यो भास्याम्यहमिति चन्द्रमाऽएवमन्या देवता यथादेवतꣳ स यथेषां प्राणानां मध्यमः प्राणऽएवमेतासां देवतानां वायुर्म्लोचन्ति ह्यन्या देवता न वायुः सैषाऽनस्तमिता देवता यद्वायुः ॥३३॥

अथैष श्लोको भवति । यतश्चोदेति सूर्योऽस्तं यत्र च गच्छतीति प्राणाद्वाऽएषऽउदेति प्राणेऽस्तमेति तं देवाश्चक्रिरे धर्मꣳ सऽएवाद्य सऽउ श्वऽइति यद्वाऽएतेऽमुर्ह्यध्रियन्त तदेवाप्यद्य कुर्वन्ति तस्मादेकमेव व्रतं चरेत्प्राण्याच्चैवापान्याच्च नेन्मा पाप्मा मृत्युराप्नवदिति यद्यु चरेत्समापिपयिषेत्तेनोऽएतस्यै देवतायै सायुज्यꣳ सलोकतां जयति यऽएवं वेद ॥३४॥

ब्राह्मणम् ॥ ३ ॥ [४. ३.] ॥

ये सब उस जैसे हो गये। इसलिये ये प्राण कहलाते हैं। जो इस रहस्य को समझता है, उसी के नाम पर उस कुल का नाम पड़ता है, जिस कुल में वह उत्पन्न होता है। ऐसा ज्ञान रखने वाले से जो (स्पर्धा) करता है वह सूख-सूख कर मर जाता है। यह हुआ अध्यात्म ॥३२॥

अब अधिदैवत लीजिये। अग्नि ने कहा, "मैं जलूंगी"। आदित्य ने कहा, "मैं तपूंगा"। चन्द्रमा ने कहा, "मैं चमकूंगा"। इसी प्रकार अन्य देवताओं ने अपने स्वभावानुसार (कहा)। जैसे इन प्राणों में मध्यम प्राण सबसे उत्तम था इसी प्रकार इन देवों में वायु है। अन्य देवता अस्त हो जाते हैं वायु अस्त नहीं होता। यह वायु वस्तुतः कभी अस्त नहीं होता ॥३३॥

यह श्लोक है "जहाँ से सूर्य निकलता है, जहां अस्त होता है"। प्राण से ही यह उदय होता है प्राण में ही अस्त होता है। देवों ने इसको अपना धर्म नियत किया। यही आज भी है और कल भी रहेगा। जो उन्होंने पहले किया वह अब भी करते हैं। इसलिए एक ही व्रत का अवलम्बन करे। प्राण को खींचे और निकाले। इसलिए कि यह पापी मौत मुझे न आ जाय। यदि कोई इसका आचरण करे तो उसे इसको पूरा भी करना चाहिए। जो इस रहस्य को समझता है वह इस देवता की सायुज्य तथा सलोकता को प्राप्त कर लेता है ॥३४॥

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अध्याय ४—ब्राह्मण ४

त्रयं वाऽइदं नाम रूपं कर्म । तेषां नाम्नां वागित्येतदेषामुक्थ्यमतो हि सर्वाणि नामान्युत्तिष्ठन्त्येतदेषाꣳ सामैतद्धि सर्वैर्नामभिः सममेतदेषां ब्रह्मैतद्धि सर्वाणि नामानि बिभर्ति ॥१॥

अथ रूपाणाम् । चक्षुरित्येतदेषामुक्थ्यमतो हि सर्वाणि रूपाण्युत्तिष्ठन्त्येतदेषाꣳ सामैतद्धि सर्वै रूपैः सममेतदेषां ब्रह्मैतद्धि सर्वाणि रूपाणि बिभर्ति ॥२॥

अथ कर्मणाम् । आत्मेत्येतदेषामुक्थ्यमतो हि सर्वाणि कर्माण्युत्तिष्ठन्त्येतदेषाꣳ सामैतद्धि सर्वैः कर्मभिः सममेतदेषां ब्रह्मैतद्धि सर्वाणि कर्माणि बिभर्ति तदेतत्त्रयꣳ सदेकमयमात्माऽत्मोऽएकः सन्नेतत्त्रयं तदेतदमृतꣳ सत्येन छन्नं प्राणो वाऽअमृतं नामरूपे सत्यं ताभ्यामयं प्राणश्छन्नः ॥ ३ ॥ ब्राह्मणम् ॥ ४ ॥

[४. ४.[तृतीयः प्रपाठकः ॥ कण्डिकासंख्या १०१ ॥ इति चतुर्थोऽध्यायः समाप्तः ॥ [९५०] ॥

"यह संसार तीन चीज़ों का समूह हैं—नाम, रूप और कर्म । नाम वाणी है । यही इनकी नींव है, क्योंकि इसी से सब नाम निकलते हैं । यह (वाणी) ही इनका साम (साम्य) है, क्योंकि सब नाम वाणी ही तो हैं । यह इनका ब्रह्म (Great Principle) हैं । यह सब नामों को धारण करती है ॥१॥

अब रूपों के विषय में । रूप आंख के विषय हैं । क्योंकि आंख से ही सब रूप उठते हैं । यही इनका साम (साम्य) है । यह सब रूपों में समान हैं । यही इनका ब्रह्म है । यही सब रूपों को धारण करती है ॥२॥

अब कर्मों के विषय में । आत्मा ही इनकी नींव है । आत्मा से ही कर्म उठते हैं । यही इनका साम है । यह सब कर्मों में समान है । यही इनका ब्रह्म है । यह सब कर्मों को धारण करता है । ये तीन होते हुये भी एक आत्मा हैं । आत्मा एक होता हुआ भी यह तीन है । यह अमृत सत्य से आच्छादित है । प्राण अमृत है नाम रूप सत्य हैं । उन्हीं से यह प्राण आच्छादित है ॥३॥

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अध्याय ५—ब्राह्मण १

दृप्तबालाकिर्हानूचानो गार्ग्यऽआस। स होवाचाजातशत्रं काश्यं ब्रह्म ते ब्रवाणीति स होवाचाजातशत्रुः सहस्रमेतस्यां वाचि दद्मो जनको जनकऽइति वै जना धावन्तीति ॥१॥

स होवाच गार्ग्यः यऽएवासावादित्ये पुरुषऽएतमेवाहं ब्रह्मोपासऽइति स होवाचाजातशत्रुर्मा—मैतस्मिन्त्संवदिष्ठाऽअतिष्ठाः सर्वेषां भूतानां मूर्धा राजेति वाऽअहमेतमुपासऽइति स यऽएतमेवमुपास्तेऽतिष्ठाः सर्वेषां भूतानां मूर्धा राजा भवति ॥२॥

स होवाच गार्ग्यः। यऽए वासौ चन्द्रे पुरुषऽएतमेवाहं ब्रह्मोपासऽइति स होवाचाजातशत्रुर्मा—मैतस्मिन्त्संवदिष्ठा बृहन्पाण्डुरवासाः सोमो राजेति वाऽअहमेतमुपासऽइति स यऽएतमेवमुपास्तेऽहरहर्हं सुतः प्रसुतो भवति नास्यान्नं क्षीयते ॥३॥

स होवाच गार्ग्यः। यऽएवायं विद्युति पुरुषऽएतमेवाहं ब्रह्मोपासऽइति स

एक अभिमानी, बलाका का पुत्र गार्ग्य नामी विद्वान् था। उसने काशी के अजातशत्रु से कहा, "मैं तुझको ब्रह्म का उदेश करूं"। अजातशत्रु ने कहा, "मैं इसके लिए तुझे हज़ार गायें दूंगा"। "जनक, जनक"। इस प्रसिद्ध नाम को सुनकर लोग दौड़ते हैं ॥१॥

उस गार्ग्य ने कहा कि यह जो आदित्य में पुरुष है उसी को मैं ब्रह्म मानता हूं। अजातशत्रु ने उत्तर दिया। "ऐसी अभिमान की बात मत कहो। वह सब भूतों का शिरोमणि राजा है, इतना मैं उसको मानता हूं। जो उसकी इस प्रकार उपासना करता है, वह सब भूतों का शिरोमणि राजा होता है ॥२॥

गार्ग्य बोला, "यह जो चाँद में पुरुष है उसको मैं ब्रह्म मानता हूं"। उसने कहा, "ऐसी अभिमान की बात मत करो। मैं उसको बड़ा पीले वस्त्रवाला, सोम और राजा मानता हूँ। (चाँद पाण्डरवर्ण होता है)। जो उसकी इस प्रकार उपासनाक रता है, उसके लिए दिन प्रति दिन सोम निकाला जाता हैं। उसका अन्न कभी क्षीण नहीं होता ॥३॥

गार्ग्य बोला, "यह जो बिजली में पुरुष है, उसी को मैं ब्रह्म मानता हूँ"। अजातशत्रु

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होवाचाजातशत्रुर्मा—मैतस्मिन्त्संवदिष्ठास्तेजस्वीति वाऽग्रहमेतमुपासऽइति स यऽएतमेवमुपास्ते तेजस्वी ह भवति तेजस्विनी हास्य प्रजा भवति ॥४॥

स होवाच गार्ग्यः । यऽएवायमाकाशे पुरुषऽतमेएवाहं ब्रह्मोपासऽइति स होवाचाजातशत्रुर्मामैतस्मिन्त्संवदिष्ठाः पूर्णमप्रवर्तीति वाऽग्रहमेतमुपासऽइति स यऽएतमेवमुपास्ते पूर्यते प्रजया पशुभिर्नास्यास्माल्लोकात्प्रजोद्वर्तते ॥५॥

स होवाच गार्ग्यः । यऽएवायं वायौ पुरुषऽएतमेवाहं ब्रह्मोपासऽइति स होवाचाजातशत्रुर्मा—मैतस्मिन्त्संवदिष्ठाऽइन्द्रो वैकुण्ठोऽपराजिता सेनेति वाऽग्रहमेतमुपासऽइति स यऽएतमेवमुपास्ते जिष्णुर्हापराजिष्णुर्भवत्यन्यतस्त्यजायी ॥६॥

स होवाच गार्ग्यः । यऽएवायमग्नौ पुरुषऽएतमेवाहं ब्रह्मोपासऽइति स होवाचाजातशत्रुर्मा मैतस्मिन्त्संवदिष्ठा विषासहिरिति वाऽग्रहमेतमुपासऽइति स यऽएतमेवमुपास्ते विषासहिर्हं भवति विषासहिर्हास्य प्रजा भवति ॥७॥

स होवाच गार्ग्यः । यऽएवायमप्सु पुरुषऽएतमेवाहं ब्रह्मोपासऽइति स होवाचाजातशत्रुर्मा—मैतस्मिन्त्सवदिष्ठाः प्रतिरूपऽइति वाऽग्रहमेतमुपासऽइति स यऽएतमेवमुपास्ते प्रतिरूपꣳ हैवैनमुपगच्छति नाप्रतिरूपमथो प्रतिरूपोऽस्माज्जायते ॥८॥

ने कहा—"ऐसा अभिमान मत कर । मैं उसको तेजस्वी करके मानता हूं । जो उसकी उपासना करता है तेजस्वी हो जाता है । उसकी सन्तान भी तेजस्वी हो जाती है ॥४॥

गार्ग्य बोला, "यह जो आकाश में पुरुष है उसको मैं ब्रह्म मानता हूं" । अजातशत्रु ने उत्तर दिया, "ऐसा अभिमान मत करो । पूर्ण और निश्चल है, ऐसा मैं उसको मानता हूँ । जो इसकी इस प्रकार उपासना करता है वह सन्तान और पशुओं से भरपूर हो जाता है । उसकी सन्तान संसार से कभी अलग नहीं होती ॥५॥

गार्ग्य बोला, "यह जो वायु में पुरुष है, उसको मैं ब्रह्म समझता हूं" । अजातशत्रु ने कहा; "ऐसा अभिमान मत करो । मैं उसको ऐसा मानता हूं कि वह इन्द्र है, उसकी शक्ति बहुत है, उसकी सेना पराजित नहीं हो सकती ।" जो उसकी इस प्रकार उपासना करता है वह अपराजित हो जाता है, उसको कोई शत्रु जीत नहीं सकता । वह अपने सौतेले भाइयों पर विजय पाता है" ॥६॥

गार्ग्य ने कहा, "यह जो अग्नि में पुरुष है उसके मैं ब्रह्म समझता हूं," अजातशत्रु बोला, "ऐसा अभिमान मत करो । वह घातक है मैं उसको ऐसा मानता हूं । जो इस प्रकार इसकी उपासना करता है वह घातक हो जाता हैं और उसकी प्रजा भी घातक हो जाती है ॥७॥

गार्ग्य बोला, "यह जो जलों में पुरुष है उसको मैं ब्रह्म मानता हूं" अजातशत्रू ने उत्तर दिया "ऐसा अभिमान मत कर । मैं तो ऐसा मानता हूं कि यह वही प्रतिरूप है" । जो उसकी इस प्रकार उपासना करता है वह उसको प्रतिरूप के रूप में पाता है अप्रतिरूप के में नहीं । उससे उसका ही प्रतिरूप (पुत्र) उत्पन्न होता है ॥८॥

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स होवाच गार्ग्यः । यऽएवायमादर्शे पुरुषऽएतमेवाहं ब्रह्मोपासऽइति स होवाचाजातशत्रुर्मा – मैतस्मिन्त्संवदिष्ठा रोचिष्णुरिति वाऽअहमेतमुपासऽइति स यऽएतमेवमुपास्ते रोचिष्णुर्ह भवति रोचिष्णुर्हास्य प्रजा भवत्यथो यैः संनिगच्छति सर्वांस्तानतिरोचते ॥९॥

स होवाच गार्ग्यः । यऽएवायं दिक्षु पुरुषऽएतमेवाहं ब्रह्मोपासऽइति स होवाचाजातशत्रुर्मा मैतस्मिन्त्संवदिष्ठा द्वितीयोऽनपगऽइति वाऽअहमेतमुपासऽइति स यऽएतमेवमुपास्ते द्वितीयवान्ह भवति नास्मादगणश्छिद्यते ॥१०॥

स होवाच गार्ग्यः । यऽएवायं यन्तं पश्चाच्छब्दोऽनूदैत्येतमेवाहं ब्रह्मोपासऽइति स होवाचाजातशत्रुर्मा—मैतस्मिन्त्संवदिष्ठाऽअसुरिति वाऽअहमेतमुपासऽइति स यऽएतमेवमुपास्ते सर्वꣳ हैवास्मिँल्लोकऽआयुरेति नैनं पुरा कालात्प्राणो जहाति ॥११॥

स होवाच गार्ग्यः । यऽएवायं छायामयः पुरुषऽएतमेवाहं ब्रह्मोपसऽइति स होवाचाजातशत्रुर्मा मैतस्मिन्त्संवदिष्ठा मृत्युरिति वाऽअहमेतमुपासऽइति स यऽएतमेवमुपास्ते सर्वꣳ हैवास्मिल्लोकऽआयुरेति नैनं पुरा कालान्मृत्युरागच्छति ॥ १२ ॥

स होवाच गार्ग्यः । यश्चायमात्मनि पुरुषऽएतमेवाहं ब्रह्मोपासऽइति स

गार्ग्य बोला, 'यह जो दर्पण में पुरुष है उसी को मैं ब्रह्म मानता हूँ ।" अजातशत्रु ने उत्तर दिया, "ऐसा अभिमान मत कर । मैं उसको केवल चमक मात्र मानता हूं । जो उसकी इस प्रकार उपासना करता हैं वह चमकदार हो जाता है और उसका पुत्र भी चमकदार हो जाता है । उसका जिस किसी से साक्षात्कार होता है, वह उन सबको चमक को जीत लेता है" ॥९॥

गार्ग्य बोला, "यह जो दिशाओं में पुरुष है उसको मैं ब्रह्म जानता हूं" । अजातशत्रु ने कहा, "ऐसा अभिमान मत कर । मैं उसे ऐसा मानता हूँ कि वह द्वितीय और अनपग (अलग न हो सकने वाला) है । जो उसकी इस प्रकार उपासना करता है, वह द्वितीयवान् हो जाता है उसके साथी उसे कभी नहीं छोड़ते ॥१०॥

गार्ग्य बोला, "मैं उसको ब्रह्म मानता हूं जिसके चलते हुए पीछे से शब्द होता है" । अजातशत्रु ने कहा, "ऐसा अभिमान मत करो । उसी में प्राण स्थित है—मैं ऐसा मानता हूं । जो उसको इस प्रकार से मानता है, उसी की इस संसार में पूर्ण आयु होती है, वह नियत काल से पहले प्राण नहीं त्यागता" ॥११॥

गार्ग्य बोला, "यह जो छायामय पुरुष है उसी को मैं ब्रह्म मानता हूं" । अजातशत्रु ने कहा, "ऐसा अभिमान मत करो । यह मृत्यु है मैं उसको ऐसा मानना हूं । जो ऐसा मानता है उसकी इस लोक में पूरी आयु होती है । नियत समय से पहले उसकी मृत्यु नहीं आती" ॥१२॥

गार्ग्य बोला, "यह जो आत्मा में पुरुष है इसी को मैं ब्रह्म मानता हूं" । अजातशत्रु

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होवाचाजातशत्रुर्मा मैतस्मिन्त्संवदिष्ठाऽआत्मन्वीति वाऽअहमेतमुपासऽइति स यऽएतमेवमुपास्तऽआत्मन्वी ह भवत्यात्मन्विनी हास्य प्रजा भवति स ह तूष्णीमास गार्ग्यः ॥१३॥

स होवाचाजातशत्रुः । एतावन्नू३ऽइत्येतावद्धीति नैतावता विदितं भवतीति स होवाच गार्ग्यऽउप त्वाऽयानीति ॥१४॥

स होवाचाजातशत्रुः । प्रतिलोम वै तद्यद्ब्राह्मणः क्षत्रियमुपेयाद्ब्रह्म मे वक्ष्यतीति ब्येव त्वा ज्ञपयिष्यामीति तं पाणावादायोत्तस्थौ तौ ह पुरुषꣳ सुप्तमाजग्मतुस्तमेतैर्नामभिरामन्त्रयां चक्रे बृहन्पाण्डुरवासः सोम राजन्निति स नोत्तस्थौ तं पाणिनाऽऽपेषं बोधयां चकार स होत्तस्थौ ॥१५॥

स होवाचाजातशत्रुः । यत्रैषऽएतत्सुप्तोभूद्यऽएष विज्ञानमयः पुरुषः कैष तदाऽभूत्कुतऽएतदागादिति तदु ह न मेने गार्ग्यः ॥१६॥

स होवाचाजातशत्रुः । यत्रैषऽएतत्सुप्तोऽभूद्यऽएष विज्ञानमयः पुरुषस्तदेषां प्राणानां विज्ञानेन विज्ञानमादाय यऽएषोऽन्तर्हृदयऽआकाशस्तस्मिञ्छेते ॥ १७ ॥ शतम् ॥ ७३०० ॥ ॥

तानि यदा गृह्णाति । अथ हैतत्पुरुषः स्वपिति नाम तद्गृहीतऽएव प्राणे भवति गृहीता वाग्गृहीतं चक्षुर्गृहीतꣳ श्रोत्रं गृहीतं मनः ॥१८॥

ने कहा, "ऐसा अभिमान मत करो। जो आत्मा वाला है, उसी को मैं उपास्य मानता हूं। जो उसको ऐसा मानता है वह आत्मा वाला होता है और उसकी सन्तान आत्मन्विनी होती है।" गार्ग्य यह सुनकर चुप हो गया ॥१३॥

अजातशत्रु ने पूछा, "क्या ब्रह्म इतना ही है?" गार्ग्य ने कहा, "इतना ही"। अजातशत्रु ने कहा, "इतने से तो ब्रह्म का ज्ञान नहीं होता"। गार्ग्य ने कहा, "आप मुझे अपना शिष्य बना लीजिए" ॥१४॥

अजातशत्रु ने कहा, "यह तो उल्टी बात होगी कि ब्राह्मण ब्रह्म की प्राप्ति के लिये क्षत्रिय का शिष्य हो जाये। मैं तुझको उसके विषय में बताऊँगा"। यह कहकर वह उसका हाथ पकड़ कर खड़ा हो गया। वे दोनों एक सोते हुए मनुष्य के पास गए। उन्होंने उसको नाम से पुकारा, 'महान्, श्वेतवस्त्रधारी, सोम, राजन्'। वह न उठा। उसको जब हाथ झड़क के उठाया तो उठ बैठा ॥१५॥

अजातशत्रु बोला, "जब यह पुरुष सोता था तो इसका विज्ञानमय पुरुष कहां गया था यहाँ कहाँ से आया?" गार्ग्य से उत्तर न आया ॥१६॥

अजातशत्रु ने कहा, "जब वह सोया हुआ था तो यह जो विज्ञानमय पुरुष है वह इन प्राणों के विज्ञान द्वारा विज्ञान को लेकर हृदय के भीतर जो आकाश है उसमें सोता था" ॥१७॥

जब यह इस विज्ञान को ग्रहण कर लेता है तब यह पुरुष सोता है, तब प्राण खींच लिया जाता है। वाणी खींच ली जाती है। आंख खींच ली जाती है। कान खींच लिये जाते हैं और मन भी ॥१८॥

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स यत्रैतत्स्वप्न्यया चरति । ते हास्य लोकास्तदुतेव महाराजो भवत्युतेव महाब्राह्मणऽउतेवोच्चावचं निगच्छति ॥१९॥

स यथा महाराजो जानपदान्गृहीत्वा स्वे जनपदे यथाकामं परिवर्तेतैवमेवैषऽएतत्प्राणान्गृहीत्वा स्वे शरीरे यथाकामं परिवर्तते ॥२०॥

अथ यदा सुषुप्तो भवति । यदा न कस्य चन वेद हिता नाम नाड्यो द्वासप्ततिः सहस्राणि हृदयात्पुरीततमभिप्रतिष्ठन्ते ताभिः प्रत्यवसृप्य पुरीतति शेते ॥२१॥

स यथा कुमारो वा महाब्राह्मणो वा । अतिघ्नीमानन्दस्य गत्वा शयीतैवमेवैषऽएतच्छेते ॥२२॥

स यथोर्णवाभिस्तन्तुनोच्चरेत् । यथाग्नेः क्षुद्रा विष्फुलिङ्गा व्युच्चरन्त्येवमेवास्मादात्मनः सर्वे लोकाः सर्वे देवाः सर्वाणि भूतानि सर्वऽएतऽआत्मानो व्युच्चरन्ति तस्योपनिषत्सत्यस्य सत्यमिति प्राणा वै सत्यं तेषामेष सत्यम् ॥२३॥

ब्राह्मणम् ॥ १ ॥ [५. १.]

जब यह स्वप्न देखता है, तो जो इसके लोक हैं, उनका महाराज हो जाता है और महान् ब्राह्मण के तुल्य ऊंचा ही होता जाता है ॥१९॥

जैसे कोई बड़ा राजा अपने आदमियों को इकट्ठा करके अपने राज्य में स्वच्छन्द विचरता है, इसी प्रकार यह भी अपने प्राणों को लेकर इस लोक में स्वच्छन्द विचरता है ॥२०॥

जब सुषुप्ति को प्राप्त होता है तब किसी को नहीं जानता, बहत्तर हजार(७२०००/- हिता नामी नाड़ियाँ हृदय से चल कर शरीर के अन्य भागों तक पहुंचती है । उनके साथ लौट कर वह अपने शरीर में सोता है ॥२१॥

जैसे कोई कुमार या महाराज या महान् ब्राह्मण अति आनन्द से सोता है, ऐसे ही वह भी सोता है ॥२२॥

जैसे मकड़ी जाला निकाले, जैसे अग्नि से छोटी छोटी चिनगारियाँ निकलें, इसी प्रकार इस आत्मा से सब प्राण, सब लोक, सब इन्द्रियाँ (देव) सब भूत आदि निकलते है। उसका निकटस्थ वर्णन यह है कि वह आत्मा सत्य का भी सत्य है । प्राण सत्य हैं । उनका भी सत्य यह है ॥२३॥

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अध्याय ५—ब्राह्मण २

यो ह वै शिशुम् । साधानꣳ सप्रत्याधानꣳ सस्थूणं सदामं वेद सप्त ह द्विषतो भ्रातृव्यानवरुणद्धि ॥१॥

अयं वाव शिशुर्योऽयं मध्यमः प्राणः । तस्येदमेवाधानमिदं प्रत्याधानं प्राण स्थूणाऽन्नं दाम तमेताः सप्ताऽक्षितयऽउपतिष्ठन्ते ॥२॥

तद्याऽइमाऽअक्ष्ँल्लोहिन्यो राजयः । ताभिरेनꣳ रुद्रोऽन्वायत्तोऽथ याऽअक्षऽन्नापस्ताभिः पर्जन्यो या कनीनका तयाऽऽदित्यो यच्छुक्लं तेनाग्निर्यत्कृष्णं तेनेन्द्रोऽधरयैनं वर्तन्या पृथिव्यन्वायत्ता द्यौरुत्तरया नास्यान्नं क्षीयते यऽएवं वेद ॥३॥

तदैष श्नोको भवति । अर्वाग्बिलश्चमसऽऊर्ध्वबुध्नस्तस्मिन्यशो निहितं विश्वरूपम् । तस्यासतऽऋषयः सप्त तीरे वागष्टमी ब्रह्मणा सविदानेति ॥४॥

अर्वाग्बिलश्चमसऽऊर्ध्वबुध्नऽइति । इदं तच्छिरऽएष ह्यर्वाग्बिलश्चमसऽऊर्ध्वबुध्नस्तस्मिन्यशो निहितं विश्वरूपमिति प्राणा वै यशो निहितं विश्वरूपं

जो आधान, प्रत्याधान, स्थूण तथा दाम के सहित शिशु को समझता है, वह सात शत्रुओं का नाश कर देता है ॥१॥

मध्यम प्राण को शिशु कहते हैं । यह शरीर उसका आधान है। यह सात द्वार वाला मुख उसका प्रत्याधान है । प्राण स्थूण (खूंटा) है । अन्न उसका दाम (बांधने की रस्सी) है । इसकी उपासना सात अक्षितियाँ (नाश न करने वाली शक्तियाँ) करती हैं । ॥२॥

ये जो आँख में लाल रेखायें हैं उनसे इसकी रुद्र उपासना करता है । यह जो आंख में जल हैं उनसे पर्जन्य । जो पुतली है उससे आदित्य, जो आंख की सफेदी है उससे अग्नि, जो कालापन है उससे इन्द्र, नीचे के पलक से पृथिवी, ऊपर के पलक से द्यौ । जो इस रहस्य को समझता है उस का अन्न क्षीण नहीं होता ॥३॥

यह श्लोक है :—एक चमचा है जिसका मुंह नीचे को है और जिसका पैर ऊपर को है, उसमें अनेक प्रकार के यश हैं । उसके तट पर सात ऋषि हैं । आठवीं वाणी है जो ब्रह्म से संपर्क कराती है ॥४॥

ऐसा चमचा जिसका मुंह नीचे को और पैर ऊपर को हैं सिर है, क्योंकि यह एक चमचे के समान है, जिसका मुंह नीचे को और तला ऊपर को है । उसमें विश्वरूप यश रक्खा है । इसका अर्थ है कि प्राण ही यश हैं । ये उसमें रक्खे हुए हैं । यह जो कहा

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प्राणानेतदाह तस्यासतऽऋषयः सप्त तीरऽइति प्राणा वाऽऋषयः प्राणानेतदाह वागष्टमी ब्रह्मणा सविदानेति वाग्ध्यष्टमी ब्रह्मणा संवित्ते ॥५॥

इमावेव गोतमभरद्वाजौ । अयमेव गोतमोऽयं भरद्वाजऽइमावेव विश्वामित्र-जमदग्नीऽयमेव विश्वामित्रोऽयं जमदग्निरिमावेव वसिष्ठकश्यपावयमेव वसिष्ठोऽयं कश्यपो वागेवात्रिर्वाचा ह्यन्नमद्यतेऽत्तिर्ह वै नामैतद्यदत्रिरिति सर्वस्यात्ता भवति सर्वमस्यान्नं भवति यऽएवं वेद ॥६॥ ब्राह्मणम् ॥२॥ [५-२] ॥

कि उसके किनारे सात ऋषि हैं । प्राण ही ऋषि हैं । यह प्राण के विषय में ही कहा है । आठवीं वाणी है और ब्रह्म से इसका संपर्क है । इसका अर्थ यह है कि वाणी (विद्या) के द्वारा ही ब्रह्म से संपर्क होता है ॥५॥

ये कान ही गोतम और भरद्वाज हैं । यह एक कान गौतम है और दूसरा भरद्वाज । ये नेत्र विश्वामित्र और जमदग्नि हैं । यह आंख विश्वामित्र है वह आँख जमदग्नि । ये नाक के दो नथने वसिष्ठ और कश्यप हैं । यह एक वसिष्ठ है दूसरा कश्यप । वाणी अत्रि है । वाणी से ही खाया जाता है 'अत्ति' का 'अत्रिः' हो गया है, यह सबका खाने वाला है । जो इस रहस्य को समझता है उसके अन्न का क्षय नहीं होता ॥६॥

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ब्रह्मणो मूर्तामूर्तयोरध्यात्माधिदैवतयोर्विभागप्रदर्शनम्

अध्याय ५—ब्राह्मण ३

द्वे वाव ब्रह्मणो रूपे । मूर्तं चैवामूर्तं च मर्त्यं चामृतं च स्थितं च यच्च सच्च त्यच्च ॥१॥

तदेतन्मूर्तम् । यदन्यद्वायोश्चान्तरिक्षाच्चैतन्मर्त्यमेतत्स्थितमेतत्सत् ॥ २॥

ब्रह्म के दो रूप हैं मूर्त और अमूर्त । मर्त्य और अमृत । एक अचर और दूसरा चलने वाला । एक सत् दूसरा त्यत् ॥१॥

जो आकाश और वायु से इतर है वह मूर्त है । यह मर्त्य है, अचर है और सत् है ।२॥

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तस्यैतस्य । मूर्तस्यैतस्य मर्त्यस्यैतस्य स्थितस्यैतस्य सतऽएष रसो यऽएष तपति सतो ह्येष रसः ॥३॥

अथामूर्तम् । वायुश्चान्तरिक्षं चैतदमृतमेतद्यदेतत्यम् ॥४॥

तस्यैतस्यामूर्तस्य । एतस्यामृतस्यैतस्य यतऽएतस्य त्यस्यैष रसो यऽएष-ऽएतस्मिन्मण्डले पुरुषस्त्यस्य ह्येष रसऽइत्यधिदेवतम् ॥५॥

अथाध्यात्मम् । इदमेव मूर्तं यदन्यत्प्राणाच्च यश्चायमन्तरात्मन्नाकाश-ऽएतन्मर्त्यमेतत्स्थितमेतत्सत् ॥६॥

तस्यैतस्य मूर्तस्य । एतस्य मर्त्यस्यैतस्य स्थितस्यैतस्य सतऽएष रसो यच्चक्षुः सतो ह्येष रसः ॥७॥

अथामूर्तम् । प्राणश्च यश्चायमन्तराऽऽत्मन्नाकाशऽएतदमृतमेतद्यदेत-त्यम् ॥८॥

तस्यैतस्यामूर्तस्य । एतस्यामृतस्यैतस्य यतऽएतस्य त्यस्यैष रसो योऽयं दक्षिणेऽक्षन्पुरुषस्त्यस्य ह्येष रसः ॥९॥

तस्य हैतस्य पुरुषस्य रूपम् । यथा माहारजनं वासो यथा पाण्ड्वाविकं यथेन्द्रगोपो यथाग्न्यर्चिर्यथा पुण्डरीकं यथा सकृद्विद्युत्तᳬ सकृद्विद्युत्तेव ह वाऽअस्य श्रीर्भवति यऽएवं वेद ॥१०॥

इस मूर्त्त, मर्त्य, स्थित तथा सत् का यह रस है जो तपता है(सूर्य) । यह सत् का ही रस है ॥३॥

वायु और अन्तरिक्ष अमूर्त हैं । यह अमृत है, यत् अर्थात् चर है तथा त्यत् है ॥४॥

इस अमूर्त, अमृत, यत् तथा त्यत् का यह रस है जो इस मंडल में पुरुष है । यह त्यत् का ही रस हैं । यह हुआ आधिदैवत ॥५॥

अब अध्यात्म सुनिये । जो प्राण तथा अन्तरात्मा आकाश से इतर है वह मूर्त्त है । यह मर्त्य है अचर है और सत् है ॥६॥

इस मूर्त, मर्त्य, अचर, या सत् का रस यह चक्षु है । यह सत् का ही रस है ॥७॥

यह जो प्राण तथा अन्तरात्मा आकाश है वही अमूर्त्त है, यह अमृत है, यत् है, त्यत् है ॥८॥

इस अमूर्त्त, अमृत, यत् तथा त्यत् का यह रस है जो यह दाहिनी आंख में पुरुष है । उसी का यह रस है ॥९॥

इस पुरुष का रूप इस प्रकार का है :—जैसे रंगा हुआ वस्त्र, जैसे पीली ऊन, जैसे बीरबघूटी का चिकना चमकीला रंग, जैसे अग्नि की चिनगारी, जैसे श्वेत कमल, जैसे एक क्षण भर चमकने वाली बिजली । जो इस रहस्य को समझता है उसकी श्री उस समय चमकती है ।१०॥

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अथातऽआदेशः । नेति नेति न ह्येतस्मादिति नेत्यन्यत्परमस्त्यथ नामधेयꣳ सत्यस्य सत्यमिति प्राणा वै सत्यं तेषामेष सत्यम् ॥११॥

ब्राह्मणम् ॥ ३॥ [५-३] ॥

इसीलिए (ब्रह्म के विषय में) नेति 'नेति' का आदेश है। इससे परे कोई नहीं है। यह सत्य का भी सत्य है। प्राण ही सत्य हैं। यह पुरुष उन प्राणों का तत्व रूप है ॥११॥

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मैत्रेयी—याज्ञवल्क्यसंवादः (१)

अध्याय ५—ब्राह्मण ४

मैत्रेयीति स होवाच याज्ञवल्क्यः । उद्यास्यन्वाऽअरेऽहमस्मात्स्थानादस्मि हन्त तेऽनया कात्यायन्याऽन्तं करवाणीति ॥१॥

सा होवाच मैत्रेयी । यन्मऽइयं भगोः सर्वा पृथिवी वित्तेन पूर्णा स्यात्कथं तेनामृता स्यामिति नेति होवाच याज्ञवल्क्यो यथैवोपकरणवतां जीवितं तथैव ते जीवितꣳ स्यादमृतत्वस्य तु नाशाऽस्ति वित्तेनेति ॥२॥

सा होवाच मैत्रेयी । येनाहं नामृता स्यां किमहं तेन कुर्यां यदेव भगवान्वेद तदेव मे ब्रूहीति ॥३॥

स होवाच याज्ञवल्क्यः । प्रिया बतारे नः सती प्रियं भाषसऽएह्यास्व व्याख्यास्यामि ते व्याचक्षाणस्य तु मे निदिध्यासस्वेति ब्रवीतु भगवानिति ॥४॥

याज्ञवल्क्य बोली, "हे मैत्रेयी । मैं यहां से जाने वाला संन्यासी होने वाला) हूं । इस लिए कात्यायनी के साथ तेरा बाँट कर दूं ॥१॥

वह मैत्रेयी बोली, "हे भगवन् ! यदि वह समस्त पृथिवी धन से पूर्ण हो जाय तो क्या मैं अमर हो जाऊँगी" । याज्ञवल्क्य ने उत्तर दिया, "नहीं । धनवालों का सा तेरा भी जीवन हो जायगा । परन्तु धन से अमरत्व की तो आशा नहीं है" ॥२॥

मैत्रेयी बोली. "जिससे अमर नहीं होने की उसका मैं क्या करूंगी ? आप जो जानते हों मुझे बताइये" ॥३॥

याज्ञवल्क्य बोला, "पहले भी हमारी प्रिया थी । अब भी प्रिय बोलती है । आ, बैठ, तुझको उपदेश दूंगा । जो में कहूं उस पर मनन कर" ॥४॥

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स होवाच याज्ञवल्क्यः । न वाऽरे पत्युः कामाय पतिः प्रियो भवत्यात्मनस्तु कामाय पतिः प्रियो भवति न वाऽरे जायायै कामाय जाया प्रिया भवत्यात्मनस्तु कामाय जाया प्रिया भवति न वाऽरे पुत्राणां कामाय पुत्राः प्रिया भवन्त्यात्मनस्तु कामाय पुत्राः प्रिया भवन्ति न वाऽरे वित्तस्य कामाय वित्तं प्रियं भवत्यात्मनस्तु कामाय वित्तं प्रियं भवति न वाऽरे ब्रह्मणः कामाय ब्रह्म प्रियं भवत्यात्मनस्तु कामाय ब्रह्म प्रियं भवति न वाऽरे क्षत्रस्य कामाय क्षत्रं प्रियं भवत्यात्मनस्तु कामाय क्षत्रं प्रियं भवति न वाऽरे लोकानां कामाय लोकाः प्रिया भवन्त्यात्मनस्तु कामाय लोकाः प्रिया भवन्ति न वाऽरे देवानां कामाय देवाः प्रिया भवन्त्यात्मनस्तु कामाय देवाः प्रिया भवन्ति न वाऽरे भूतानां कामाय भूतानि प्रियाणि भवन्त्यात्मनस्तु कामाय भूतानि प्रियाणि भवन्ति न वाऽरे सर्वस्य कामाय सर्वं प्रियं भवत्यात्मनस्तु कामाय सर्वं प्रियं भवत्यात्मा वाऽरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेय्यात्मनो वाऽरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदꣳ सर्वं विदितम् ॥५॥

ब्रह्म तं परादात् । योऽन्यत्रात्मनो ब्रह्म वेद क्षत्रं तं परादाद्योऽन्यत्रात्मनः क्षत्रं वेद लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान्वेद देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद सर्वं तं परादाद्योऽन्यात्मनः सर्वं वेदेदं ब्रह्मेदं क्षत्रमिमे लोकाऽइमे देवाऽइमानि भूतानीदꣳ सर्वं यदयमात्मा ॥६॥

याज्ञवल्क्य ने कहा, "पति के लिए पति प्रिय नहीं होता, अपने लिए पति प्रिय होता है। पत्नी के लिए पत्नी प्रिय नहीं होती, अपने लिए पत्नी प्रिय होती है। पुत्रों के लिए पुत्र प्रिय नहीं होते, अपने लिए पुत्र प्रिय होते हैं। धन के लिए धन प्रिय नहीं होता। अपने लिए धर्म प्रिय होता है। ब्राह्मण के लिए ब्राह्मण प्रिय नहीं होता, अपने लिए ब्राह्मण प्रिय होता है। क्षत्रिय के लिए क्षत्रिय प्रिय नहीं होता, अपने लिए क्षत्रिय प्रिय होता है ।४।

लोकों के लिए लोक प्रिय नहीं होते, अपने लिए लोक प्रिय होते हैं। देवों के लिए देव प्रिय नहीं होते, अपने लिए देव प्रिय होते हैं। भूतों के लिए भूत प्रिय नहीं होते, अपने लिए भूत प्रिय होते हैं। सब के लिए सब प्रिय नहीं होता; अपने लिए सब प्रिय होता है। इसलिए आत्मा ही देखने, सुनने, मानने और विचारने योग्य है। हे मैत्रेयी ! आत्मा के ही देखने, सुनने, मानने तथा विचारने से सब कुछ स्पष्ट हो जाता है ॥५॥

ब्राह्मण उस को त्याग दे जो आत्मा से अलग ब्राह्मणत्व को जानता है। क्षत्रिय उसको त्याग दे जो आत्मा से अलग क्षत्रियत्व को जानता है। लोक उसको त्याग देवें जो लोकों से अलग अपने को जानता है। देव उसको त्याग देवें जो देवों से अलग आत्मा को जानता है। भूत उसको त्याग देवें जो भूतों से अलग आत्मा को जानता है। सब उसको त्याग देवें जो सबको आत्मा से अलग समझता है। यह ब्रह्म है, क्षत्र है, लोक हैं, देव हैं, भूत हैं, यही सब कुछ है ॥६॥

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स यथा दुन्दुभेर्हन्यमानस्य । न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय दुन्दुभेस्तु ग्रहणेन दुन्दुभ्याघातस्य वा शब्दो भवति गृहीतः ॥७॥

स यथा वीणायै वाद्यमानायै । न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय वीणायै तु ग्रहणेन वीणावादस्य वा शब्दो गृहीतः ॥८॥

स यथा शङ्खस्य ध्मायमानस्य । न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय शङ्खस्य तु ग्रहणेन शङ्खध्मस्य वा शब्दो गृहीतः ॥९॥

स यथाऽऽर्द्रेधाग्नेरभ्याहितस्य । पृथग्धूमा विनिश्चरन्त्येवं वाऽअरेऽस्य महतो भूतस्य निश्वसितमेतद्यदृग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरसऽइतिहासः पुराणं विद्याऽउपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानान्यस्यैवैतानि सर्वाणि निश्वसितानि ॥१०॥

स यथा सर्वासामपाꣳ समुद्रऽएकायनम् । एवꣳ सर्वेषाꣳ स्पर्शानां त्वगेकायनमेवꣳ सर्वेषां गन्धानां नासिकेऽएकायनमेवꣳ सर्वेषाꣳ रसानां जिह्वैकायनमेवꣳ सर्वेषाꣳ रूपाणां चक्षुरेकायनमेवꣳ सर्वेषाꣳ शब्दानाꣳ श्रोत्रमेकायनमेवꣳ सर्वेषाꣳसंकल्पानां मनऽएकायनमेवꣳ सर्वेषां वेदानाꣳ हृदयमेकायनमेवꣳ सर्वेषां कर्मणाꣳ हस्तावेकायनमेवꣳ सर्वेषामध्वनां पादावेकायनमेवꣳ सर्वेषामानन्दानामुपस्थऽएकायनमेवꣳ सर्वेषां विसर्गाणां पायुरेकायनमेवꣳ सर्वासां विद्यानां वागेकायनम् ॥११॥

स यथा सैन्धवखिल्यः । उदके प्रास्तऽउदकमेवानुविलीयेत नाहास्योद्ग्रहणायेव स्याद्यतोयतस्त्वाददीत लवणमेवेवं वाऽअरेऽइदं महद्भूतमनन्तमपारं

जैसे किसी ढोल से आवाज़ निकल रही हो तो वह आवाज़ निकलती हुई दिखाई नहीं पड़ती । परन्तु ढोल ले लेने पर बजते हुए ढोल की आवाज़ प्रतीत होती है ॥७॥

जैसे शंख बजाने पर शंख से निकलते हुए शब्द नहीं दिखाई देते परन्तु शंख के लेने पर शब्दों को सुन सकते हैं ॥८॥

जब वीणा बजाते हैं तो बीणा से निकलते हुए शब्द नहीं दिखाई देते, परन्तु वीणा लेने से वीणा के शब्द सुनाई पड़ते हैं ॥९॥

जैसे अग्नि पर गीली लकड़ी रखने से अलग-अलग धुँआ उठेगा । इसी प्रकार उस महान् सत्ता से निकले हुए हैं ऋग्वेद, यजुर्वेद, सामवेद और अथर्ववेद । इतिहास, पुराण, विद्या, उपनिषद्, श्लोक, सूत्र, अनुव्याख्यान, व्याख्यान इसीसे ये सब निश्वसित हैं ॥१०॥

जैसे सब जलों का समुद्र घर है, जैसे सब स्पर्शों का त्वचा सब गन्धों का नासिका सब रसों का जीभ, सब रूपों का चक्षु, सब शब्दों का कान, सब संकल्पों का मन, सब वेदों का हृदय, सब कर्मों का हाथ, सब यात्राओं का पैर, सब आनन्दों का उपस्थ, सब मलों का पायु, सब विद्याओं का वाक् एक घर है । (उसी प्रकार आत्मा सब का घर है) ॥११॥

जैसे नमक के टुकड़े को जल में छोड़ने से वह जल में घुल जाता है और जहाँ से जल लो, नमक का स्वाद मिलता है, इसी प्रकार यह महान् सत्ता, अनन्त, अपार, विज्ञान-

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विज्ञानघनऽएवैतेभ्यो भूतेभ्यः समुत्थाय तान्येवानुविनश्यति न प्रेत्य संज्ञाऽस्तीत्यरे ब्रवीमीति होवाच याज्ञवल्क्यः ॥१२॥

सा होवाच मैत्रेयी । अत्रैव मा भगवानमूमुहन्न प्रेत्य संज्ञाऽस्तीति ॥१३॥

स होवाच याज्ञवल्क्यः । न वाऽअरेऽहं मोहं ब्रवीम्यलं वाऽअरेऽइदं विज्ञानाय ॥१४॥

यत्र हि द्वैतमिव भवति । तदितरऽइतरं पश्यति तदितरऽइतरं जिघ्रति तदितरऽइतरमभिवदति तदितरऽइतरꣳ शृणोति तदितरऽइतरं मनुते तदितरऽइतरं विजानाति ॥१५॥

यत्र त्वस्य सर्वमात्मैवाभूत् । तत्केन कं पश्येत्तत्केन कं जिघ्रेत्तत्केन कमभिवदेत्तत्केन कꣳ शृणुयात्तत्केन कं मन्वीत तत्केन कं विजानीयाद्येनेदꣳ सर्वं विजानाति तं केन विजानीयाद्विज्ञातारमरे केन विजानीयादिति ॥१६॥

ब्राह्मणम् ॥ ४ ॥ [५. ४.] ॥ ॥

घन, इन्हीं भूतों से निकलकर इन्हीं में लुप्त हो जाते हैं । मरने पर कोई संज्ञा नहीं रहती । ऐसा मानता हूं ।" यह याज्ञवल्क्य ने कहा ॥१२॥

मैत्रेयी बोली, "भगवन्, यह कहकर कि मरने पर कोई संज्ञा नहीं रहती, आपने मुझे घबरा दिया" ॥१३॥

याज्ञवल्क्य बोला, "देख । मैं तुम्हें घबराता नहीं, विज्ञान के लिए इतना पर्याप्त है" ॥१४॥

जहाँ दुई होती है, वहां अन्य-अन्य को देखता है, अन्य-अन्य को सूंघता है, अन्य-अन्य के विषय में बोलता है, अन्य-अन्य को सुनता है, अन्य-अन्य का मनन करता है, अन्य-अन्य को जानता है ॥१५॥

परन्तु जहाँ इस सब का एक आत्मा हो तो किसको किससे देखे, किसको किससे सूंघे, किसको किससे कहे, किसको किससे सुने, किसका किससे मनन करे । किसको किससे जाने । जिसके द्वारा इस सब को जानता है, उसको किसके द्वारा जाने । जानने वाले को किससे जाने ॥१६॥

मधु—ब्राह्मणमाचार्यपरम्पराक्रमरूपवंशकथनञ्च

अध्याय ५ ब्राह्मण ५

इयं पृथिवी । सर्वेषां भूतानां मध्वस्यै पृथिव्यै सर्वाणि भूतानि मधु यश्चायमस्यां पृथिव्यां तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मꣳ शारीरस्तेजोमयोऽ-

यह पृथ्वी सब भूतों का मधु है । इस पृथ्वी के लिए सब भूत मधु हैं । और जो इस पृथ्वी में तेजोमय अमृतमय पुरुष है और यह जो शरीर में आत्मा सम्बन्धी तेजोमय अमृत-

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मृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदꣳ सर्वम् ॥१॥

इमाऽआपः । सर्वेषां भूतानां मध्वामापꣳ सर्वाणि भूतानि मधु यश्चायमास्वप्सु तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मꣳ रैतसस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदꣳ सर्वम् ॥२॥

अयमग्निः । सर्वेषां भूतानां मध्वस्याग्नेः सर्वाणि भूतानि मधु यश्चायमस्मिन्नग्नौ तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं वाङ्मयस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदꣳ सर्वम् ॥३॥

अयमाकाशः । सर्वेषां भूतानां मध्वस्याकाशस्य सर्वाणि भूतानि मधु यश्चायमस्मिन्नाकाशे तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मꣳ हृद्याकाशस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदꣳ सर्वम् ॥४॥

अयं वायुः । सर्वेषां भूतानां मध्वस्य वायोः सर्वाणि भूतानि मधु यश्चायमस्मिन्वायौ तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं प्राणस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदꣳ सर्वम् ॥५॥

अयमादित्यः । सर्वेषां भूतानां मध्वस्यादित्यस्य सर्वाणि भूतानि मधु यश्चायमस्मिन्नादित्ये तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं चाक्षुषस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदꣳ सर्वम् ॥६॥

अयं चन्द्रः । सर्वेषां भूतानां मध्वस्य चन्द्रस्य सर्वाणि भूतानि मधु यश्चा-

मय पुरुष है, यह सब आत्मा है, यह अमृत हैं, यह ब्रह्म है । यह सब कुछ है ॥१॥

ये जल सब भूतों का मधु है । सब भूत इन जलों के लिए मधु हैं । यह जो इन जलों में तेजोमय अमृत पुरुष है । यह जो रेत में आत्मा सम्बन्धी तेजोमय अमृतमय पुरुष है यह सब ···॥२॥

यह अग्नि सब भूतों का मधु है, और इस अग्नि का भूत मधु हैं । यह जो इस अग्नि में अमृतमय तेजोमय पुरुष है । यह जो वाणी से सम्बन्ध रखने वाला आत्मा तेजोमय अमृतमय पुरुष है यह सब·····॥३॥

यह जो आकाश सब भूतों का मधु है और ये जो सब भूत इस आकाश के मधु हैं । यह जो इस आकाश में तेजोमय अमृतमय पुरुष है यह जो हृदयस्थ आकाश सम्बन्धी आत्मा तेजोमय अमृतमय पुरुष है, यह सब····· ।४॥

यह वायु सब भूतों का मधु है । सब भूत इस वायु के मधु हैं । यह जो इस वायु में तेजोमय अमृतमय पुरुष है, जो प्राण सम्बन्धी आत्मा तेजोमय अमृतमय पुरुष है, यह सब ·····॥५॥

यह आदित्य सब भूतों का मधु है । इस आदित्य के सब भूत मधु हैं । यह जो इस आदित्य में तेजोमय अमृतमय पुरुष है, यह जो चक्षु सम्बन्धी आत्मा अमृतमय तेजोमय पुरुष है, यह सब·····॥६॥

यह चन्द्र सब भूतों का मधु है और ये सब भूत इस चन्द्र के मधु हैं । यह जो इस

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यमस्मिंश्चन्द्रे तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं मानसस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदꣳ सर्वम् ॥७॥

इमा दिशः। सर्वेषां भूतानां मध्वासां दिशाꣳ सर्वाणि भूतानि मधु यश्चायमासु दिक्षु तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मꣳ श्रौत्रः प्रातिश्रुत्कस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदꣳ सर्वम् ॥८॥

इयं विद्युत् । सर्वेषां भूतानां मध्वस्यै विद्युतः सर्वाणि भूतानि मधु यश्चायमस्यां विद्युति तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं तैजसस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदꣳ सर्वम् ॥९॥

अयꣳ स्तनयित्नुः। सर्वेषां भूतानां मध्वस्य स्तनयित्नोः सर्वाणि भूतानि मधु यश्चायमस्मिन्त्स्तनयित्नौ तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मꣳ शाब्दः सौवरस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदꣳ सर्वम् ॥१०॥

अयं धर्मः। सर्वेषां भूतानां मध्वस्य धर्मस्य सर्वाणि भूतानि मधु यश्चायमस्मिन्धर्मे तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं धर्मस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदꣳ सर्वम् ॥११॥

इदꣳ सत्यꣳ । सर्वेषां भूतानां मध्वस्य सत्यस्य सर्वाणि भूतानि मधु यश्चायमस्मिन्त्सत्ये तेजोमथाऽमृतमयः पुरुषो यश्चायमध्यात्मꣳ सात्यस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदꣳ सर्वम् ॥१२॥

चन्द्र में तेजोमय अमृतमय पुरुष है और यह जो मन सम्बन्धी आत्मा तेजोमय अमृतमय पुरुष है यह सब·····॥७॥

ये सब दिशायें सब भूतों का मधु हैं। इन दिशाओं के सब भूत मधु हैं। यह जो इन दिशाओं में अमृतमय तेजोमय पुरुष है और यह जो श्रोत्र सम्बन्धी आत्मा अमृतमय तेजोमय पुरुष है यह सब·····॥८॥

यह बिजली सब भूतों की मधु है और ये सब भूत इस बिजली के लिये मधु हैं। यह जो इस बिजली में तेजोमय अमृतमय पुरुष है और यह जो तेज सम्बन्धी आत्मा तेजोमय अमृतमय पुरुष है यह सब ·····॥९॥

यह गरज सब भूतों की मधु है और ये सब भूत इस गरज का मधु हैं। यह जो इस गरज में तेजोमय अमृतमय पुरुष है, यह जो शब्द सम्बन्धी आत्मा तेजोमय अमृतमय है यह सब····· ॥१०॥

यह धर्म सब भूतों का मधु है और ये सब भूत इस धर्म के मधु हैं। यह जो इस धर्म में तेजोमय अमृतमय पुरुष है। यह जो धर्मसम्बन्धी तेजोमय और अमृतमय आत्मा पुरुष है, यह सब····· ॥११॥

यह सत्य सब भूतों का मधु है और ये सब भूत इस सत्य का मधु हैं। यह जो इस सत्य में तेजोमय अमृतमय पुरुष है। यह जो सत्यसम्बन्धी आत्मा अमृतमय पुरुष है, यह सब ·····॥१२॥

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इदं मानुषꣳ। सर्वेषां भूतानां मध्वस्य मानुषस्य सर्वाणि भूतानि मधु यश्चायमस्मिन्मानुषे तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं मानुषस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदꣳ सर्वम् ॥१३॥

अयमात्मा। सर्वेषां भूतानां मध्वस्यात्मनः सर्वाणि भूतानि मधु यश्चायमस्मिन्नात्मनि तेजोमयोऽमृतमयः पुरुषो यश्चायमात्मा तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदꣳ सर्वम् ॥१४॥

स वाऽअयमात्मा। सर्वेषां भूतानामधिपतिः सर्वेषां भूतानाꣳ राजा तद्यथा रथनाभौ च रथनेमौ चाराः सर्वे समर्पिताऽएवमेवास्मिन्नात्मनि सर्वे प्राणाः सर्वे लोकाः सर्वे देवाः सर्वाणि भूतानि सर्वऽएतऽआत्मानः समर्पिताः ॥१५॥

इदं वै तन्मधु। दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच तदेतदृषिः पश्यन्नवोचत् तद्वां नरा सनये दꣳसऽउग्रमाविष्कृणोमि तन्यतुर्न वृष्टिम्। दध्यङ् ह यन्मध्वाथर्वणो वामश्वस्य शीर्ष्णा प्र यदीमुवाचेति ॥१६॥

इदं वै तन्मधु। दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच तदेतदृषिः पश्यन्नवोचत्। आथर्वणायाश्विना दधीचेऽश्व्यꣳ शिरः प्रत्यैरयतम्। स वां मधु प्रवोचदृतायन्त्वाष्ट्रं यद्दस्रावपि कक्ष्यं वामिनि ॥१७॥

इदं वै तन्मधु। दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच तदेतदृषिः पश्यन्नवोचत्।

यह मानुष सब भूतों का मधु है, ये सब भूत इस मानुष का मधु हैं। यह जो इस मानुष में तेजोमय अमृतमय पुरुष है, यह जो मानुष सम्बन्धी आत्मा तेजोमय अमृतमय पुरुष है, यह सब ·· ॥१३॥

यह आत्मा सब भूतों का मधु है। इस आत्मा के सब भूत मधु हैं। यह जो इस आत्मा में तेजोमय अमृतमय पुरुष है और यह जो आत्मा तेजोमय अमृतमय पुरुष है, यह वही आत्मा है, यह अमृत है, यह ब्रह्म है, यही सब कुछ है ॥१४॥

यह वह आत्मा है। सब भूतों का अधिपति, सब भूतों का राजा है। जैसे रथ की नाभि में रथ की कीली में सब आरे लगे रहते हैं, इसी प्रकार इस आत्मा में सब प्राण, सब लोक, सब देव, सब भूत, ये सब उसी आत्मा में समर्पित हैं ॥१५॥

इसी मधु का अथर्वण के पुत्र दध्यङ् ने दोनों अश्विनों को उपदेश दिया। ऋषि ने इसको देखकर कहा, "हे मनुष्यो, जैसे तन्यतु या परजन्य वृष्टि को बरसाता है, इसी प्रकार मैं तुम दोनों के इस उग्र कर्म को प्रकट करूंगा। घोड़े के सिर के द्वारा जिस मधु का अथर्वा के पुत्र दध्यङ् ने उपदेश दिया था वह यह है" ॥१६॥

अथर्वा के पुत्र दध्यङ् ने इस मधु का अश्विनों को उपदेश दिया था। इस को देखकर ऋषि ने कहा, "हे अश्विनो, तुम दोनों ने घोड़े के सिर को दध्यङ् के सिर पर रख दिया। उसने तुम अश्विनों को प्रतिज्ञापालनार्थ त्वष्ट्रा के मधु (यज्ञ-ज्ञान ?) औरगोपनीय मधु (ब्रह्म-ज्ञान) का उपदेश दिया" ॥१७॥

यह वही मधु है जिसका अथर्वा के पुत्र दध्यङ् ने दो अश्विनों को उपदेश दिया था।

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पुरश्चक्रे द्विपदः पुरश्चक्रे चतुष्पदः। पुरः स पक्षी भूत्वा पुरः पुरुषऽआविशदिति स वाऽअयं पुरुषः सर्वासु पूर्षु पुरिशयो नैनेन किं चनानावृतं नैनेन किं चनासंवृतम् ॥ १८ ॥

इदं वै तन्मधु। दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच तदेतदृषिः पश्यन्नवोचत्। रूपꣳ रूपं प्रतिरूपो बभूव तदस्य रूपं प्रतिचक्षणाय। इन्द्रो मायाभिः पुरुरूपऽईयते युक्ता ह्यस्य हरयः शता दशेत्ययं वै हरयोऽयं वै दश च सहस्राणि बहूनि चानन्तानि च तदेतद् ब्रह्मापूर्वमनपरमनन्तरमबाह्यमयमात्मा ब्रह्म सर्वानुभूरित्यनुशासनम् ॥१९॥

अथ वꣳशः। तदिदं वयꣳ शौर्पणाय्याच्छौर्पणाय्यो गौतमाद्गौतमो वात्स्याद्वात्स्यो वात्स्याच्च पाराशर्याच्च पाराशर्यः सांकृत्याच्च भारद्वाजाच्च भारद्वाजऽऔदवाहेश्च शाण्डिल्याच्च शाण्डिल्यो वैजवापाच्च गौतमो वैजवापायनाच्च वैष्टपुरेयाच्च वैष्टपुरेयः शाण्डिल्याच्च रौहिणायनाच्च रौहिणायनः शौनकाच्चात्रेयाच्च रैभ्याच्च रभ्यः पौतिमाष्यायणाच्च कौण्डिन्यायनाच्च कौण्डिन्यायनः कौण्डिन्यात्कौण्डिन्यः कौण्डिन्यात्कौण्डिन्यः कौण्डिन्याच्चाग्निवेश्याच्च ॥ २० ॥

अग्निवेश्यः सैतवात्। सैतवः पाराशर्यात्पाराशर्यो जातूकर्ण्याज्जातूकर्ण्यो भारद्वाजाद्भारद्वाजो भारद्वाजाच्चासुरायणाच्च गौतमाच्च गौतमो भारद्वाजा-

ऋषि ने इसको देखकर कहा "पहले विधाता ने दुपाये बनाये, फिर चौपाये। पक्षी होकर वह पुरुष में प्रविष्ट हो गया। इसको पुरुष कहते हैं, क्योंकि यह सब पुरों में शयन करता हैं।" इससे कुछ छिपा नहीं है इससे कुछ छिपा नहीं है ॥१८॥

अथर्वा के पुत्र दध्यङ् ने इसी मधु का अश्विनों को उपदेश दिया था। ऋषि ने इस को देखकर कहा, "वह रूप-रूप होकर प्रतिरूप हो गया। इसलिए उसके रूप को स्पष्ट करने के लिये इन्द्र अपनी मायाओं अर्थात् प्रज्ञाओं द्वारा पुरु-रूप हो जाता है, इसकी एक सौ दश के घोड़े के समान इन्द्रियाँ इसमें जुती हुई हैं। यही इद्रियां हैं। यही दस इन्द्रियां हैं। यही हजारों इन्द्रियां हैं। यही अनन्त-इन्द्रियों का रूप है, यह ऐसा ब्रह्म है जिसका न पर है न अपर। जिसका न बाहर है न भीतर यह आत्मा ब्रह्म है। यह सबको देखता है। यही शास्त्र का मर्म है ॥१९॥

हम हुए शौर्पणाय्य से, शौर्पणाय्य गौतम से, गौतम वात्स्य से, वात्स्य वात्स्य-पाराशर्य से, पाराशर्य सांकृत्य भारद्वाज से, भारद्वाज औदवाहि शाण्डिल्य से, शाण्डिल्य, वैजवाप गौतम से, गौतम वैजवापायन-वैष्टपुरेय से, वैष्टपुरेय शाण्डिल्य रौहिणायन से, रौहिणायन शौनक-आत्रेय-रैभ्य से, रैभ्य पौतिमाष्पायण-कौण्डिन्यायन से, कौण्डिन्यायन कौण्डिन्य से, कौण्डिन्य कौण्डिन्य से, कौण्डिन्य कौण्डिन्य अग्निवेश्य से ॥२०॥

अग्निवेश्य हुआ सैतव से, सैतव पाराशर्य से, पाराशर्य जातूकर्ण्य से, जातू कर्ण्य भारद्वाज से, भारद्वाज हुआ भारद्वाज, असुरायण गौतम से, गौतम भारद्वाज से, भारद्वाज वैजवा-

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द्भारद्वाजो वैजवापायनाद्वैजवापायनः कौशिकायनेः कौशिकायनिर्घृतकौशिकाद्घृतकौशिकः पाराशर्यायणात्पाराशर्यायणः पाराशर्यात्पाराशर्यो जातूकर्ण्याज्जातूकर्ण्यो भारद्वाजाद्भारद्वाजो भारद्वाजाच्चासुरायणाच्च यास्काच्चासुरायणस्त्रैवणेस्त्रैवणिरौपजन्धनेरौपजन्धनिरासुरेरासुरिर्भारद्वाजाद्भारद्वाजऽआत्रेयात् ।२१।

आत्रेयो माण्टेः । माण्टिर्गौतमाद्गौतमो गौतमाद्गौतमो वात्स्याद्वात्स्यः शाण्डिल्याच्छाण्डिल्यः कैशोर्यात्काप्यात्कैशोर्यः काप्यः कुमारहारितात्कुमारहारितो गालवाद्गालवो विदर्भीकौण्डिन्याद्विदर्भीकौण्डिन्यो वत्सनपातो बाभ्रवाद्वत्सनपाद्बाभ्रवः पथः सौभरात्पन्थाः सौभरोऽयास्यादाङ्गिरसादयास्यऽआङ्गिरसऽआभूतेस्त्वाष्ट्रादाभूतिस्त्वाष्ट्रो विश्वरूपात्त्वाष्ट्राद्विश्वरूपस्त्वाष्ट्रोऽश्विभ्यामश्विनौ दधीच आथर्वणाद्दध्यङ्ङाथर्वणोऽथर्वणो दैवादथर्वा दैवो मृत्योः प्राध्वꣳसनात्मृत्युः प्राध्वꣳसनः प्रध्वꣳसनात्प्रध्वꣳसनऽएकर्षेरेकर्षिर्विप्रजित्तेर्विप्रजित्तिर्व्यष्टेर्व्यष्टिः सनारोः सनारुः सनातनात्सनातनः सनगात्सनगः परमेष्ठिनः परमेष्ठी ब्रह्मणो ब्रह्म स्वयम्भु ब्रह्मणे नमः ॥२२॥

ब्राह्मणम् ॥ ५ [५. ५] इति पञ्चमोऽध्यायः समाप्तः [९६.] ॥

पायन से, वैजवापायन कौशिकायनि से, कौशिकायनि घृतकौशिक से, घृतकौशिक पाराशर्यायण से, पाराशर्यायण पाराशर्य से, पाराशर्य जातूकर्ण्य से, जातूकर्ण्य भारद्वाज से, भारद्वाज हुआ भारद्वाज आसुरायण यास्क से, आसुरायण त्रैवणि से, त्रैवणि औपजन्धनि से, औपजन्धनि आसुरि से, आसुरि भारद्वाज से, भारद्वाज आत्रेय से ॥२१॥

आत्रेय माण्टि से, माण्टि गौतम से, गौतम गौतम से, गौतम वात्स्य से, वात्स्य शाण्डिल्य से, शाण्डिल्य कैशोर्य काप्य से, कैशोर्य काप्य कुमारहारित से कुमारहारित गालव से, गालव विदर्भी कौण्डिन्य से, विदर्भी कौण्डिन्य वत्सनपात् बाभ्रव वत्सनपात् से, बाभ्रव पथसौभर से, पन्थ सौभर अयास्य अङ्गिरस से, अयास्य आङ्गिरस आभूति त्वाष्ट्र से, आभूति त्वाष्ट्र विश्वरूप त्वाष्ट्र से, विश्वरूप त्वाष्ट्र दो अश्विनों से, दो अश्वि दधीच आथर्वण से दधीच आथर्वण अथर्वण दैव से, अथर्वा दैव मृत्यु प्राध्वंसन से, मृत्यु प्राध्वंसन हुआ प्राध्वंसन से, प्राध्वंसन एकर्षि से एकर्षि विप्रजित्ति से, विप्रजित्ति व्यष्टि से, व्यष्टि सनारु से, सनारु सनातन से, सनातन सनग से, सनग परमेष्ठि से, परमेष्ठी ब्रह्मा से, ब्रह्म स्वयम्भु है। उस ब्रह्म के लिए नमस्कार ॥२२॥

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अध्याय ६—ब्राह्मण १

जनको ह वैदेहः । बहुदक्षिणेन यज्ञेनेजे । तत्र ह कुरुपञ्चालानां ब्राह्मणाऽभिसमेता बभूवुस्तस्य ह जनकस्य वदहेस्य विजिज्ञासा बभूव कः स्विदेषां ब्राह्मणानामनूचानतमऽइति ॥१॥

स ह गवाँ सहस्रमवरुरोध । दश—दश पादाऽएकैकस्याः शृङ्गयोराबद्धा बभूवुस्तान्होवाच ब्राह्मणा भगवन्तो यो वो ब्रह्मिष्ठः सऽएता गाऽउदजतामिति ते ह ब्राह्मणा न दधृषुः ॥२॥

अथ ह याज्ञवल्क्यः । स्वमेव ब्रह्मचारिणमुवाचैताः सोम्योदज सामश्रवा३ऽइति ता होदाचकार ते ह ब्राह्मणाश्चुक्रुधुः कथं नु नो ब्रह्मिष्ठो ब्रुवीतेति ॥३॥

अथ ह जनकस्य वैदेहस्य होताऽश्वलो बभूव । स हैनं प्रपच्छ त्वं नु खलु नो याज्ञवल्क्य ब्रह्मिष्ठोऽसी३ऽइति स होवाच नमो वयं ब्रह्मिष्ठाय कुर्मो गोकामाऽएव वयँ स्मऽइति तँ ह ततऽएव प्रष्टुं दध्रे होताऽश्वलः ॥४॥

याज्ञवल्क्येति होवाच । यदिदँ सर्वं मृत्युनाऽप्तँ सर्वं मृत्युनाऽभिपन्नं केन

जनक वैदेह ने बहुत दक्षिणा वाला यज्ञ किया । वहाँ कुरुदेश तथा पांचाल देश के ब्राह्मण इकट्ठे हुए थे । उस जनक वैदेह की जिज्ञासा हुई कि इन ब्राह्मणों में सबसे अधिक वेदज्ञ कौन है ॥१ ।

इस काम के लिए उसने हजार गायें बांध दीं । इनमें से हर एक के सींग में दस दस मुहरें (पाद—सोने का सिक्का) बंधी हुई थीं । उसने कहा, "भगवान ब्राह्मणो ! जो तुममें सब से अधिक ब्रह्मज्ञ हो, वह इन गायों को खोल ले जावे । ब्राह्मणों का साहस न हुआ ॥२॥

अब याज्ञवल्क्य ने अपने ब्रह्मचारियों से कहा, "हे भद्र ब्रह्मचारियो, इन गायों को हाँक ले चलो ।" उन्होंने कहा, "हे साम के जानने वाले भगवन् हम ऐसा ही करेंगे", इस पर ब्राह्मणों को क्रोध आया कि यह हममें सबसे अधिक ब्रह्मनिष्ठ कैसे है ? ॥३॥

जनक वैदेह का होता था अश्वल । उसने उससे पूछा, "हे याज्ञवल्क्य, क्या तू हम सब में सब से अधिक ब्रह्मनिष्ठ है ? उसने उत्तर दिया "हम ब्रह्मनिष्ठ को नमस्कार करते हैं । हम तो गायों के इच्छुक हैं ।" होता अश्वल ने उससे पूछना आरम्भ कर दिया ॥४ ।

उसने पूछा, "हे याज्ञवल्क्य ! यह सब मृत्यु से व्याप्त है, यह सब मृत्यु से युक्त है ।

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यजमानो मृत्योरा'प्तमतिमुच्यतऽइति होत्रऽर्त्विजाऽग्निना वाचा वाग्वै यज्ञस्य होता तद्येयं वाक्सोऽयमग्निः स होता सा मुक्तिः साऽतिमुक्तिः ॥५॥

याज्ञवल्क्येति होवाच । यदिदꣳ सर्वमहोरात्राभ्यामाप्तꣳ सर्वमहोरात्राभ्यामभिपन्नं केन यजमानोऽहोरात्रयोराप्तिमतिमुच्यतऽइत्यध्वर्युणाऽर्त्विजा चक्षुषाऽऽदित्येन चक्षुर्वै यज्ञस्याध्वर्युस्तद्यदिदं चक्षुः सोऽसावादित्यः सोऽध्वर्युः सा मुक्तिः साऽतिमुक्तिः ॥६॥

याज्ञवल्क्येति होवाच । यदिदꣳ सर्वं पूर्वपक्षापरपक्षाभ्यामाप्तꣳ सर्वं पूर्वपक्षापरपक्षाभ्यामभिपन्नं केन यजमानः पूर्वपक्षापरपक्षयोराप्तिमतिमुच्यतऽइति ब्रह्मणाऽर्त्विजा मनसा चन्द्रेण मनो वै यज्ञस्य ब्रह्मा तद्यदिदं मनः सोऽसौ चन्द्रः स ब्रह्मा स मुक्तिः साऽतिमुक्तिः ॥७॥

याज्ञवल्क्येति होवाच । यदिदमन्तरिक्षमनारम्बणमिवाथ केनाक्रमेण यजमानः स्वर्गं लोकमाक्रमतऽइत्युद्गात्रऽर्त्विजा वायुना प्राणेन प्राणो वै यज्ञस्योद्गीता तद्योऽयं प्राणः स वायुः सऽउद्गाता सा मुक्तिः साऽतिमुक्तिरित्यतिमोक्षाऽअथ सम्पदः ॥८॥

याज्ञवल्क्येति होवाच । कतिभिरयमद्यऽग्भिर्होताऽस्मिन्यज्ञे करिष्यतीति

फिर किस प्रकार यजमान मृत्यु के इस बन्धन से मुक्त होवे ?" उसने उत्तर दिया, "होता ऋत्विक् से अग्नि से अर्थात् वाक् से । वाक् ही होता है । वाक् ही यह अग्नि है । यह अग्नि होता है, होता की अग्नि ही मुक्ति है, यही अतिमुक्ति है" ॥५॥

उसने पूछा, "हे याज्ञवल्क्य ! यह सब दिन रात से व्याप्त है, सब दिन रात के बन्धन में है । यजमान इस दिन रात के बन्धन से कैसे छूटे ?" उसने उत्तर दिया, 'अध्वर्यु ऋत्विक् से. आदित्य रूप आंख से, अध्वर्यु यज्ञ की आंख है । यह जो चक्षु है वह आदित्य है । वही अध्वर्यु है, वही मुक्ति है, वही अतिमुक्ति है" ॥६॥

उसने पूछा, "हे याज्ञवल्क्य ! यह सब पूर्व पक्ष (शुक्ल पक्ष) और अपरपक्ष (कृष्ण पक्ष) से व्याप्त है । पूर्व पक्ष और अपरपक्ष से सभी युक्त है । किस प्रकार यजमान इस पूर्व पक्ष और अपर पक्ष के बन्धन से मुक्त हो सकता है ?"

याज्ञवल्क्य ने उत्तर दिया, "ऋत्विज ब्रह्मा के द्वारा तथा मन रूपी चन्द्र के द्वारा । मन ही यज्ञ का ब्रह्मा है । यह जो मन है वही चन्द्र हैं । वही ब्रह्मा है, वही मुक्ति है, वही अतिमुक्ति है" ॥७॥

उसने पूछा, 'हे याज्ञवल्क्य, यह अन्तरिक्ष तो किसी नींव पर नहीं है । फिर यजमान किस मार्ग से स्वर्ग को प्राप्त करे ?" उसने उत्तर दिया 'उद्गाता ऋत्विज के द्वारा तथा वायु प्राण के द्वारा । प्राण ही यज्ञ का उद्गाता है । यह जो प्राण है, वही वायु है वही उद्गाता हैं । यही मुक्ति है यही अतिमुक्ति है ।" इतना हुआ मोक्ष के विषय में । अब सम्पत् अर्थात् उपायों के विषय में कहते हैं ॥८॥

उसने पूछा, "हे याज्ञवल्क्य, कितनी ऋचाओं से होता इस यज्ञ में आहुतियां देगा ?" "तीन से" । "कौन तीन ?" "पुरोऽनुवाक्या ऋचायें जो पहले पढ़ी जाती हैं । याज्या ऋचायें

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तिसृभिरिति कतमास्तास्तिस्रऽइति पुरोऽनुवाक्या च याज्या च शस्यैव तृतीया किं ताभिर्जयतीति पृथिवीलोकमेव पुरोऽनुवाक्यया जयत्यन्तरिक्षलोकं याज्यया द्यौर्लोकꣳ शस्यया ॥९॥

याज्ञवल्क्येति होवाच । कत्ययमद्याध्वर्युरस्मिन्यज्ञऽआहुतीर्होष्यतीति तिस्रऽइति कतमास्तास्तिस्रऽइति या हुताऽउज्ज्वलन्ति या हुताऽप्रतिनेदन्ति या हुताऽअधिशेरते किं ताभिर्जयतीति या हुताऽउज्ज्वलन्ति देवलोकमेव ताभिर्जयति दीप्यतऽइव हि देवलोको या हुताऽप्रतिनेदन्ति मनुष्यलोकमेव ताभिर्जयत्यतोव हि मनुष्यलोको या हुताऽअधिशेरते पितृलोकमेव ताभिर्जयत्यधऽइव हि पितृलोकः ॥१०॥

याज्ञवल्क्येति होवाच । कतिभिरयमद्य ब्रह्मा यज्ञं दक्षिणतो देवताभिर्गोपायिष्यतीत्येकयेति कतमा सैकेति मनऽएवेत्यनन्तं वै मनोऽनन्ता विश्वे देवाऽनन्तमेव स तेन लोकं जयति ॥११॥

याज्ञवल्क्येति होवाच । कत्ययमद्योद्गाताऽस्मिन्यज्ञे स्तोत्रिया स्तोष्यतीति तिस्रऽइति कतमास्तास्तिस्रऽइति पुरोऽनुवाक्या च याज्या च शस्यैव तृतीयाऽधिदेवतमथाध्यात्मं कतमास्ता याऽअध्यात्ममिति प्राणऽएव पुरोऽनुवाक्याऽपानो याज्या व्यानः शस्या किं ताभिर्जयतीति यत्किं चेदं प्राणभृदिति ततो ह होताऽश्वलऽउपरराम ॥१२॥

ब्राह्मणम् ॥ ६ [६. १] ॥ ॥

(जिनसे आहुति दी जाती है)। और शस्या ऋचायें, जिनसे स्तुति की जाती है।" "इनसे किसको जीतता है ?" पुरोऽनुवाक्य से पृथ्वी लोक को' याज्य से अन्तरिक्ष को और शस्य से द्यौ लोक को" ॥९॥

उसने पूछा, "हे याज्ञवल्क्य, आज इस यज्ञ में अध्वर्यु कितनी आहुतियां देगा ?" "तीन" 'तीन कौन ?" 'वे आहुतियां जिनकी ज्वालायें ऊपर को चढ़ती हैं, वे जो शोर बहुत करती हैं, वे जो नीचे को जाती हैं।" "इनसे किन किन लोकों को जीतता है ?" "जो आहुतियाँ ऊपर को ज्वलित होती हैं उनसे देवलोक जो शोर बहुत करती हैं उनसे मनुष्य लोक, जो नीचे को जाती हैं, उससे पितृलोक।" पितृलोक नीचे है ॥१०॥

उसने पूछा, 'हे याज्ञवल्क्य, दक्षिण की ओर बैठकर ब्रह्मा आज कितने देवताओं से यज्ञ की रक्षा करता है ?" "एक से।" "वह देवता कौन है ?" "वह एक मन है। मन अनन्त है। विश्वेदेव अनन्त हैं। उससे वह लोक को जीतता है" ॥११॥

उसने पूछा, "हे याज्ञवल्क्य ! इस यज्ञ में आज उद्गाता कितने स्तोत्रों से स्तवन करेगा ?" "तीन से।" "कौन से" "पुरोऽनुवाक्य से, याज्य से और शस्य से।" "वे अध्यात्म के हिसाब से कौन कौन हैं ?"। "प्राण ही पुरोऽनुवाक्य है, अपान याज्य है, व्यान शस्य है।" "उनसे किस किस लोक को जीतता हैं ?" "उस सबको जिसमें प्राण हैं अर्थात प्राणियों को।" यह सुनकर अश्वल होता चुप हो गया ॥१२॥

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अध्याय ६—ब्राह्मण २

अथ हैनं जारत्कारवऽआर्तभागः पप्रच्छ । याज्ञवल्क्येति होवाच कति ग्रहाः कत्यतिग्रहाऽइत्यष्टौ ग्रहाऽअष्टावतिग्रहा ये तेऽष्टौ ग्रहाऽअष्टावतिग्रहाः कतमे तऽइति ॥१॥

प्राणो वै ग्रहः । सोऽपानेनातिग्रहेण गृहीतोऽपानेन हि गन्धाञ्जिघ्रति ॥२॥

जिह्वा वै ग्रहः । स रसेनातिग्रहेण गृहीतो जिह्वया हि रसान्विजानाति ॥३॥

वाग्वै ग्रहः । स नाम्नाऽतिग्रहेण गृहीतो वाचा हि नामान्यभिवदति ॥४॥

चक्षुर्वै ग्रहः । स रूपेणातिग्रहेण गृहीतश्चक्षुषा हि रूपाणि पश्यति ॥५॥

श्रोत्रं वै ग्रहः । स शब्देनातिग्रहेण गृहीतः श्रोत्रेण हि शब्दाञ्छृणोति ॥६॥

मनो वै ग्रहः । स कामेनातिग्रहेण गृहीतो मनसा हि कामान्कामयते ॥७॥

अब उससे जारतकारव आर्तभाग ने पूछा, "हे याज्ञवल्क्य ! ग्रह कै होते हैं ? अति ग्रह कै होते है ?" "आठ ग्रह और आठ अतिग्रह है ।" "वे आठ ग्रह कौन और आठ अतिग्रह कौन ?" ॥१॥

"प्राण ग्रह है । वह अपान नामी अतिग्रह से पकड़ा जाता है । अपान से गंधों को सूंघता है" ॥२॥

"जीभ ग्रह है । वह रसना भी अतिग्रह से पकड़ी जाती है । जीभ से रसों का ज्ञान होता है ॥३॥

"वाणी ग्रह है । वह नामरूपी अतिग्रह से पकड़ी जाती है । वाणी से ही नामों को कहते है ?" ॥४॥

"चक्षु ग्रह है । वह रूप नामी अतिग्रह से पकड़ा जाता है । चक्षु से ही रूपों को देखते हैं" ॥५॥

"श्रोत्र ग्रह है । वह शब्द नामी अतिग्रह से पकड़ा जाता है । कान से ही शब्द सुनते हैं" ॥६॥

"मन ग्रह है । कामना नामी अतिग्रह से पकड़ा जाता है । मन से हो मनुष्य कामनायें करता है ॥७॥

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हस्तौ वै ग्रहः । कर्मणाऽतिग्रहेण गृहीतो हस्ताभ्याꣳ हि कर्म करोति ॥८॥

त्वग्वै ग्रहः । स स्पर्शेनातिग्रहेण गृहीतस्त्वचा हि स्पर्शान्वेदयतऽइत्यष्टौ ग्रहाऽअष्टावतिग्रहाः ॥९॥

याज्ञवल्क्येति होवाच । यदिदꣳ सर्वं मृत्योरन्नं कास्वित्सा देवता यस्या मृत्युरन्नमित्यग्निर्वै मृत्युः सोऽपामन्नमप पुनर्मृत्युं जयति ॥१०॥

याज्ञवल्क्येति होवाच । यत्रायं पुरुषो म्रियते किमेनं न जहातीति नामेत्यनन्तं वै नामानन्ता विश्वे देवाऽअनन्तमेव स तेन लोकं जयति ॥११॥

याज्ञवल्क्येति होवाच । यत्रायं पुरुषो म्रियतऽउदस्मात्प्राणाः क्रामन्त्याहोऽ३ नेति नेति होवाच याज्ञवल्क्योऽत्रैव समवनीयन्ते सऽउच्छ्वयत्याध्मातो मृतः शेते ॥१२॥

याज्ञवल्क्येति होवाच । यत्रास्य पुरुषस्य मृतस्याग्निं वागप्येति वातं प्राणश्चक्षुरादित्यं मनश्चन्द्रं दिशः श्रोत्रं पृथिवीꣳ शरीरमाकाशमात्मौषधीर्लोमानि वनस्पतीन्केशाऽअप्सु लोहितं च रेतश्च निधीयते क्व यं तदा पुरुषो भवतीत्याहर सौम्य हस्तम् ॥१३॥

आर्तभागेति होवाच । आवमेवैतद्वेदिष्यावो न नावेतत्सजनऽइति तौ होत्क्रम्य मन्त्रयांचक्रतुस्तौ ह यदूचतुः कर्म हैव तदूचतुरथ ह यत्प्रशशꣳसतुः कर्म

दोनों हाथ ग्रह हैं। वे कर्म नाम अतिग्रह से पकड़े जाते हैं। मनुष्य हाथ से ही काम करता है" ॥८॥

"त्वचा ही ग्रह है। वह स्पर्श नामी अतिग्रह से पकड़ी जाती है। त्वचा से ही मनुष्य स्पर्शों का अनुभव करता है। ये आठ ग्रह हुए और आठ अतिग्रह" ॥९॥

उसने पूछा, "हे याज्ञवल्क्य ! ये सब मृत्यु का भोजन हैं। वह देवता कौन है जिसका भोजन मृत्यु है ?" अग्नि मृत्यु है। वह जलों का अन्न है। इसी से मनुष्य पुनर्मृत्यु को जीतता है" ॥१०॥

उसने पूछा, "हे याज्ञवल्क्य ! जब कोई मनुष्य मरता है तो उसको कौन चीज़ नहीं छोड़ती ?" "नाम"। नाम अनन्त है। विश्वेदेव नाम हैं। इससे अनन्त लोक को जीतता है ॥११॥

उसने पूछा, "हे याज्ञवल्क्य, जब मनुष्य मरता है तो क्या इससे प्राण निकल जाते हैं" याज्ञवल्क्य ने कहा, "नहीं, नहीं, यह सब इसी में लय हो जाते हैं। वह फूल जाता है। वायु से भर जाता है। वह मुर्दा होकर सोता है" ॥१२॥

उसने पूछा, "हे याज्ञवल्क्य, जब इस मृतपुरुष की वाक् अग्नि में मिल जाती है, प्राण वायु में, चक्षु आदित्य में, मन चन्दमा में, श्रोत्र दिशाओं में, शरीर पृथिवी में, आत्मा आकाश में, लोम ओषधियों में, केश वनस्पतियों में रक्त और वीर्य जलों में, तब यह पुरुष क्या हो जाता है ?" याज्ञवल्क्य ने कहा, "मेरा हाथ पकड़" ॥१३॥

उसने कहा, "हे आर्तभाग ! हम इसका रहस्य एकान्त में जान सकेंगे। भीड़ में

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हैव तत्प्रशशंसतुः पुण्यो वै पुण्येन कर्मणा भवति पापः पापेनेति ततो ह जारत्कारवऽआर्तभागऽउपरराम ॥१४॥

ब्राह्मणम् ॥ ७ ॥ [६. २] ॥ चतुर्थः प्रपाठकः ॥ कण्डिकासंख्या १०४ ॥

नहीं।" वे उठ कर अलग विचार करने लगे। जो कुछ उन्होंने कहा वह था 'कर्म'। उन्होंने वहाँ कर्म की ही प्रशंसा की। पुण्य कर्म से ही मनुष्य पुण्यात्मा होता है। पापकर्म से पापी।" जारत्कारव आर्तभाग यह सुनकर चुप हो गया ॥१४॥

भुज्यु—याज्ञवल्क्यसंवादः

अध्याय ६—ब्राह्मण ३

अथ हैनं भुज्युर्लाह्यायनिः पप्रच्छ। याज्ञवल्क्येति होवाच मद्रेषु चरकाः पर्यव्रजाम ते पतञ्जलस्य काप्यस्य गृहानैम तस्यासीद्दुहिता गन्धर्वगहीता तमपृच्छाम कोऽसीति सोऽब्रवीत्सुधन्वाऽऽङ्गिरसऽइति तं यदा लोकानामन्तानपृच्छामाथैनमब्रूम क्व पारिक्षिताऽअभवन्क्व पारिक्षिताऽअभवन्निति तत्त्वा पृच्छामि याज्ञवल्क्य क्व पारिक्षिताऽअभवन्निति ॥१॥

स होवाच। उवाच वै स तदगच्छन्वैते तत्र यत्राश्वमेधयाजिनो गच्छन्तीति क्व न्वश्वमेधयाजिनो गच्छन्तीति द्वात्रिंशतं वै देवरथान्ह्यान्ययं लोकस्तꣳ समन्तं लोकं द्विस्तावत्पृथिवी पर्येति तां पृथिवीं द्विस्तावत्समुद्रः पयति तद्यावती क्षुरस्य धारा यावद्वा मक्षिकायाः पत्रं तावानन्तरेणाकाशस्तानिन्द्रः सुपर्णो भूत्वा वायवे

अब उससे भुज्यु लाह्यायनि ने कहा, "हे याज्ञवल्क्य! हम वेदाध्ययन के लिये मद्रास में विचरते हुये कपि-वंशी पतंजल के घर आये। उसकी लड़की गंधर्वगृहीता (गंधर्व से पकड़ी हुई?) थी। हमने उससे पूछा, तू कौन है?। वह बोला मैं आंगिरस सुधन्वा हूं।" जब हमने उससे लोकों के अन्त के विषय में पूछा और प्रश्न किया कि पारिक्षित कहाँ हैं। पारिक्षित क्या हुये?"। हे याज्ञवल्क्य, पारिक्षित क्या हुये?" ॥१॥

याज्ञवल्क्य ने उत्तर दिया, "गन्धर्व ने कहा कि वे वहीं गये जहाँ अश्वमेघ करने वाले जाते हैं। "अश्वमेघ यज्ञ करने वाले कहाँ जाते हैं?" "यह लोक देवरथ की चाल से ३२ दिन के मार्ग की दूरी रखता है। इस लोक से दूनी पृथ्वी है। उस पृथ्वी से दूना समुद्र है। जितनी छुरे की धार है, जितना मक्खी का पर है, उतना बीच का आकाश है। इन्द्र ने सुपर्ण बनकर उन (पारिक्षितों) को वायु को दे दिया। वायु उनको अपने में रखकर

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प्रायच्छत्तान्वायुरात्मनि धित्वा तत्रागमयद्यत्र पारिक्षिताऽअभवन्नित्येवमिव वै स वायुमेव प्रशशँस तस्माद्वायुरेव व्यष्टिर्वायुः समष्टिरप पुनर्मृत्युं जयति सर्वमायुरेति यऽएवं वेद ततो ह भुज्युर्लाह्यायनिरूपरराम ॥२॥
ब्राह्मणम् ॥ १ ॥ [६. ३] ॥

वहाँ ले गया जहाँ (अश्वमेध यज्ञ करने वाले) जाते हैं। इस प्रकार गंधर्व ने वायु की प्रशंसा की। इसलिये वायु व्यष्टि है, वायु समष्टि है। जो इस रहस्य को समझता है, वह पुनर्मृत्यु को जीत लेता है और पूर्ण आयु को पाता है। तब भुज्यु लाह्यायनि चुप हो गया" ॥२॥

कहोड—याज्ञवल्क्यसंवादः

अध्याय ६—ब्राह्मण ४

अथ हैनं कहोडः कौषीतकेयः पप्रच्छ । याज्ञयल्क्येति होवाच यत्साक्षादपरोक्षाद्ब्रह्म यऽआत्मा सर्वान्तरस्तं मे व्याचक्ष्वेत्येष तऽआत्मा सर्वान्तरः कतमो याज्ञवल्क्य सर्वान्तरो योऽशनायापिपासे शोकं मोहं जरां मृत्युमत्येत्येतं वै तमात्मानं विदित्वा ब्राह्मणाः पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति या ह्येव पुत्रैषणा सा वित्तैषणा सा लोकैषणोभेह्येते-ऽएषणेऽएव भवतस्तस्मात्पण्डितः पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेद्बाल्यं च पण्डित्यं च निर्विद्याथ मुनिरमौनं च मौनं च निर्विद्याथ ब्राह्मणः स ब्राह्मणः केन स्याद्येन स्यात्तेनेदृशऽएव भवति यऽएवंवेद ततो ह कहोडः कौषीतकेयऽउपररराम ॥ १ ॥ ब्राह्मणम् ॥२ ॥ [६.४] ॥

अब कहोड कौषीतकेय ने कहा, "हे याज्ञवल्क्य जो साक्षात् अपरोक्ष ब्रह्म है, जो सबकी अन्तरात्मा है, उसका उपदेश कर।"

"यह तेरा आत्मा है जो सब के भीतर है"। "हे याज्ञवल्क्य, कौन सा आत्मा सब के भीतर है?" वही जो भूख प्यास, शोक, मोह, बुढ़ापे तथा मृत्यु के परे है, इसी आत्मा को जानकर ब्राह्मण लोग पुत्र एषणा" वित्त-एषणा, और लोक-एषणा से ऊपर उठकर भिक्षा का आचरण करते हैं। जैसी पुत्र-एषणा वैसी वित्त-एषणा। जैसी वित्त-एषणा वैसी लोक-एषणा। ये दोनों एषणा ही हैं। इसलिये पण्डित पाण्डित्य के मूल्य को समझकर बालकपन की इच्छा नहीं करता। जो बालकपन और पाण्डित्य के भेद को समझता है, मुनि है। जो मुनिपन (मौन) और अमुनिपन (अमौन) के भेद को समझता है, वह ब्राह्मण है। वह ब्राह्मण किसी न किसी प्रकार ऐसा ही हो जाता है, यदि वह इस रहस्य को समझता है। इस पर कहोड कौषीतकेय चुप हो गया ॥१॥

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अध्याय ६—ब्राह्मण ५

अथ हैनमुषस्तश्चाक्रायणः पप्रच्छ । याज्ञवल्क्येति होवाच यत्साक्षादपरोक्षाद्ब्रह्म यऽआत्मा सर्वान्तरस्तं मे व्याचक्ष्वेत्येष तऽआत्मा सर्वान्तरः कतमो याज्ञवल्क्य सर्वान्तरो यः प्राणेन प्राणिति स तऽआत्मा सर्वान्तरो योऽपानेनापानिति स तऽआत्मा सर्वान्तरो यो व्यानेन व्यनिति स तऽआत्मा सर्वान्तरो यऽउदानेनोदनिति स तऽआत्मा सर्वान्तरो यः समानेन समानिति स तऽआत्मा सर्वान्तरः स होवाचोषस्तश्चाक्रायणो यथा वै ब्रूयादसौ गौरसावश्वऽइत्येवमेवैतद्व्यपदिष्टं भवति यदेव साक्षादपरोक्षाद्ब्रह्म यऽआत्मा सर्वान्तरस्तं मे व्याचक्ष्वेत्येष तऽआत्मा सर्वान्तरः कतमो याज्ञवल्क्य सर्वान्तरो न दृष्टेर्द्रष्टारं न पश्येर्न श्रुतेः श्रोतारꣳ शृणुया न मतेर्मन्तारं मन्वीथा न विज्ञातेर्विज्ञातारं विजानीयाऽएष तऽआत्मा सर्वान्तरोऽतोऽन्यदार्त्तं ततो होषस्तश्चाक्रायणऽउपरराम ॥१॥

ब्राह्मणम् ॥३॥ [६. ५]

अब उससे उषस्त चाक्रायण ने कहा, "हे याज्ञवल्क्य, यह जो साक्षात् अपरोक्ष ब्रह्म, सबका अन्तर्यामी आत्मा है, उसका मुझे उपदेश दीजिये ।"

याज्ञवल्क्य, ने उत्तर दिया, "यह आत्मा सबके भीतर व्यापक है" । उसने पूछा, "हे याज्ञवल्क्य, वह अन्तर्यामी आत्मा कौन सा है ?" "वही जो प्राण द्वारा श्वास लेता है वही तेरा आत्मा सबके भीतर है। जो अपान-द्वारा अपान क्रिया करता है वही तेरा आत्मा सबके भीतर है । जो व्यान द्वारा व्यान क्रिया करता है, वही तेरा आत्मा सबके भीतर है । जो उदान द्वारा उदान क्रिया करता है, वही तेरा आत्मा सब के भीतर है । जो समान द्वारा समान किया करता है, वही तेरा आत्मा सबके भीतर है" उषस्त चाक्रायण ने कहा, "कि जैसे कहते हैं कि यह गौ है यह अश्व है, इसी प्रकार इसका भी नाम रक्खा जाता है। यह जो साक्षात् अपरोक्ष ब्रह्म है जो आत्मा सर्वान्तयामी है उसी का उपदेश कीजिये । हे य ज्ञवल्क्य ! वह तेरा आत्मा अन्तर्यामी कौन सा है ?" उसने उत्तर दिया, "वह सर्वान्तियामी है । तुम आँख से, देखने वाले को नहीं देख सकते । कान से, सुनने वाले को नहीं सुन सकते । ज्ञान से जानने वालों को नहीं जान सकते । यह तेरा आत्मा सर्वान्तर्यामी है । इससे विपरीत सब आर्त्त अर्थात् क्षण भंगुर है ।" तब उषस्त चाक्रायण चुप हो गये ॥१॥

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अध्याय ६—ब्राह्मण ६

अथ हैनं गार्गी वाचक्नवी पप्रच्छ । याज्ञवल्क्येति होवाच यदिदꣳ सर्वमप्स्वोतं च प्रोतं च कस्मिन्न्वापऽओताश्च प्रोताश्चेति वायौ गार्गीति कस्मिन्नु वायुरोतश्च प्रोतश्चेत्याकाशऽएव गार्गीति कस्मिन्न्वाकाशऽओतश्च प्रोतश्चेत्यन्तरिक्षलोकेषु गार्गीति कस्मिन्न्वन्तरिक्षलोकाऽओताश्च प्रोताश्चेति द्यौर्लोके गार्गीति कस्मिन्नु द्यौर्लोकऽओतश्च प्रोतश्चेत्यादित्यलोकेषु गार्गीति कस्मिन्न्वादित्यलोकाऽओताश्च प्रोताश्चेति चन्द्रलोकेषु गार्गीति कस्मिन्नु चन्द्रलोकाऽओताश्च प्रोताश्चेति नक्षत्रलोकेषु गार्गीति कस्मिन्नु नक्षत्रलोकाऽओताश्च प्रोताश्चेति देवलोकेषु गार्गीति कस्मिन्नु देवलोकाऽओताश्च प्रोताश्चेति गन्धर्वलोकेषु गार्गीति कस्मिन्नु गन्धर्वलोकाऽओताश्च प्रोताश्चेति प्रजापतिलोकेषु गार्गीति कस्मिन्नु प्रजापतिलोकाऽओताश्च प्रोताश्चेति ब्रह्मलोकेषु गार्गीति कस्मिन्नु ब्रह्मलोकाऽओताश्च प्रोताश्चेति स होवाच गार्गी माऽतिप्राक्षीर्मा ते मूर्धा व्यपप्तदनतिप्रश्न्या वै देवताऽअतिपृच्छसि गार्गि माऽतिप्राक्षीरिति ततो ह गार्गी वाचक्नव्युपरराम ॥ १ ॥ ब्राह्मणम् ॥४॥ [६. ६.] ॥ ॥

अब गार्गी वाचक्नवी ने उससे पूछा, "हे याज्ञवल्क्य, यह जो सब कुछ जलों में ओत-प्रोत है, तो बताओ कि यह जल किसमें ओत-प्रोत हैं।" उसने उत्तर दिया, "हे गार्गी ! वायु में"। "वायु किस में ओताप्रोत है ?" आकाश में, "हे गार्गी !" "आकाश किस में ओतःप्रोत है ?" " हे गार्गी ! अन्तरिक्ष लोकों में"। "अन्तरिक्ष लोक किसमें ओत-प्रोत है ?' "हे गार्गी ! द्यौ लोक में"। "द्यौ लोक किस में ओत प्रोत है ?" "हे गार्गी ! आदित्य लोकों में"। आदित्य लोक किस में ओत-प्रोत हैं ?" "हे गार्गी, चन्द्र लोकों में"। "चन्द्रलोक किसमें ओत-प्रोत हैं ?" "नक्षत्र लोकों में हैं गार्गी ।" "नक्षत्र लोक किस में ओत-प्रोत है ?" "देव लोकों में हे गार्गी"। "देव लोक किसमें ओत-प्रोत हैं ?" "गन्धर्व लोकों में, हे गार्गी" । "गन्धर्व लोक किसमें ओत-प्रोत हैं ?" प्रजापति लोकों में, हे गार्गी ।" "प्रजापति लोक किस में ओत प्रोत है ?" ब्रह्मलोकों में, हे गार्गी।" "ब्रह्मलोक किसमें ओत-प्रोत हैं ?"। याज्ञवल्क्य बोला, "हे गार्गी। इसके आगे न पूछ कि कहीं तेरा सिर न गिर जाय। तू उस देवता के विषय में पूछती है जो पूछने के योग्य नहीं। हे गार्गी, आगे मत पूछ"। तब गार्गी चुप हो गई ॥१॥

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अध्याय ६—ब्राह्मण ७

अथ हैनमुद्दालकऽआरुणिः प्रपच्छ। याज्ञवक्ययेति होवाच मद्रेष्ववसाम पतञ्जलस्य काप्यस्य गृहेषु यज्ञमधीयानास्तस्यासीद्भार्या गन्धर्वगृहीता तमपृच्छाम कोऽसीति सोऽब्रवीत्कबन्धऽआथर्वणऽइति ॥१॥

सोऽब्रवीत्। पतञ्जलं काप्यं याज्ञिकांश्च वेत्थ नु त्वं काप्य तत्सूत्रं यस्मिन्नयं च लोकः परश्च लोकः सर्वाणि च भूतानि संदृब्धानि भवन्तीति सोऽब्रवीत्पतञ्जलः काप्यो नाहं तद्भगवन्वेदेति ॥२॥

सोऽब्रवीत्। पतञ्जलं काप्यं याज्ञिकांश्च वेत्थ नु त्वं काप्य तमन्तर्यामिणं यऽइमं च लोकं परं च लोकꣳ सर्वाणि च भूतान्यन्तरो यमयतीति सोऽब्रवीत्पतञ्जलः काप्यो नाहं तं भगवन्वेदेति ॥३॥

सोऽब्रवीत्। पतञ्जलं काप्यं याज्ञिकांश्च यो वै तत्काप्य सूत्रं विद्यात्तं चान्तर्यामिणꣳ स ब्रह्मवित्स लोकवित्स देववित्स वेदवित्स यज्ञवित्स भूतवित्स-

तब आरुणि उद्दालक ने उससे पूछा, "हम मद्राज में पतंजल काप्य के घर यज्ञ सीखने के लिये रहे। उसकी पत्नी को गन्धर्व पकड़े था। हमने उस (गंधर्व) से पूछा तू कौन है,। उसने कहा 'आथर्वण कबन्ध' ॥१॥

उसने काप्य पतंजल से और याज्ञिकों से कहा, 'काप्य ! क्या तुम जानते हो कि वह कौन सा सूत्र है जिसमें यह लोक और परलोक और सब भूत बंधे हुये हैं। काप्य पतंजल ने उत्तर दिया "भगवन्, मैं नहीं जानता" ॥२॥

फिर उसने पतंजल काप्य तथा याज्ञिकों से कहा, "हे काप्य, क्या तुम उस अन्तर्यामी को जानते हो जो इस लोक और परलोक और अन्य भूतों के भीतर रमा है ?' पतंजल काप्य ने उत्तर दिया, "भगवन् मैं नहीं जानता" ॥३॥

उसने फिर पतंजल काप्य तथा याज्ञिकों से कहा, "हे काप्य, जो उस सूत्र और उस अन्तर्यामी को जानता है वही ब्रह्म को जानता है, लोक को जानता है, देव को जानता है, वेद को जानता है। यज्ञ को जानता है,भूत को जानता है, आत्मा को जानता है और सब कुछ जानता है। उसने उन सब को उपदेश दिया। उसी को मैं भी जानता हूं। हे

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ऽआत्मवित्स सर्वंविदिति तेभ्योऽब्रवीत्तदहं वेद तच्चेत्त्वं याज्ञवल्क्य सूत्रमविद्वांस्तं चान्तर्यामिणं ब्रह्मगवीरुदजसे मूर्धा ते विपतिष्यतीति ॥४॥

वेद वाऽअहं गौतम । तत्सूत्रं तं चान्तर्यामिणमिति यो वाऽइदं कश्च ब्रूयाद्वेद—वेदेति यथा वेत्थ तथा ब्रूहीति ॥५॥

वायुर्वै गौतम तत्सूत्रम् । वायुना वै गौतम सूत्रेणायं च लोकः परश्च सर्वाणि च भूतानि संदृब्धानि भवन्ति तस्माद्वै गौतम पुरुषं प्रेतमाहुव्यस्रꣳसिषतास्याङ्गानीति वायुना हि गौतम सूत्रेण संदृब्धानि भवन्तीत्येवमेवैतद्याज्ञवल्क्यान्तर्यामिणं ब्रूहीति ॥६॥

यः पृथिव्यां तिष्ठन् । पृथिव्याऽअन्तरो यं पृथिवी न वेद यस्य पृथिवी शरीरं यः पृथिवीमन्तरो यमयति स तऽआत्माऽन्तर्याम्यमृतः ॥७॥

योऽप्सु तिष्ठन् । अद्भ्योऽन्तरो यमापो न विदुर्यस्यापः शरीरं योऽपोऽन्तरो यमयति स तऽआत्माऽन्तर्याम्यमृतः ॥८॥ शतम् ७४०० ॥ ॥

योऽग्नौ तिष्ठन् । अग्नेरन्तरो यमग्निर्न वेद यस्याग्निः शरीरं योऽग्निमन्तरो यमयति स तऽआत्मान्तर्याम्यमृतः ॥९॥

यऽआकाशे तिष्ठन् । आकाशादन्तरो यमकाशो न वेद यस्याकाशः शरीरं

याज्ञवल्क्य, यदि तू इस सूत्र और इस अन्तर्यामी को न जानते हुये ब्रह्म-गौओं को लेगा तो तेरे सिर का पतन हो जायगा" ॥४॥

उसने कहा, "गौतम ! मैं उस सूत्र और अन्तर्यामी को जानता हूँ ।" वह बोला, "यों तो सभी कह देते हैं कि जानता हूं, मैं जानता हूं, जैसा जानते हो वैसा कहो" ॥५॥

"हे गौतम, वह सूत्र वायु है । हे गौतम, इसी वायु रूपी सूत्र के द्वारा यह लोक और परलोक और सब भूत बंधे हुये हैं । इसी लिए, हे गौतम, मरे हुये पुरुष के विषय में कहा जाता है कि इसके अंग बिखर गए, क्योंकि हे गौतम, ये अंग वायु रूपी सूत्र से ही बंधे रहते हैं ।" "हे याज्ञवल्क्य ! यह तो ठीक है, अब अन्तर्यामी की व्याख्या कीजिए ।" ॥६॥

जो पृथिवी में स्थित होकर पृथ्वी से इतर है और जिसको पृथिवी नहीं जानती, पृथिवी जिसका शरीर है । जो पृथिवी के भीतर शासन करता है । वही अमृत अन्तर्यामी आत्मा है" ॥७॥

जो जल मे स्थित होकर, जलों से इतर है, जिसको जल नहीं जानते । जल जिसके शरीर हैं । जो जलों के भीतर शासन करता है, वही अमृत और अन्तर्यामी आत्मा है ॥८॥

जो अग्नि में स्थित रहकर अग्नि से इतर है । जिसको अग्नि नहीं जानता । जो अग्नि का शरीर है । जो अग्नि के भीतर है और जो अग्नि के भीतर शासन करता है वही अमृत अन्तर्यामी आत्मा है" ॥९॥

जो आकाश में स्थित होकर आकाश से इतर है, जिसको आकाश नहीं जानता,

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यऽआकाशमन्तरो यमयति स तऽआत्माऽन्तर्याम्यमृतः ॥१०॥

यो वायौ तिष्ठन्। वायोरन्तरो यं वायुर्न वेद यस्य वायुः शरीरं यो वायुमन्तरो यमयति स तऽआत्माऽन्तर्याम्यमृतः ॥११॥

यऽआदित्ये तिष्ठन्। आदित्यादन्तरो यमादित्यो न वेद यस्यादित्यः शरीरं यऽआदित्यमन्तरो यमयति स तऽआत्माऽन्तर्याम्यमृतः ॥१२॥

यश्चन्द्रतारके तिष्ठन्। चन्द्रतारकादन्तरो यं चन्द्रतारकं न वेद यस्य चन्द्रतारकꣳ शरीरं यश्चन्द्रतारकमन्तरो यमयति स तऽआत्माऽन्तर्याम्यमृतः ॥१३॥

यो दिक्षु तिष्ठन्। दिग्भ्योऽन्तरो यं दिशो न विदुर्यस्य दिशः शरीरं यो दिशोऽन्तरो यमयति स तऽआत्माऽन्तर्याम्यमृतः ॥१४॥

यो विद्युति तिष्ठन्। विद्यतोऽन्तरो यविद्युन्न वेद यस्य विद्युच्छरीरं यो विद्युतमन्तरो यमयति स तऽआत्माऽन्तर्याम्यमृतः ॥१५॥

य स्तनयित्नौ तिष्ठन्। स्तनत्नोयिरन्तरो यꣳ स्तनयित्नुर्न वेद यस्य स्तनयित्नुः शरीरं य स्तनयित्नुमन्तरो यमयति स तऽआत्माऽन्तर्याम्यमृतऽइत्यधिदेवतमथाधिलोकम् ॥१६॥

आकाश जिसका शरीर है। जो आकाश के भीतर शासन करता है। वही अमृत अन्तर्यामी आत्मा है ॥१०॥

जो वायु में स्थित होकर वायु से इतर है। वायु जिसको नहीं जानता, वायु जिसका शरीर है। जो वायु के भीतर शासन करता है, वही अमृत आत्मा अन्तर्यामी है ॥११॥

जो आदित्य में स्थित होकर आदित्य से इतर है जिसको आदित्य नहीं जानता, आदित्य जिसका शरीर है, जो आदित्य के भीतर शासन करता है, वही अमृत आत्मा अन्तर्यामी है ॥१२॥

जो चाँद-तारे में स्थित होकर चाँद-तारे से इतर है, जिसको चाँद-तारा नहीं जानता, चाँद-तारा जिसका शरीर है, जो चांद-तारे के भीतर शासन करता है, वही अमृत आत्मा अन्तर्यामी है ॥१३॥

जो दिशाओं में स्थित होकर दिशाओं से इतर है, जिसको दिशायें नहीं जानती। दिशायें जिसका शरीर हैं। जो दिशाओं के भीतर शासन करता है, वही अमृत-आत्मा अन्तर्यामी है ॥१४॥

जो विद्युत् (बिजली) में स्थित होकर बिजली से इतर है। बिजली जिसको नहीं जानती, बिजली जिसका शरीर है, जो बिजली के भीतर शासन करता है, वही अमृत-आत्मा अन्तर्यामी है ॥१५॥

जो बादल में स्थित होकर बादल से इतर है, बादल जिसको नहीं जानता, बादल जिसका शरीर है। जो बादल के भीतर शासन करता है। वही अमृत-आत्मा अन्तर्यामी है। इतना अधिदैवत हुआ। अब अधिलोक सुनिये ॥१६॥

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यः सर्वेषु लोकेषु तिष्ठन् । सर्वेभ्यो लोकेभ्योऽन्तरो यꣳ सर्वे लोका न विदुर्यस्य सर्वे लोकाः शरीरं यः सर्वाँल्लोकानन्तरो यमयति स तऽआत्माऽन्तर्याम्यमृतऽइत्युऽएवाधिलोकमथाधिवेदम् ॥१७॥

यः सर्वेषु वेदेषु तिष्ठन् । सर्वेभ्यो वेदेभ्योऽन्तरो यꣳ सर्वे वेदा न विदुर्यस्य सर्वे वेदाः शरीरं यः सर्वान्वेदानन्तरो यमयति स तऽआत्माऽन्तर्याम्यमृतऽइत्युऽएवाधिवेदमथाधियज्ञम् ॥१८॥

यः सर्वेषु यज्ञेषु तिष्ठन् । सर्वेभ्यो यज्ञेभ्योऽन्तरो यꣳ सर्वे यज्ञा न विदुर्यस्य सर्वे यज्ञाः शरीर यः सर्वान्यज्ञानन्तरो यमयति स तऽआत्माऽन्तर्याम्यमृतऽइत्युऽएवाधियज्ञमथाधिभूतम् ॥१९॥

यः सर्वेषु भूतेषु तिष्ठन् । सर्वेभ्यो भूतेभ्योऽन्तरो यꣳ सर्वाणि भूतानि न विदुर्यस्य सर्वाणि भूतानि शरीरं यः सर्वाणि भूतान्यन्तरो यमयति स तऽआत्माऽन्तर्याम्यमृतऽइत्युऽएवाधिभूतमथाध्यात्मम् ॥२०॥

यः प्राणे तिष्ठन् । प्राणादन्तरो यं प्राणो न वेद यस्य प्राणः शरीरं यः प्राणमन्तरो यमयति स तऽआत्माऽन्तर्याम्यमृतः ॥२१॥

यो वाचि तिष्ठन् । वाचोऽन्तरो यं वाङ् न वेद यस्य वाक् शरीरं यो वाचमन्तरो यमयति स तऽआत्मान्तर्याम्यमृतः ॥२२॥

जो सब लोकों में ठहरा हुआ सब लोकों से इतर है । सब लोक जिसको नहीं जानते । सब लोक जिसका शरीर है । जो सब लोकों के भीतर शासन करता है वही अमृत आत्मा अन्तर्यामी है । इतना अधिलोक हुआ । अब अधिदेव सुनिये ॥१७॥

जो सब वेदों में स्थित होकर सब वेदों से इतर है सब वेद जिसको नहीं जानते, सब वेद जिसके शरीर हैं, जो सब वेदों के भीतर शासन करता है वही अमृत-आत्मा अन्तर्यामी है । यह अधिवेद हुआ । अब अधि-यज्ञ सुनिये ॥१८॥

जो सब यज्ञों में ठहर कर, सब यज्ञों से इतर है, सब यज्ञ जिसको नहीं जानते, सब यज्ञ जिसके शरीर हैं, जो सब यज्ञों के भीतर शासन करता है, वही अमृत-आत्मा अन्तर्यामी है । इतना अधियज्ञ हुआ अब अधि-भूत सुनिये ॥१९॥

जो सब भूतों में स्थित होकर सब भूतों से अलग है । सब भूत जिसको नहीं जानते सब भूत जिसका शरीर हैं, जो सब भूतों के भीतर शासन करता है, वही अमृत आत्मा अन्तर्यामी हैं । इतना अधिभूत हुआ । अब अध्यात्म सुनिये ॥२०॥

जो प्राणों में ठहर कर प्राणों से इतर है । प्राण जिसको नहीं जानता, प्राण जिसका शरीर है, जो सब अत्मा के भीतर शासन करता है वही अमृत-आत्मा अन्तर्यामी है ॥२१॥

जो वाणी में स्थित होकर·····॥२२॥

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यश्चक्षुषि तिष्ठन्। चक्षुषोऽन्तरो यं चक्षुर्न वेद यस्य चक्षुः शरीरं यश्चक्षुरन्तरो यमयति स तऽआत्माऽन्तर्याम्यमृतः ॥२३॥

यः श्रोत्रे तिष्ठन्। श्रोत्राद्न्तरो यं श्रोत्रन्न वेद यस्य श्रोत्रं शरीरं यः श्रोत्रमन्तरो यमयति स तऽआत्माऽन्तर्याम्यमृतः ॥२४॥

यो मनसि तिष्ठन्। मनसोऽन्तरो यं मनो न वेद यस्य मनः शरीरं यो मनोऽन्तरो यमयति स तऽआत्माऽन्तर्याम्यमृतः ॥२५॥

यस्त्वचि तिष्ठन्। त्वचोऽन्तरो यं त्वङ् न वेद यस्य त्वक् शरीरं यस्त्वचमन्तरो यमयति स तऽआत्माऽन्तर्याम्यमृतः ॥२६॥

यस्तेजसि तिष्ठन्। तेजसोऽन्तरो यं तेजो न वेद यस्य तेजः शरीरं यस्तेजोऽन्तरो यमयति स तऽआत्माऽन्तर्याम्यमृतः ॥२७॥

यस्तमसि तिष्ठन्। तमसोऽन्तरो यं तमो न वेद यस्य तमः शरीरं यस्तमोऽन्तरो यमयति स तऽआत्माऽन्तर्याम्यमृतः ॥२८॥

यो रेतसि तिष्ठन्। रेतसोऽन्तरो यं रेतो न वेद यस्य रेतः शरीरं यो रेतोऽन्तरो यमयति स तऽआत्माऽन्तयर्म्यामृतः ॥२९॥

यऽआत्मनि तिष्ठन्। आत्मनोऽन्तरो यमात्मा न वेद यस्यात्मा शरीरं यऽआत्मानमन्तरो यमयति स तऽआत्माऽन्तर्याम्यमृतः ॥३०॥

अदृष्टो द्रष्टाऽश्रुतः श्रोता। अमतो मन्ताऽविज्ञातो विज्ञाता नान्योऽस्तिद्रष्टा नान्योऽस्ति श्रोता नान्योऽस्ति मन्ता नान्योऽस्ति विज्ञातैष तऽआत्माऽन्तर्याम्यमृतोऽन्यदार्तं ततो होद्दालकऽआरुणिरुपरराम ॥३१॥

ब्राह्मणम् ॥ ५ ॥ [६. ७.] ॥ ॥

जो आँख में स्थित होकर ..... ॥२३॥
जो कान में स्थित होकर ..... ॥२४॥
जो मन में स्थित होकर ..... ॥२५॥
जो त्वचा में स्थित होकर ..... ॥२६॥
जो तेज में स्थित होकर ..... ॥२७॥
जो अन्धकार में स्थित होकर ..... ॥२८॥
जो रेत में स्थित होकर ..... ॥२९॥
जो आत्मा में स्थित होकर ..... ॥३०॥

वह देखा नहीं जाता परन्तु देखने वाला है, सुना नहीं जाता परन्तु सुनने वाला है, विचारा नहीं जाता परन्तु विचारने वाला है; कोई दूसरा द्रष्टा नहीं, कोई दूसरा श्रोता नहीं। कोई दूसरा मनन करने वाला नहीं, कोई दूसरा जानने वाला नहीं। वही तेरा अमृत आत्मा अन्तर्यामी है। इससे भिन्न जो कुछ है वह दुःखमय है। तब आरुणि उद्दालक चुप हो गया ॥३१॥

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अध्याय ६—ब्राह्मण ८

अथ ह वाचक्नव्युवाच । ब्राह्मणा भगवन्तो हन्ताहमिमं याज्ञवल्क्यं द्वौ प्रश्नौ प्रक्ष्यामि तौ चेन्मे विवक्ष्यति न वै जातु यष्माकमिमं कश्चिदब्रह्मोद्यं जेतेति चन्मे न विवक्ष्यति मूर्धाऽस्य विपतिष्यतीति पृच्छ गार्गीति ॥१॥

सा होवाच । अहं वै त्वा याज्ञवल्क्य यथा काश्यो वा वैदेहो वोग्रपुत्रऽऊर्ध्वं धनुरधिज्यं कृत्वा द्वौ बाणवन्तौ सपत्नातिव्याधिनौ हस्ते कृत्वोपोत्तिष्ठेदेवमेवाहं त्वा द्वाभ्यां प्रश्नाभ्यामुपोदस्थां तौ मे ब्रूहीति पृच्छ गार्गीति ॥२॥

सा होवाच । यदूर्ध्वं याज्ञवल्क्य दिवो यदवाक्पृथिव्या यदन्तरा द्यावापृथिवीऽइमे यद्भूतं च भवच्च भविष्यच्चेत्याचक्षते कस्मिंस्तदोतं च प्रोतं चेति ॥ ३ ॥

स होवाच । यदूर्ध्वं गार्गि दिवो यदवाक्पृथिव्या यदन्तरा द्यावापृथिवीऽइमे यद्भूतं च भवच्च भविष्यच्चेत्याचक्षतऽआकाशे तदोतं च प्रोतं चेति ॥४॥

सा होवाच । नमस्ते याज्ञवल्क्य यो मऽएतं व्यवोचोऽपरस्मै धारयस्वेति पृच्छ गार्गीति ॥५॥

अब वाचक्नवी (गार्गी) बोली, "हे ब्राह्मणो, मैं इस याज्ञवल्क्य से दो प्रश्न और करना चाहती हूँ। यदि वह मुझको इनका उत्तर दे देगा तो तुम में से कोई ब्रह्म के विषय में इससे जीत नहीं सकेगा। यदि मुझे यह उत्तर न दे सकेगा तो इसका सिर पतित हो जायगा।" उन्होंने कहा, "हे गार्गी, पूछ" ॥१॥

वह बोली, "हे याज्ञवल्क्य, जैसे काशी नरेश या विदेह-नरेश वीर पुरुष धनुष पर दो बाण चढ़ाकर हाथ में दोनों बाणों को तानता हुआ सामने आवे उसी प्रकार मैं भी दो प्रश्न लेकर तेरे सामने आती हूं"। याज्ञवल्क्य ने उत्तर दिया, "हे गार्गी! तू पूछ" ॥२॥

वह बोली, "हे याज्ञवल्क्य, जो कुछ द्यौ के ऊपर है और पृथिवी के नीचे है या द्यौ और पृथिवी के बीच में है, जो भूत है, वर्तमान है और भविष्य, यह सब किसमें आत प्रोत है?" ॥३॥

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सा होवाच । यदूर्ध्वं याज्ञवल्क्य दिवो यदवाक्पृथिव्या यदन्तरा द्यावापृथिवीऽइमे यद्भूतं च भवच्च भविष्यच्चेत्याचक्षते कस्मिन्नेव तदोतं च प्रोतं चेति ॥६॥

स होवाच । यदूर्ध्वं गार्गि दिवो यदवाक्पृथिव्या यदन्तरा द्यावापृथिवीऽइमे यद्भूतं च भवच्च भविष्यच्चेत्याचक्षतऽआकाशऽएव तदोतं च प्रोतं चेति कस्मिन्न्वाकाशऽओतश्च प्रोतश्चेति ॥७॥

स होवाच । एतद्वै तदक्षरं गार्गि ब्राह्मणाऽअभिवदन्त्यस्थूलमनण्वह्रस्वमदीर्घमलोहितमस्नेहमच्छायमतमोऽवाय्वनाकाशमसङ्गमस्पर्शमगन्धमरसमचक्षुष्कमश्रोत्रमवागमनोऽतेजस्कमप्राणममुखमनामागोत्रमजरममरमभयममृतमरजोऽशब्दमविवृतमसंवृतमपूर्वमनपरमनन्तरमबाह्यं न तदश्नोति कंचन न तदश्नोति कश्चन ॥८॥

एतस्य वाऽअक्षरस्य । प्रशासने गार्गि द्यावापृथिवी विधृते तिष्ठतऽएतस्य वाऽअक्षरस्य प्रशासने गार्गि सूर्याचन्द्रमसौ विधृतौ तिष्ठतऽएतस्य वाऽअक्षरस्य प्रशासने गार्ग्यहोरात्राण्यर्धमासा मासाऽऋतवः संवत्सरा विधृतास्तिष्ठन्त्येतस्य

उसने उत्तर दिया, "हे गार्गी ! जो कुछ द्यौ लोक के ऊपर है, जो कुछ पृथिवी के नीचे है, जो कुछ द्यौ और पृथिवी के बीच में हैं, जो कुछ भूत, वर्तमान या भविष्य है, वह सब आकाश में ओत प्रोत है ॥४॥

(गार्गी ने) कहा, "हे याज्ञवल्क्य, तुमको नमस्कार है कि तुमने मुझको इस प्रश्न का उत्तर दिया। दूसरे प्रश्न के लिये तैयार रहो"। याज्ञवल्क्य ने कहा, "हे गार्गी, पूछो" ॥५॥

उसने पूछा, हे याज्ञवल्क्य, जो कुछ द्यौलोक के ऊपर है या पृथिवी के नीचे है या जो कुछ पृथिवी और द्यौ के बीच में है। जो भूत है या वर्तमान है या भविष्य। यह सब किस एक चीज़ में ओत प्रोत है ?" ॥६॥

याज्ञवल्क्य ने उत्तर दिया, "हे गार्गी, जो द्यौलोक के ऊपर है, जो पृथिवी के नीचे जो द्यौ और पृथिवी के बीच में है, जो भूत, वर्तमान या भविष्य है। यह सब आकाश में ही ओत प्रोत है"। उसने पूछा, 'आकाश किस में ओत-प्रोत है ?" ॥७॥

याज्ञवल्क्य ने कहा, "हे गार्गी, वह अक्षर (अर्थात् अविनाशी तत्व) है। ऐसा ब्राह्मण लोग कहते हैं, वह न स्थूल है, न अणु है, न छोटा है, न बड़ा है, न लाल है, न चिकना है, न छाया है, न अंधेरा है, न वायु है, न आकाश है, न संग है, न स्पर्श है, न गन्ध है, न रस है, न चक्षु है, न श्रोत्र है, न उसमें आवागमन है, वह तेज नहीं है, न प्राण है, न मुख है, न उसका कोई नाम है, न गोत्र है, वह अजर है, अमर है, अभय है, अमृत है, न वह रज है, न शब्द है, न वह विवृत है न संवृत है, न उसका पूर्व है न पर है, न भीतर है, न बाहर है, वह कुछ नहीं खाता, न उसको कोई खाता है" ॥८॥

हे गार्गी, इसी अविनाशी के शासन में द्यौ और पृथिवी स्थित है। हे गार्गी इसी अविनाशी के शासन में चाँद और सूर्य स्थित हैं। हे गार्गी, इसी अविनाशी के शासन में

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वाऽअक्षरस्य प्रशासने गार्गि प्राच्योऽन्या नद्यः स्यन्दन्ते श्वेतेभ्यः पर्वतेभ्यः प्रतीच्योऽन्या यां—यां च दिशमेतस्य वाऽअक्षरस्य प्रशासने गार्गि ददतं मनुष्या प्रशंसन्ति यजमानं देवा दर्व्यं पितरोऽन्वायत्ताः ॥९॥

यो वाऽएतदक्षरमविदित्वा गार्गि । अस्मिँल्लोके जुहोति ददाति तपस्यत्यपि बहूनि वर्षसहस्राण्यन्तवानेवास्य स लोको भवति यो वाऽएतदक्षरमविदित्वा गार्ग्यस्माल्लोकात्प्रैति स कृपणोऽथ यऽएतदक्षरं गार्गि विदित्वाऽस्माल्लोकात्प्रैति स ब्राह्मणः ॥१०॥

तद्वाऽएतदक्षरं गार्गि । अदृष्टं द्रष्ट्रश्रुतं श्रोत्रमतं मन्त्रविज्ञातं विज्ञातृ नान्यदास्ति द्रष्टृ नान्यदस्ति श्रोतृ नान्यदस्ति मन्तृ नान्यदस्ति विज्ञात्रेतद्वै तदक्षरं गार्गि यस्मिन्नाकाशऽओतश्च प्रोतश्चेति ॥११॥

सा होवाच । ब्राह्मणा भगवन्तस्तदेव बहु मन्यध्वं यदस्मान्नमस्कारेण मुच्याध्वै न वै जातु युष्माकमिम कश्चिद्ब्रह्मोद्यं जेतेति ततो ह वाचक्नव्युपरराम ॥१२॥ ब्राह्मणम् ॥ ६ [६. ८] ॥

रात-दिन, पाख और महीने, ऋतु और वर्ष स्थित है। हे गार्गी, इसी अविनाशी के शासन में श्वेत पर्वतों से निकलकर पूर्वी नदियाँ बहती हैं और पश्चिमी भी और अन्य नदियां भी नियत दिशाओं में। हे गार्गी, इसी अविनाशी के शासन में मनुष्य दान-दाता की प्रशंसा करते हैं, देव यजमान का और पितर हवि का अनुसरण करते हैं ॥९॥

हे गार्गी, जो इस अविनाशी को बिना जाने इस लोक में होम करता है या दान देता है या तपस्या करता है, चाहे सहस्रों वर्ष तक क्यों न करे, उसका पुण्य क्षीण होता है। हे गार्गी जो कोई इस अविनाशी को बिना जाने इस लोक में मरता है, वह कृपण उत्पन्न होता है। हे गार्गी, जो इस अविनाशी का ज्ञान प्राप्त करके इस लोक में मरता है वही ब्राह्मण है ॥१०॥

"हे गार्गी वह अक्षर (अविनाशी) ऐसा है। वह न देखा हुआ देखता, न सुना हुआ सुनना, न विचारा हुआ विचार करता, न जाना हुआ जानता है। उससे भिन्न कोई और न देखने वाला है, न सुनने वाला, न सोचने वाला, न जानने वाला है। हे गार्गी, यह वही अविनाशी है जिसमें आकाश ओत-प्रोत है ॥११॥

गार्गी बोली, "हे ब्राह्मणो, मेरी बात को मानो और इस (याज्ञवल्क्य) को नमस्कार करो। ब्रह्म-विषयक शास्त्रार्थ में तुममें से कोई इसको नहीं जीत सकता"। ऐसा कहकर वाचक्नवी (गार्गी) चुप हो गई ॥१२॥

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अध्याय ६—ब्राह्मण ६

अथ हैनं विदग्धः शाकल्यः पप्रच्छ । कति देवा याज्ञवल्क्येति स हैतयैव निविदा प्रतिपेदे यावन्तो वैश्वदेवस्य निविद्युच्यन्ते त्रयश्च त्री च शता त्रयश्च त्री च शता त्रयश्च त्री च सहस्रेत्योमिति होवाच ॥१॥

कत्येव देवा याज्ञवल्क्येति । त्रयस्त्रिँशदित्योमिति होवाच कत्येव देवा याज्ञवल्क्येति षडित्योमिति होवाच कत्येव देवा याज्ञवल्क्येति त्रयऽइत्योमिति होवाच कत्येव देवा याज्ञवल्क्येति द्वावित्योमिति होवाच कत्येव देवा याज्ञवल्क्येत्यध्यर्धऽइत्योमिति होवाच कत्येव देवा याज्ञवल्क्येत्येकऽइत्योमिति होवाच कतमे ते त्रयश्च त्री च शता त्रयश्च त्री च सहस्रेति ॥२॥

स होवाच । महिमानऽएवैषामेते त्रयस्त्रिँशत्त्वेव देवाऽइति कतमे ते त्रयस्त्रिँशदित्यष्टौ वसवऽएकादश रुद्रा द्वादशादित्यास्तऽएकत्रिँशदिन्द्रश्चैव प्रजापतिश्च त्रयस्त्रिँशाविति ॥३॥

कतमे वसवऽइति । अग्निश्च पृथिवी च वायुश्चान्तरिक्षं चादित्यश्च द्यौश्च

अब विदग्ध शाकल्य ने उससे पूछा, "हे याज्ञवल्क्य, देव कितने हैं ?" उसने उत्तर दिया, "निवित् से पता चलेगा। जितने वैश्वदेव निवित् (निविन्नाम देवतासंख्या वाचकानि मंत्रपदानि कानिचिद् वैश्वदेवे शस्त्रे शस्यन्ते तानि निवित्संज्ञकानि ॥ शंकर भाष्य) में देव बताये गये हैं उतने ही हैं। तीन और तीन सौ, तीन और तीन हजार। (३+३००+३+३०००=३३०७)। उसने कहा, "अच्छा !" ॥१॥

फिर उसने पूछा, "हे याज्ञवल्क्य, देव कितने हैं ?" "तेतीस" "अच्छा", "हे याज्ञवल्क्य कितने देव हैं ?" "तीन !" "अच्छा"। "हे याज्ञवल्क्य, कितने देव हैं ?" "दो", "अच्छा"। "याज्ञवल्क्य कितने देव हैं ? "डेढ़" "अच्छा"। "हे याज्ञवल्क्य कितने देव हैं ?" 'एक", "अच्छा ! तीन और तीन सौ, तीन और तीन हजार कौन से देव है ?" ॥२॥

याज्ञवल्क्य ने उत्तर दिया, 'इतनी तो इनकी महिमा (विभूतियां) हैं। देव तो तेतीस ही हैं। आठ वसु, ग्यारह रुद्र, बारह आदित्य ये हुये इकत्तीस, इन्द्र और प्रजापति। ये हुये तेतीस ॥३॥

वसु कौन-कौन हैं ? अग्नि, पृथिवी, वायु, अन्तरिक्ष, आदित्य, द्यौ, चन्द्रमा,

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चन्द्रमाश्च नक्षत्राणि चैते वसवऽएतेषु हीदꣳ सर्वं वसु हितमेते हीदꣳ सर्वं वासयन्ते तद्यदिदꣳ सर्वं वासयन्ते तस्माद्वसवऽइति ॥४॥

कतमे रुद्राऽइति। दशेमे पुरुषे प्राणाऽआत्मैकादशस्ते यदास्मान्मर्त्याच्छरीरादुत्क्रामन्त्यथ रोदयन्ति तद्यद्रोदयन्ति तस्माद्रुद्राऽइति ॥५॥

कतमऽआदित्याऽइति। द्वादश मासाः संवत्सरस्यैतऽआदित्याऽएते हीदꣳ सर्वमाददाना यन्ति तद्यदिदꣳ सर्वमाददाना यन्ति तस्मादादित्याऽइति ॥६॥

कतमऽइन्द्रः कतमश्च प्रजापतिरिति। स्तनयित्नुरेवेन्द्रो यज्ञः प्रजापतिरिति कतमस्तनयित्नुरित्यशनिरिति कतमो यज्ञऽइति पशवऽइति ॥७॥

कतमे षडिति। अग्निश्च पृथिवी च वायुश्चान्तरिक्षं चादित्यश्च द्यौश्चैते षडित्येते ह्येवेदꣳ सर्वं षडिति ॥८॥

कतमे ते त्रयो देवाऽइति। मऽएव त्रयो लोकाऽएषु हीमे सर्वे देवाऽइति कतमौ तौद्वौ देवावित्यन्नं चैव प्राणश्चेति कतमोऽध्यर्धऽइति योऽयं पवतऽइति ॥९॥

तदाहुः। यदयमेकऽएव पवतेऽथ कथमध्यर्धऽइति यदस्मिन्निदꣳ सर्वमध्यार्ध्नोत्तेनाध्यर्धऽइति कतमऽएको देवऽइति स ब्रह्म त्यदित्याचक्षते ॥१०॥

पृथिव्येव यस्यायतनम्। चक्षुर्लोको मनोज्योतिर्यो वै तं पुरुष विद्यात्सर्वस्यात्मनः परायणꣳ स वै वेदिता स्याद्याज्ञवल्क्य वेद वाऽअहं तं पुरुषꣳ सर्वस्या-

नक्षत्र, ये वसु हैं। इन्हीं में सब जगत् बसा हुआ है। यही सब जगत् को बसाते हैं। इस सब जगत् को बसाते हैं इसलिये इनका नाम वसु है ॥४॥

रुद्र कौन-कौन हैं? पुरुष के शरीर में दस प्राण हैं और ग्यारहवां आत्मा। जब मर्त्य शरीर से निकलते हैं तो सबको रुलाते हैं, रुलाते हैं इसलिये इनका नाम रुद्र है ॥५॥

आदित्य कौन-कौन हैं? वर्ष के बारह मास। यह इस सब जगत् को ग्रहण करते हैं, इसलिये इनको आदित्य कहते हैं ॥६॥

इन्द्र कौन है? और प्रजापति कौन है? स्तनयित्नु इन्द्र है और यज्ञ प्रजापति है। स्तनयित्नु क्या है? अशनि या बिजली। यज्ञ क्या है? पशु ॥७॥

छः कौन हैं? अग्नि, पृथिवी, वायु, अन्तरिक्ष, आदित्य, द्यौ। ये हैं छः। ये सब छः देव हुये ॥८॥

तीन देव कौन हैं? यही तीन लोक हैं, इन्हीं में तो यह सब देव हैं। दो देव कौन हैं? अन्न और प्राण। डेढ़ कौन हैं? यह वायु जो बहता है ॥९॥

तब कहा, "यह तो एक ही है जो बहता है। फिर यह डेढ़ कैसे हुआ? इसी से तो सब की समृद्धि होती है। इसीलिये यह डेढ़ हुआ। एक देव कौन है। वह ब्रह्म है जिसको 'त्यद्' कहते हैं ॥१०॥

पृथिवी जिसका आयतन (घर) है, लोक चक्षु है, ज्योति मन है, जो ऐसे पुरुष को जानता है, जो सब के आत्मा का परायण (पर+अयन=बड़ा स्थान) है वही ठीक-

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त्मनः परायणं यमात्थ यऽएवायꣳ शारीरः पुरुषः सऽएष वदैव शाकल्य तस्य का देवतेति स्त्रियऽइति होवाच ॥११॥

रूपाण्येव यस्यायतनम्। चक्षुर्लोको मनोज्योतिर्यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणꣳ स वै वेदिता स्याद्याज्ञवल्क्य वेद वाऽअहं तं पुरुषꣳ सर्वस्यात्मनः परायणं यमात्थ यऽएवासावादित्ये पुरुषः सऽएष वदैव शाकल्य तस्य का देवतेति चक्षुरिति होवाच ॥१२॥

आकाशऽएव यस्यायतनम्। चक्षुर्लोको मनो ज्योतिर्यो वै तं पुरुषं विद्यात् सर्वस्यात्मनः परायणं स वै वेदिता स्याद्याज्ञवल्क्य वेद वाऽअहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ यऽएवायं वायौ पुरुषः सऽएष वदैव शाकल्य तस्य का देवतेति प्राणऽइति होवाच॥१३॥

कामऽएव यस्यायतनम्। चक्षुर्लोको मनो ज्योतिर्यो वै तं पुरुषं विद्यात् सर्वस्यात्मनः परायणं स वै वेदिता स्याद् याज्ञवल्क्य वेद वाऽअहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ यऽएवासौ चन्द्रे पुरुषः सऽएष वदैव शाकल्य तस्य का देवतेति मनऽइति होवाच ॥१४॥

तेजऽएव यस्यायतनम्। चक्षुर्लोको मनो ज्योतिर्यो वै तं पुरुषं विद्यात्

ठीक जानने वाला है। "हे याज्ञवल्क्य, मैं उस पुरुष को जानता हूँ जो सब के आत्मा का परायण है, जिसका तू ने कथन किया है। यही पुरुष है जो इस शरीर में है"। "हे शाकल्य! बताओ इसका देवता कौन है?" उसने उत्तर दिया, "स्त्रियां" ॥११॥

"रूप ही इसका आयतन है। लोक चक्षु है, ज्योति मन है। जो उस पुरुष को जानता है, जो सब के आत्मा का परायण है, वही जानने वाला है" "हे याज्ञवल्क्य, मैं उस पुरुष को जानता हूँ जो सबके आत्मा का परायण है, जिसके विषय में तुम कहते हो। यह जो आदित्य में पुरुष है वही है।" "हे शाकल्य, बताओ उस का देवता कौन है?" उसने उत्तर दिया "चक्षु" ॥१२॥

"आकाश जिसका आयतन है, लोक चक्षु है, ज्योति मन है जो उस पुरुष को जानता है जो सबके आत्मा का परायण है, वही जानने वाला है"। "हे याज्ञवल्क्य, मैं उस पुरुष को जानता हूं जो सब के आत्मा का परायण है जिसका तुम कथन करते हो, यह जो वायु में पुरुष है वही है"। "हे शाकल्य इसका देवता कौन है?"। उसने उत्तर दिया "प्राण" ॥१३॥

"काम ही जिसका आयतन है। लोक चक्षु है, ज्योति मन है। जो उस पुरुष को जानता है, जो सबके आत्मा का परायण है, वही जानने वाला है"। "हे याज्ञवल्क्य! मैं उस पुरुष को जानता हूँ जो सब के आत्मा का परायण है जिसका तुम कथन करते हो, यह जो चन्द्र में पुरुष है वही है"। "हे याज्ञवल्क्य, इसका देवता कौन है?"। उसने उत्तर दिया, "मन" ॥१४॥

तेज ही जिसका आयतन है, लोक चक्षु है, ज्योति मन है। जो उस पुरुष को

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सर्वस्यात्मनः परायणं स वै वेदिता स्याद् याज्ञवल्क्य वेद वाऽग्रहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ यऽएवायमग्नौ पुरुषः सऽएष वदैव शाकल्य तस्य का देवतेति वागिति होवाच ॥१५॥

तमऽएव यस्यायतनम् । चक्षुर्लोको मनो ज्योतिर्यो वै तं पुरुषं विद्यात् सर्वस्यात्मनः परायणं स वै वेदिता स्याद् याज्ञवल्क्य वेद वाऽग्रहं तं पुरुषं सर्वस्यात्मनः परायण यमात्थ यऽएवाय छायामयः पुरुषः सऽएष वदैव शाकल्य तस्य का देवतेति मृत्युरिति होवाच ॥१६॥

आपऽएव यस्यायतनम् । चक्षुर्लोको मनो ज्योतिर्यो वै तं पुरुषं विद्यात् सर्वस्यात्मनः परायणं स वै वेदिता स्याद् याज्ञवल्क्य वेद वाऽग्रहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ यऽएवायमप्सु पुरुषः सऽएष वदैव शाकल्य तस्य का देवतेति वरुणऽइति होवाच ॥१७॥

रेतऽएव यस्यायतनम् । चक्षुर्लोको मनो ज्योतिर्यो वै तं पुरुषं विद्यात् सर्वस्यात्मनः परायणं सं वै वेदिता स्याद् याज्ञवल्क्य वेद वाऽग्रहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ यऽएवायं पुत्रमयः पुरुषः सऽएष वदैव शाकल्य तस्य का देवतेति प्रजापतिरिति होवाच ॥१८॥

जानता है, जो सब के आत्मा का परायण है, वही जानने वाला है" । "हे याज्ञवल्क्य, मैं उस पुरुष को जानता हूं जो सब के आत्मा का परायण है जिसका तुम कथन करते हो, जो अग्नि में पुरुष है वही है" । "हे शाकल्य, इसका देवता कौन है ?" । उसने कहा, "वाक्" ॥१५॥

"तम (अन्धकार) ही जिसका आयतन है, लोक चक्षु है और ज्योति मन । जो इस पुरुष को जानता है जो सबकी आत्मा का परायण है, वही जानने वाला है" । 'हे याज्ञवल्क्य ! मैं उस पुरुष को जानता हूं जो सबके आत्मा का परायण है, जिसका तुम कथन करते हो । यह जो छायामय पुरुष है वही है" "हे शाकल्य, बताओ इसका देवता कौन है ?" उसने उत्तर दिया, 'मृत्यु" ॥१६॥

"आप (जल) ही जिसका आयतन है, लोक चक्षु है. और ज्योति मन । जो इस पुरुष को जानता है, जो सबके आत्मा का परायण है, वही जानने वाला है" । 'हे याज्ञवल्क्य, मैं उस पुरुष को जानता हूं जो सबके आत्मा का परायण है जिसका तुम कथन करते हो । यह जो जलों में पुरुष है यह वही है" । "हे शाकल्य, बताओ इसका देवता कौन है ?" "उसने उत्तर दिया, "वरुण" ॥१७॥

"रेत (वीर्य) ही जिसका आयतन है, लोक चक्षु है और ज्योति मन ! जो इस पुरुष को जानता है जो सब के आत्मा का परायण है, वही जानने वाला है" । "हे याज्ञवल्क्य, मैं उस पुरुष को जानता हूं जो सबके आत्मा का परायण है, जिसका तुम कथन करते हो । यह जो पुत्रमय पुरुष है वही है" । "हे शाकल्य, बताओ इसका देवता कौन है ?" उसने उत्तर दिया, "प्रजापति" ॥१८॥

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शाकल्येति होवाच याज्ञवल्क्यः । त्वाꣳ स्विदिमे ब्राह्मणाऽअङ्गारावक्षयणमक्रताऽइति ॥१६॥

याज्ञवल्क्येति होवाच शाकल्यः । यदिदं कुरुपञ्चालानां ब्राह्मणानत्यवादीः किं ब्रह्म विद्वानिति दिशो वेद सदेवाः सप्रतिष्ठाऽइति यद्दिशो वेत्थ सदेवाः सप्रतिष्ठाः ॥२०॥

किं देवतोऽस्यां प्राच्यां दिश्यसीति । आदित्यदेवतऽइतिसऽआदित्यः कस्मिन्नु प्रतिष्ठितऽइति चक्षुषीति कस्मिन्नु चक्षुः प्रतिष्ठित भवतीति रूपेष्विति चक्षुषा हि रूपाणि पश्यति कास्मिन्नु रूपाणि प्रतिष्ठितानि भवन्तीति हृदयऽइति हृदयेन हि रूपाणि जानाति हृदये ह्येव रूपाणि प्रतिष्ठितानि भवन्तीत्येवमेवैतद्याज्ञवल्क्य । २१ ॥

किं देवतोऽस्यां दक्षिणायां दिश्यसीति । यमदेवतऽइति स यमः कस्मिन्नु प्रतिष्ठितऽइति दक्षिणायामिति कस्मिन्नु दक्षिणा प्रतिष्ठिता भवतीति श्रद्धायामिति यदा ह्येव श्रद्धत्तऽथ दक्षिणां ददाति श्रद्धायाꣳ ह्येव दक्षिणा प्रतिष्ठिता भवतीति कस्मिन्नु श्रद्धा प्रतिष्ठिता भवतीति हृदयऽइति हृदयेन हि श्रद्धत्ते हृदये ह्येव श्रद्धा प्रतिष्ठिता भवतीत्येवमेवैतद्याज्ञवल्क्य ॥२२॥

किं देवतोऽस्यां प्रतीच्यां दिश्यसीति । वरुणदेवतऽइति स वरुणः कस्मि-

"याज्ञवल्क्य ने कहा, "हे शाकल्य ! इन ब्राह्मणों ने तुमको खाक (भस्म) कर दिया" ॥१६॥

शाकल्य ने कहा, "हे याज्ञवल्क्य ! यदि तुमने इन कुरु और पांचाल ब्राह्मणों को परास्त कर दिया, तो क्या तुम ब्रह्म को जानने वाले हो गये ?" "मैं दिशाओं को जानता हूं। देवताओं के साथ तथा प्रतिष्ठा के साथ"।

"यदि तुम देवता तथा प्रतिष्ठा सहित दिशाओं को जानते हो तो····· ॥२०॥

इस पूर्व दिशा का कौन देवता है" ? "आदित्य, "वह आदित्य किस में प्रतिष्ठित है ?' "चक्षु में"। "चक्षु किस में प्रतिष्ठित है ?" "रूपों में"। "आँख से ही रूपों को देखते हैं"। "रूप किस में प्रतिष्ठित है ?" उसने उत्तर दिया, "हृदय में। हृदय से ही रूपों को जानते हैं। हृदय में ही रूप प्रतिष्ठित है।" "हाँ याज्ञवल्क्य ! ऐसा ही है ॥२१॥

"इस दक्षिण दिशा में कौन देवता है ?" । "यम"। "यम किस में प्रतिष्ठित है ?" "दक्षिणा में"। "दक्षिणा किस में प्रतिष्ठित है ?" "श्रद्धा में"। श्रद्धा होती है तभी दक्षिणा देते हैं। श्रद्धा में ही दक्षिणा प्रतिष्ठित है।" 'श्रद्धा किस में प्रतिष्ठित है ?" "हृदय में। हृदय से ही तो श्रद्धा होती है। हृदय में ही श्रद्धा प्रतिष्ठित है। "हां याज्ञवल्क्य ! ऐसा ही है' ॥२२॥

"इस पश्चिम की दिशा में कौन देवता है ?" "वरुण" "वरुण किस में प्रतिष्ठित है ?" "जलों में।" "जल किसमें प्रतिष्ठित हैं ?" "रेत या वीर्य में"। "रेत किसमें

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न्प्रतिष्ठितऽइत्यप्स्विति कस्मिन्न्वापः प्रतिष्ठिता भवन्तीति रेतसीति कस्मिन्नु रेतः प्रतिष्ठितं भवतीति हृदयऽइति तस्मादपि प्रतिरूपं जातमाहुर्हृदयादिव सृप्तो हृदयादिव निर्मितऽइति हृदये ह्येव रेतः प्रतिष्ठितं भवतीत्येवमेवैतद्याज्ञवल्क्य ॥ २३ ॥

किं देवतोऽस्यामुदीच्यां दिश्यसीति । सोमदेवतऽइति स सोमः कस्मिन्प्रतिष्ठितऽइति दीक्षायामिति कस्मिन्नु दीक्षा प्रतिष्ठिता भवतीति सत्यऽइति तस्मादपि दीक्षितमाहुः सत्यं वदेति सत्ये ह्येव दीक्षा प्रतिष्ठिता भवतीति कस्मिन्नु सत्यं प्रतिष्ठितं भवतीति हृदयऽइति हृदयेन हि सत्यं जानाति हृदये ह्येव सत्यं प्रतिष्ठितं भवतीत्येवमेवैतद्याज्ञवल्क्य ॥२४॥

किं देवतोऽस्यां ध्रुवायां दिश्यसीति । अग्निदेवतऽइति सोऽग्निः कस्मिन्प्रतिष्ठितऽइति वाचीति कस्मिन्नु वाक्प्रतिष्ठिता भवतीति मनसीति कस्मिन्नु मनः प्रतिष्ठितं भवतीति हृदयऽइति कस्मिन्नु हृदयं प्रतिष्ठितं भवतीति ॥२५॥

अहंल्लिकेति होवाच याज्ञवल्क्यः । यत्रैतदन्यत्रास्मन्मन्यासै यत्रैतदन्यत्रास्मत्स्याच्छ्वानो वैनदद्युर्वयाꣳसि वैनद्विमथ्नीरन्निति ॥२६॥

कस्मिन्नु त्वं चात्मा च प्रतिष्ठितौ स्थऽइति । प्राणऽइति कस्मिन्नु प्राणः प्रतिष्ठितऽइत्यपानऽइति कस्मिन्न्वपानः प्रतिष्ठितऽइति व्यानऽइति कस्मिन्नु

प्रतिष्ठित है ? जब पुत्र पिता के तुल्य होता है तो कहते हैं कि हृदय से निकला, हृदय से बना । हृदय में ही रेत प्रतिष्ठित है" । हाँ याज्ञवल्क्य, ऐसा ही है" ॥२३॥

"इस उदीची (उत्तर) दिशा में कौन देवता है ?" "सोम !" "सोम किसमें प्रतिष्ठित है ?" "दीक्षा में" । दीक्षा किसमें प्रतिष्ठित है ?" "दीक्षा सत्य में प्रतिष्ठित है ।" "सत्य किसमें प्रतिष्ठित है ?" "हृदय में । हृदय से ही तो सत्य को जानते हैं । हृदय में ही सत्य प्रतिष्ठित है" । "हां याज्ञवल्क्य, ऐसा ही है" ॥२४॥

इस ध्रुवा दिशा में कौन देवता है ?" "अग्नि" । "अग्नि किसमें प्रतिष्ठित है ?" "वाणी में" । "वाणी किसमें प्रतिष्ठित है ?" "मन में" । "मन किसमें प्रतिष्ठित है ?" "हृदय में" । हृदय किसमें प्रतिष्ठित है ?" ॥२५॥

याज्ञवल्क्य ने कहा, "अहल्लिक (व्यर्थ बकबक करने वाला) यदि तू इसको अपने से अलग मानता है । यदि यह (हृदय) हम से अलग है तो इसको कुत्ते क्यों नहीं खा जाते, पक्षी क्यों नहीं फाड़ डालते?" ॥२६॥

"तू और आत्मा किसमें प्रतिष्ठित हैं ?" "प्राण में" । "प्राण किसमें प्रतिष्ठित हैं ?" "अपान में" । अपान किसमें प्रतिष्ठित है ?" "व्यान में" । "व्यान किसमें प्रतिष्ठित है ?" "उदान में" । "उदान किस में प्रतिष्ठित है ?" "समान में ॥२७॥

यह आत्मा न यह है न वह है । वह अगृह्य है । पकड़ा नहीं जाता । अशीर्य है । फाड़ा नहीं जा सकता । असङ्ग है अर्थात् इससे चिपट नहीं सकते । असित (अबद्ध) है ।

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व्यानः प्रतिष्ठितऽइत्युदानऽइति कस्मिन्नूदानः प्रतिष्ठितऽइति समानऽइति ॥२७॥

सऽएष नेति नेत्यात्मा । अगृह्यो न हि गृह्यतेऽशीर्यो न हि शीर्यतेऽसङ्गो-ऽसितो न सज्यते न व्यथतऽइत्येतान्यष्टावायतनान्यष्टौ लोकाऽअष्टौ पुरुषाः स यस्तान्पुरुषान्व्युदुह्य प्रत्युह्यात्यक्रामीत्त त्वौपनिषदं पुरुषं पृच्छामि तं चेन्मे न विवक्ष्यसि मूर्धा ते विपतिष्यतीति तꣳ ह शाकल्यो न मेने तस्य ह मूर्धा विपपात तस्य हाप्यन्यन्मन्यमानाः परिमोषिणोऽस्थीन्यपजह्रुः ॥२८॥

अथ ह याज्ञवल्क्यऽउवाच । ब्राह्मणा भगवन्तो यो वः कामयते स मा पृच्छतु सर्वे वा मा पृच्छत यो वः कामयते तं वः पृच्छानि सर्वान्वा वः पृच्छानीति ते ह ब्राह्मणा न दधृषुः ॥२९॥

तान्हैतैः श्लोकैः पप्रच्छ । यथा वृक्षो वनस्पतिस्तथैव पुरुषोऽमृषा । तस्य पर्णानि लोमानि त्वगस्योत्पाटिका बहिः ॥३०॥

त्वचऽएवास्य रुधिरं प्रस्यन्दि त्वचऽउत्पटः । तस्मात्तदातृन्नात्प्रैति रसो वृक्षादिवाहतात् ॥३१॥

माꣳसान्यस्य शकराणि किनाटꣳ स्नाव तत्स्थिरम् । अस्थीन्यन्तरतो दारूणि मज्जा मज्जोपमा कृता ॥३२॥

यद्वृक्षो वृक्णो रोहति मूलान्नवतरः पुनः । मर्त्यः स्विन्मृत्युना वृक्णः

किसी से संयुक्त नहीं है । इसमें व्यथा नहीं है । ये आठ आयतन हैं । आठ लोक हैं । आठ पुरुष हैं । वह जो इन पुरुषों को ठीक-ठीक जान लेता है, वह (जगत् को जीत लेता है) ।" "मैं तुझसे उपनिषत् वाले पुरुष के विषय में पूछता हूं । यदि तू न बतावेगा तो तेरे सिर का पतन हो जायगा" । शाकल्य उसको न समझा और उसके सिर का पतन हो गया । उसका सिर नीचा हो गया और उसको कुछ और समझकर चोर उसकी हड्डियों को उठा ले गये । (अर्थात् वह वहाँ से खिसक गया) ॥२८॥

अब याज्ञवल्क्य बोला, "हे ब्राह्मण वर्ग ! आप में से जो कोई चाहे मुझसे प्रश्न करे । या सब मिलकर प्रश्न करें । आप में से जो चाहे उससे मैं प्रश्न करूं या आप सब से मैं प्रश्न करूं" वे ब्राह्मण समर्थ न हो सके ॥२९॥

उसने उनसे इन श्लोकों द्वारा पूछा :—

जैसे वृक्ष वन का पति है, उसी प्रकार पुरुष सत्य है । उसके लोम पत्ते हैं, त्वचा छाल है ॥३०॥

जैसे छाल से रस बहता है, वैसे ही खाल से रक्त । इसलिये आघात होने पर रक्त बहता है जैसे वृक्ष से रस ॥३१॥

मांस लकड़ी के गूदे के समान है । नसें लकड़ी की नसों के समान दृढ़ हैं । हड्डियाँ लकड़ी का भीतरी भाग है । मज्जा मज्जे के समान है ॥३२॥

जैसे वृक्ष कटने पर भी जड़ से बढ़ आता है, उसी प्रकार मृत्यु से कटकर मनुष्य

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कस्मान्मूलात्प्ररोहति ॥३३॥

रेतसऽइति मा वोचत जीवतस्तत्प्रजायते । जातऽएव न जायते को न्वेनं जनयेत्पुनः ॥ धानारुहऽउ वै वृक्षोऽन्यतः प्रेत्य सम्भवः । यत्समूलमुद्बृहेयुर्वृक्षं न पुनराभवेत् । मर्त्यः स्विन्मृत्युना वृक्णः कस्मान्मूलात्प्ररोहति । विज्ञानमानन्दं ब्रह्म रातेर्दातुः परायणम् । निष्ठमानस्य तद्विदऽइति ॥३४॥

ब्राह्मणम् ॥ ७ ॥ [६. ९] ॥

फिर किस जड़ से उगता है ॥३३॥

ऐसा मत कहो कि वीर्य से । क्योंकि वीर्य तो जीवित से ही उगता है । उत्पन्न होकर फिर उत्पन्न नहीं होता । उसको फिर कौन उत्पन्न करता है । वृक्ष साक्षात् मरकर धान अर्थात् बीज से भी उत्पन्न होता है । यदि वृक्ष समूल नष्ट कर दिया जाय तो फिर नहीं उगता, मनुष्य मरकर फिर किस मूल से उत्पन्न होता है ?" ब्रह्म विज्ञान है और आनन्द है । यही दान दाता का परायण (परम धाम) है, जो उसमें स्थित है और उसको जानता है ॥३४॥

जनक—याज्ञवल्क्यसंवादः (२)

अध्याय ६—ब्राह्मण १०

जनको ह वैदेहऽआसांचक्रे । अथ ह याज्ञवल्क्यऽआवव्राज स होवाच जनको वैदेहो याज्ञवल्क्य किमर्थमचारीः पशूनिच्छन्नण्वन्तानित्युभयमेव सम्राडिति होवाच यत्ते कश्चिदब्रवीत्तच्छ्रुणवामेति ॥१॥

अब्रवीन्मऽउदङ्कः शौल्वायनः । प्राणो वै ब्रह्मेति यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्तादृगेव तदभूद्यथान्यो यथा वा मन्येथा यथा ह वै न प्राणिष्यत्प्राणेन तथा ह्येवैष वदति क्व नु भगवोऽभूदिति ॥२॥

वैदेह जनक बैठा हुआ था । अब याज्ञवल्क्य भी आ गया । जनक वैदेह बोला "हे याज्ञवल्क्य, कैसे आये हो ? पशुओं के लिये या किसी सूक्ष्म विचार के लिये ?" उसने उत्तर दिया, 'हे सम्राट्, दोनों के लिये" । "अच्छा ! किसी ने तुमको जो कुछ सिखाया हो वह हम सुनें" ॥१॥

"उदङ्क शौल्वायन ने मुझे सिखाया है कि प्राण ही ब्रह्म है" ।

"जैसे एक माता वाले, पिता वाले और आचार्य वाले (अर्थात् सुरक्षित) पुरुष को सिखाना चाहिये, था वही शौल्वायन ने सिखाया । प्राण ही ब्रह्म है । जिसके प्राण नहीं

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चार्यवान्ब्रूयात्तथा तच्छौल्वायनोऽब्रवीत्प्राणो वै ब्रह्मेत्यप्राणतो हि किꣳ स्यादित्यब्रवीत्तु ते तस्यायतनं प्रतिष्ठां न मेऽब्रवीदित्येकपाद्वाऽएतत्सम्राडिति ॥२॥

स वै नो ब्रूहि याज्ञवल्क्य। प्राणऽएवायतनमाकाशः प्रतिष्ठा प्रियमित्येनदुपासीत का प्रियता याज्ञवल्क्य प्राणऽएव सम्राडिति होवाच प्राणस्य वै सम्राट्कामायायाज्यं याजयत्यप्रतिगृह्यस्य प्रतिगृह्णात्यपि तत्र वधशङ्का भवति यां दिशमेति प्राणस्यैव सम्राट्कामाय प्राणो वै सम्राट्परमं ब्रह्म नैनं प्राणो जहाति सर्वाण्येनं भूतान्यभिक्षरन्ति ॥३॥

देवो भूत्वा देवानप्येति। यऽएवं विद्वानेतदुगास्ते हस्त्यृषभꣳ सहस्रं ददामीति होवाच जनको वैदेहः स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति कऽएव ते किमब्रवीदिति ॥४॥

अब्रवीन्मे जित्वा शैलिनः। वाग्वै ब्रह्मेति यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्तथा तच्छैलिनोऽब्रवीद्वाग्वै ब्रह्मेत्यवदतो हि किꣳ स्यादब्रवीत्तु ते तस्यायतनं प्रतिष्ठां न मेऽब्रवीदित्येकपाद्वाऽएतत्सम्राडिति ॥५॥

उस का क्या हो सकता है ?। इसका आयतन और इसकी प्रतिष्ठा भी तो सिखायी होगी ?"

"उसने तो नहीं सिखाया कि ब्रह्म एकपात् है" ॥२॥

"अच्छा याज्ञवल्क्य ! इसकी व्याख्या करो"।

"प्राण ही आयतन है, आकाश प्रतिष्ठा है। प्रिय करके इसी की उपासना करो"।

"हे याज्ञवल्क्य प्रियता क्या है ?"

"हे सम्राट्, प्राण ही प्रिय है। हे सम्राट्, प्राण की ही कामना से न चाहने योग्य की चाह होती है, न लेने योग्य को लेता है, जिधर जाता है प्राण के ही लिये बध (मृत्यु) से डरता है। हे राजन्, यह सब प्राण के ही लिये है। प्राण ही परम ब्रह्म है। जो इस रहस्य को समझकर प्राण की उपासना करता है उसको प्राण नहीं छोड़ता, सब प्राणी उसके पास आते हैं। और वह देव होकर देवों को प्राप्त होता है" ॥३॥

जनक वैदेह बोला, "मैं तुमको हजार हाथी के समान गायें देता हूँ"।

याज्ञवल्क्य ने उत्तर दिया, "मेरे पिता की आज्ञा है कि जहाँ शिक्षा न दो वहाँ से कुछ मत लो"। जनक ने पूछा, "और किसने तुमको क्या सिखाया ?" ॥४॥

"शैली जित्वा ने हमको सिखाया है कि वाक् ही ब्रह्म है"।

"शैली ने तुमको वही सिखाया है जो एक माँ वाले, बाप वाले और आचार्य-वाले (सुशिक्षित) पुरुष को सिखाना चाहिये था। वाक् ही ब्रह्म है। जो बोल नहीं सकता उससे क्या लाभ ? इसका आयतन और प्रतिष्ठा भी तो सिखाई होगी"।

"हे सम्राट् मुझे यह तो नहीं सिखाया कि ब्रह्म एकपात् है" ॥५॥

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स वै नो ब्रूहि याज्ञवल्क्य । वागेवायतनमाकाशः प्रतिष्ठा प्रज्ञेत्येनदुपासीत का प्रज्ञता याज्ञवल्क्य वागेव सम्राडिति होवाच वाचा वै सम्राड्बन्धुः प्रज्ञायत-ऽऋग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरसऽइतिहासः पुराणं विद्याऽउपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानि वाचैव सम्राट् प्रज्ञायन्ते वाग्वै समाट् परमं ब्रह्म नैनं वाग्जहाति सर्वाण्येनं भूतान्यभिक्षरन्ति ॥६॥

देवो भूत्वा देवानप्येति । यऽएवं विद्वानेतदुपास्ते हस्त्यृषभं सहस्रन्ददामीति होवाच जनको वैदेहः स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति कऽएव ते किमब्रवीदिति ॥७॥

अब्रवीन्मे बर्कुर्वार्ष्णः । चक्षु र्वै ब्रह्मेति यथा मातृमान्पितृमानाचार्यवान्ब्रू-यात्तथा तद्वार्ष्णोऽब्रवीच्चक्षु र्वै ब्रह्मेत्यपश्यतो हि किꣳ स्यादब्रवीत्तु ते तस्यायतनं प्रतिष्ठां न मेऽब्रवीदित्येकपाद्वाऽएतत्सम्राडिति ॥८॥

स वै नो ब्रूहि याज्ञवल्क्य । चक्षुरेवायतनमाकाशः प्रतिष्ठा सत्यमित्येनदु-पासीत का सत्यता याज्ञवल्क्य चक्षुरेव सम्राडिति होवाच चक्षुषा वै सम्राट्पश्य-

"अच्छा, याज्ञवल्क्य ! व्याख्या करो" ।

'वाक् ही आयतन है, आकाश प्रतिष्ठा है । प्रज्ञा करके इसकी उपसना करो" ।

"याज्ञवल्क्य ! प्रज्ञा क्या है ?"

'हे सम्राट् वाक् ही प्रज्ञा है । हे सम्राट वाक् से ही बन्धु जाना जाता है । ऋग्वेद यजुर्वेद, सामवेद, अथर्वांगिरस, इतिहास, पुराण, विद्या, उपनिषद्, श्लोक, सूत्र, अनुव्या-ख्यान, व्याख्यान, वाक् से ही जाने जाते हैं । हे सम्राट् वाक् ही परम ब्रह्म है । उसको वाणी नहीं छोड़ती । सब प्राणी उसके पास आते हैं ।····· ॥६॥

देव होकर वह देवों को प्राप्त होता है । जो इस रहस्य को समझता है । जनक वैदेह ने कहा कि मैं तुमको हाथी के समान हजार गायें दूंगा । याज्ञवल्क्य बोले कि मेरे पिता की आज्ञा है कि जिसको शिक्षा न दो, उससे कुछ न लो ।

तब जनक बोले, "और किसने तुमको क्या शिक्षा दी ?" ॥७॥

वार्ष्ण बर्कु ने मुझे बताया, "चक्षु ही ब्रह्म है ।" वार्ष्ण ने तुमको नहीं शिक्षा दी जो एक "माता वाले, पिता वाले और आचार्य वाले (सुशिक्षित) पुरुष को देनी चाहिये थी । चक्षु ही ब्रह्म है । जो देख नहीं सकता उसका क्या हो सकता है ? क्या तुमको उसका आयतन और प्रतिष्ठा भी बताई है ?"

"हे सम्राट्, मुझे तो नहीं बताया कि यह एकपात् है" ॥८॥

"अच्छा याज्ञवल्क्य, व्याख्या करो ।" ।

"चक्षु ही आयतन है, आकाश प्रतिष्ठा है । इस की सत्य करके उपासना करो" ।

"हे याज्ञवल्क्य, सत्यता क्या है ?"

उसने उत्तर दिया, "हे सम्राट्, चक्षु ही सत्य है; हे सम्राट्, आंख से देखते हुये को

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न्तमाहुरद्राक्षीरिति सऽआहाद्राक्षमिति तत्सत्यं भवति चक्षुर्वै सम्राट् परमं ब्रह्म नैनं चक्षुर्जहाति सर्वाण्येन भूतान्यभिक्षरन्ति ॥९॥

देवो भूत्वा देवानप्येति। यऽएवं विद्वानेतदुपास्ते हस्त्यृषभं सहस्रन्ददामीति होवाच जनको वैदेहः स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति कऽएव ते किमब्रवीदिति ॥१०॥

अब्रवीन्मे गर्दभीविपीतो भारद्वाजः। श्रोत्रं वै ब्रह्मेति यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्तथा तद्भारद्वाजोऽब्रवीच्छ्रोत्रं वै ब्रह्मेत्यशृण्वतो हि किꣳ स्यादित्यब्रवीत्तु ते तस्यायतनं प्रतिष्ठां न मेऽब्रवीदित्येकपाद्वाऽएतत्सम्राडिति ॥११॥

स वै नो ब्रूहि याज्ञवल्क्य। श्रोत्रमेवायतनमाकाशः प्रतिष्ठाऽनन्तऽइत्येनदुपासीत काऽनन्तता याज्ञवल्क्य दिशऽएव सम्राडिति होवाच तस्माद्वै सम्राड्यां कां च दिशं गच्छति नैवास्याऽअन्तं गच्छत्यनन्ता हि दिशः श्रोत्रꣳ हि दिशः श्रोत्रं वै सम्राट् परमं ब्रह्म नैनꣳ श्रोत्रं जहाति सर्वाण्येनं भूतान्यभिक्षरन्ति ॥१२॥

देवो भूत्वा देवानप्येति। यऽएवं विद्वानेतदुपास्ते हस्त्यृषभं सहस्रन्ददामीति होवाच जनको वैदेहः स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरे-

ही कहते हैं कि तूने देखा! जो वह कहता है कि हां देखा है वही सत्य है। हे सम्राट्, चक्षु ही परम ब्रह्म है। उसको चक्षु नहीं छोड़ता और सब प्राणी उसको प्राप्त होते हैं ॥९॥

और वह देव होकर देवों को प्राप्त होता है, जो इस रहस्य को समझकर इसकी उपासना करता है।" जनक ने कहा, "हे याज्ञवल्क्य मैं तुमको हाथी के तुल्य हजार गाय दूंगा"। याज्ञवल्क्य बोले, "महाराज! मेरे बाप की आज्ञा है कि जिसको शिक्षा न दो उससे दान न लो" ॥१०॥

"गर्दभीविपीत भारद्वाज ने मुझे बताया कि श्रोत्र ही ब्रह्म है"।

"भारद्वाज ने तुमको वही शिक्षा दी जो एक माता वाले, पिता वाले और आचार्य वाले (सुशिक्षित) पुरुष को देनी चाहिये थी। श्रोत्र ही ब्रह्म है, जो सुन नहीं सकता, उसका क्या फल है? परन्तु क्या तुमको उसके आयतन और प्रतिष्ठा को भी बताया?"

"हे सम्राट्, मुझे नहीं बताया कि वह एकपात् है?" ॥११॥

"याज्ञवल्क्य! इसको व्याख्या करो"। "श्रोत्र ही आयतन है। आकाश प्रतिष्ठा है। अनन्त करके इसकी उपासना करो।"

"हे याज्ञवल्क्य, अनन्तता क्या है?"

"हे सम्राट् शिक्षा ही अनन्त है, इसीलिये हे सम्राट्, जिस दिशा में चले जाओ, उस दिशा का अन्त नहीं मिलता, दिशा अनन्त है। श्रोत्र दिशा है, श्रोत्र ही परम ब्रह्म है। हे सम्राट्, उसको श्रोत्र नहीं छोड़ता और सब प्राणी उसको प्राप्त होते है ॥१२॥

और वह देव होकर, देवों को पाता है, जो इस रहस्य को समझकर उसकी उपासना करता है।" जनक ने कहा, "हे याज्ञवल्क्य, मैं तुम को हाथी के तुल्य हजार गायें दूंगा"।

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तेति कऽएव तं किमब्रवीदिति ॥१३॥

अब्रवीन्मे सत्यकामो जाबालः। मनो वै ब्रह्मेति यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्तथा तत्सत्यकामोऽब्रवीन्मनो वै ब्रह्मेत्यमनसो हि किञ्स्यादित्यब्रवीत्तु ते तस्यायतनं प्रतिष्ठां न मेऽब्रवीदित्येकपाद्वाऽएतत्सम्राडिति ॥१४॥

स वै नो ब्रूहि याज्ञवल्क्य। मनऽएवायतनमाकाशः प्रतिष्ठाऽऽनन्दऽइत्येनदुपासीत काऽऽनन्दता याज्ञवल्क्य मनऽएव सम्राडिति होवाच मनसा वै सम्राट् स्त्रियमभिहर्यति तस्यां प्रतिरूपः पुत्रो जायते सऽआनन्दो मनो वै सम्राट् परमं ब्रह्म नैनं मनो जहाति सर्वाण्येनं भूतान्यभिक्षरन्ति ॥१५॥

देवो भूत्वा देवानप्येति। यऽएवं विद्वानेतदुपास्ते हस्त्यृषभं सहस्रन्ददामीति होवाच जनको वैदेहः स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति कऽएव ते किमब्रवीदिति ॥१६॥

अब्रवीन्मे विदग्धः शाकल्यः। हृदयं वै ब्रह्मेति यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्तथा तच्छाकल्लोऽब्रवीद्धृदयं वै ब्रह्मेत्यहृदय हि किञ्स्यादित्यब्रवीत्तु

याज्ञवल्क्य बोले, "महाराज, मेरे पिता जो की आज्ञा है कि जब तक शिक्षा न दो किसी से दान न लो' ॥१३॥

"जाबाल सत्य काम ने मुझको सिखाया, कि मन ही ब्रह्म है"।

"सत्य काम ने तुमको वही बताया जो एक माता वाले, पिता वाले और आचार्य वाले (सुशिक्षित) पुरुष को सिखाना चाहिये था। मन ही ब्रह्म है। जो सोच नहीं सकता उसका क्या फल! परन्तु क्या तुम को उसका आयतन और प्रतिष्ठा भी सिखाई"।

"ऐसा तो नहीं सिखाया। परन्तु हे सम्राट्, यह तो एकपात् ही है" ॥१४॥

"हे याज्ञवल्क्य इसकी व्याख्या करो ?"

"हे सम्राट् मन ही आयतन है। आकाश प्रतिष्ठा है। आनन्द करके इसी की उपासना करो"।

'हे याज्ञवल्क्य, आनन्दता क्या है ?'

"हे सम्राट्, मन ही आनन्दता है। हे सम्राट्, मन से ही स्त्री से व्यवहार करता है। और उसमें उसी का प्रतिरूप पुत्र उत्पन्न होता है। यही आनन्द है। हे सम्राट्, मन हीं परम ब्रह्म है। उसको मन नहीं छोड़ता। उसके पास सब प्राणी आते हैं ॥१५॥

वह देव होकर देवों को प्राप्त होता है, जो इस रहस्य को जानकर इस की उपासना करता है"। जनक बोले, "हे याज्ञवल्क्य! मैं तुमको हाथी के तुल्य हज़ार गायें दूंगा"। याज्ञवल्क्य ने उत्तर दिया, "हे राजन् मेरे बाप का आदेश है कि जब तक किसी को शिक्षा न दो किसी का दान मत ग्रहण करो" ॥१६॥

मुझको विदग्ध शाकल्य ने शिक्षा दी कि हृदय ही ब्रह्म है"।

"शाकल्य ने तुमको वही शिक्षा दी जो एक माता वाला, पिता वाला और आचार्य वाला पुरुष दे सकता था। हृदय ही ब्रह्म है। जिसके हृदय नहीं उसका क्या हो सकता है ? परन्तु क्या तुमको इसका आयतन और प्रतिष्ठा भी बताई"।

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ते तस्यायतनं प्रतिष्ठां न मेऽब्रवीदित्येकपाद्वाऽएतत्सम्राडिति ॥१७॥

स वै नो ब्रूहि याज्ञवल्क्य। हृदयमेवायतनमाकाशः प्रतिष्ठा स्थितिरित्येनदुपासीत का स्थितिता याज्ञवल्क्य हृदयमेव सम्राडिति होवाच हृदयं वै सम्राट् सर्वेषां भूतानां प्रतिष्ठा हृदयेन हि सर्वाणि भूतानि प्रतितिष्ठन्ति हृदयं वै सम्राट् परमं ब्रह्म नैनꣳ हृदयं जहाति सर्वाण्येनं भूतान्यभिक्षरन्ति ॥१८॥

देवो भूत्वा देवानप्येति। यऽएवं विद्वानेतदुपास्ते हस्त्यृषभꣳ सहस्रं ददामीति होवाच जनको वैदेहः स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥१९॥

ब्राह्मणम् ॥ ८ [६. १०] ॥

"हे सम्राट्, यह तो नहीं बताया। यह एकपात् ही है" ॥१७॥

"हे याज्ञवल्क्य, उसको समझाओ"।

"हृदय ही आयतन है आकाश ही प्रतिष्ठा है। स्थिति करके इसकी उपासना करो"।

"स्थिति क्या है ? हे याज्ञवल्क्य !"

"हे सम्राट्, हृदय ही। हृदय ही सब भूतों की प्रतिष्ठा है। हृदय से ही सब भूत प्रतिष्ठा को पाते हैं। हे सम्राट्, हृदय ही परमब्रह्म है। उसको हृदय नहीं छोड़ता और सब प्राणी उसको प्राप्त होते हैं ॥१८॥

वह देव होकर देवों को प्राप्त होता है, जो इस रहस्य को समझकर उसकी उपासना करता है"। जनक वैदेह बोले, "मैं तुमको हाथी के तुल्य सौ गायें दूंगा"। याज्ञवल्ल ने उत्तर दिया, "राजन् मेरे पिता का आदेश है कि जब तक किसी को शिक्षा न दो उसका दान मत लो" ॥१९॥

(२)

यज्ञ सम्बन्धी सारांश

जनक याज्ञवल्क्य संवाद

(३)

उपदेश तथा भाषा सम्बन्धी टिप्पणियां कुछ विशेष नहीं।

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अध्याय ६—ब्राह्मण ११

अथ ह जनको वैदेहः कूर्चादुपावसर्पन्नुवाच। नमस्ते याज्ञवल्क्यानु मा शाधीति स होवाच यथा वै सम्राण्महान्तमध्वानमेष्यन्रथं वा नावं वा समाददीतैवमेवताभिरुपनिषद्भिः समाहितात्माऽस्येवं वृन्दारकऽआढ्यः सन्नधीतवेदऽउक्तोपनिषत्कऽइतो विमुच्यमानः क्व गमिष्यसीति नाहं तद्भगवन्वेद यत्र गमिष्यामीत्यथ वै तेऽहं तद्वक्ष्यामि यत्र गमिष्यसीति ब्रवीतु भगवानिति ॥१॥

स होवाच। इन्धो वै नामैष योऽयं दक्षिणेऽक्षन्पुरुषस्तं वाऽएतमिन्धꣳ सन्तमिन्द्रऽइत्याचक्षते परोऽक्षेणेव परोऽक्षप्रिया—ऽइव हि देवाः प्रत्यक्षद्विषः ॥२॥

अथैतद्वामेऽक्षणि पुरुषरूपम्। एषाऽस्य पत्नी विराट् तयोरेष सꣳस्तावो यऽएषोऽन्तर्हृदयऽआकाशोऽथैनयोरेतदन्नं यऽएषोऽन्तर्हृदये लोहितपिण्डोऽथैनयोरेतत्प्रावरणं यदेतदन्तर्हृदये जालकमिवाथैनयोरेषो सृतिः सती संचरणी यैषा हृदयादूर्ध्वा नाडयोच्चरति ॥३॥

जनक वैदेह सिंहासन से उतर कर बोले, "नमस्ते याज्ञवल्क्य! मुझे शिक्षा दीजिये।" उसने कहा, "हे सम्राट्, जैसे दूर की यात्रा को चलने वाले रथ या नाव का आश्रय लेते हैं, उसी प्रकार इन उपनिषदों की सहायता से तेरा मन युक्त है। इससे तू धनाढ्य और यशस्वी है। वेद का पढ़ा हुआ और उपनिषत् का समझा हुआ है। इस शरीर को छोड़कर कहाँ जायगा?"

"भगवन् मैं यह तो नहीं जानता कि कहां जाऊंगा"। "अच्छा मैं तुमको बताता हूँ कि तुम कहां जाओगे"।

"अच्छा भगवन् बताइये" ॥१॥

उसने कहा, "इन्ध नाम है उसका जो दाहिनी आँख में पुरुष है। इसी इन्ध को को इन्द्र कहते हैं। परोक्षरूप से। क्योंकि देव परोक्ष-प्रिय होते और प्रत्यक्ष से इनको द्वेष होता है ॥२॥

और जो बांई आंख में इस पुरुष का रूप है वह उसकी पत्नी 'विराट्' है। इन दोनों का योग हृदय के भीतर का स्थान है। जो हृदय के भीतर लाल पिण्ड है वह इन दोनों का अन्न है। हृदय के भीतर जो जाल है वह इन दोनों का आश्रय स्थान है। हृदय से जो ऊपर को नाड़ी चढ़ती है वह इनके चलने का मार्ग है। केशों के हजार टुकड़े करने से जैसे बारीक हो जायं, ऐसी ही पतली नाड़ियां जिनको 'हित' कहते हैं, हृदय के भीतर स्थित हैं, इन्हीं में होकर वह अन्न चलता है। अर्थात् आहार इससे भी सूक्ष्म है। आत्मा इस शरीर से पुष्टि पाता है ॥३॥

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ता वाऽअस्यैताः हिता नाम नाड्यो यथा केशः सहस्रधा भिन्नऽएताभिर्वाऽएतमास्रवदास्रवति तस्मादेष प्रविविक्ताहारतर—ऽइव भवत्यस्माच्छारीरादात्मनः ॥४॥

तस्य वाऽएतस्य पुरुषस्य। प्राची दिक्प्राञ्चः प्राणा दक्षिणा दिग्दक्षिणाः प्राणाः प्रतीची दिक्प्रत्यञ्चः प्राणाऽउदीची दिगुदञ्चः प्राणाऽऊर्ध्वा दिगूर्ध्वाः प्राणाऽअवाची दिगवाञ्चः प्राणा सर्वा दिशः सर्वे प्राणा ॥५॥

सऽएष नेति नेत्यात्मा। अगृह्यो न हि गृह्यतेऽशीर्यो न हि शीर्यतेऽसङ्गोऽसितो न सज्यते न व्यथतेऽभयं वै जनक प्राप्तोऽसीति होवाच याज्ञवल्क्यः स होवाच जनको वैदेहो नमस्ते याज्ञवल्क्याभयं त्वा गच्छताद्यो नो भगवन्नभयं वेदयसऽइमे विदेहाऽअयमहमस्मीति ॥६॥

ब्राह्मणम् ॥ ९ ॥ [६. ११] पञ्चमः प्रपाठकः ॥ कण्डिकासंख्या १०७ ॥ इति षष्ठोऽध्यायः समाप्तः [९७] ॥

"इस पुरुष के पूर्व दिशा में पूर्व प्राण हैं और दक्षिण दिशा में दक्षिण, पश्चिम की दिशा में पश्चिमी प्राण हैं और उत्तर की दिशा में उत्तरी प्राण, ऊपर की दिशा में ऊपर के प्राण और नीचे की दिशा में नीचे के प्राण। सब दिशाओं के सब प्राण हैं ॥४॥

"यह आत्मा न ऐसा है न वैसा है। वह अगृह्य है अर्थात् पकड़ा नहीं जा सकता, अशीर्य है अर्थात् फाड़ा नहीं जा सकता, असंग और असित है अर्थात् किसी से बंधा नहीं है। उसे कोई व्यथा नहीं होती। वह अभय है। हे जनक, तुमने उस आत्मा को प्राप्त कर लिया है"। ऐसा याज्ञवल्क्य ने कहा। इस पर जनक, वैदेह बोला, "हे याज्ञवल्क्य! आपने जिस अभय आत्मा का मुझको उपदेश किया है, उसकी आपको भी प्राप्ति हो। यह विदेह देश और मैं ये सब आपके हुये" ॥५॥

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अध्याय ७—ब्राह्मण १

जनकꣳ ह वैदेहं याज्ञवल्क्यो जगाम । स मेने न वदिष्यऽइत्यथ ह यज्जनकश्च वैदेहो याज्ञवल्क्यश्चाग्निहोत्रे समूदतुस्तस्मै ह याज्ञवल्क्यो वरं ददौ स ह कामप्रश्नमेव वव्रे तꣳ हास्मै ददौ तꣳ ह सम्राडेव पूर्वः पप्रच्छ ॥१॥

याज्ञवल्क्य किंज्योतिरयं पुरुषऽइति । आदित्यज्योतिः सम्राडिति होवाचादित्येनैवायं ज्योतिषाऽऽस्ते पल्ययते कर्म कुरुते विपर्येतीत्येवमेवैतद्याज्ञवल्क्य ॥२॥

अस्तमितऽआदित्ये याज्ञवल्क्य । किंज्योतिरेवायं पुरुषऽइति चन्द्रज्योतिः सम्राडिति होवाच चन्द्रेणैवायं ज्योतिषाऽऽस्ते पल्ययते कर्म कुरुते विपर्येतीत्येवमेवैतद्याज्ञवल्क्य ॥३॥

अस्तमितऽआदित्ये याज्ञवल्क्य । चन्द्रमस्यस्तमिते किं ज्योतिरेवायं पुरुषऽइत्यग्निज्योतिः सम्राडिति होवाचाग्निनैवायं ज्योतिषाऽऽस्ते पल्ययते कर्म कुरुते

याज्ञवल्क्य जनक वैदेह के पास गया और विचार किया कि मैं नहीं बोलूंगा। इससे पूर्व यह घटना हो चुकी थी कि जनक वैदेह और याज्ञवल्क्य दोनों ने अग्निहोत्र के विषय में वार्तालाप किया था और याज्ञवल्क्य ने जनक को एक वर दिया था कि जो चाहो पूछ लो। उसने कहा कि जब मेरी इच्छा होगी पूछ लूंगा। उसने इस प्रार्थना को स्वीकार कर लिया। सम्राट् ने पहले उससे प्रश्न किया :— ॥१॥

'यह पुरुष किस ज्योति वाला है ? हे याज्ञवल्क्य' । उसने उत्तर दिया, "हे सम्राट् ! आदित्य ज्योति वाला। आदित्य ज्योति के सहारे ही यह बैठता है, चलता है, काम करता है और घर लौट आता है।"

"हाँ याज्ञवल्क्य, ठीक है" ॥२॥

"हे याज्ञवल्क्य, सूर्य के छिप जाने पर इस पुरुष में किसकी ज्योति रहती है ?"

उसने उत्तर दिया, "हे सम्राट्, चन्द्र की ज्योति। यह चाँद की ज्योति से ही बैठता है, चलाता फिरता है और लौट आता है"।

"हाँ याज्ञवल्क्य, ऐसा ही है" ॥३॥

जनक ने पूछा, "हे याज्ञवल्क्य, जब सूर्य और चाँद दोनों अस्त हो जायं तो इस पुरुष की कौन सी ज्योति है?"

"हे सम्राट्, अग्नि ज्योति। अग्नि की ज्योति से ही वह बैठता है, चलता है और लौट आता है"।

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विपर्येतीत्येवमेवैतद्याज्ञवल्क्य ॥४॥

अस्तमितऽआदित्ये याज्ञवल्क्य । चन्द्रमस्यस्तमिते शान्तेऽग्नौ किंज्योतिरेवायं पुरुषऽइति वाग्ज्योतिः सम्राडिति होवाच वाचैवायं ज्योतिषाऽऽस्ते पल्ययते कर्म कुरुते विपर्येतीति तस्माद्वै सम्राडपि यत्र स्वः पाणिर्न विनिर्ज्ञायतेऽथ यत्र वागुच्चरत्युपैव तत्र न्येतीत्येवमेवैतद्याज्ञवल्क्य ॥५॥

अस्तमितऽआदित्ये याज्ञवल्क्य । चन्द्रमस्यस्तमिते शान्तेऽग्नौ शान्तायां वाचि किं ज्योतिरेवायं पुरुषऽइत्यात्मज्योतिः सम्राडिति होवाचात्मनैवायं ज्योतिषाऽऽस्ते पल्ययते कर्म कुरुते विपर्येतीति ॥६॥ शतम् ७५०० ॥

कतमऽआत्मेति । योऽयं विज्ञानमयः पुरुषः प्राणेषु हृद्यन्तर्ज्योतिः स समानः सन्नुभौ लोकौ संचरति ध्यायतीव लेलायतीव सधीः स्वप्नो भूत्वेमं लोकमतिक्रामति ॥७॥

स वाऽअयं पुरुषो जायमानः । शरीरमभिसम्पद्यमानः पाप्मभिः सꣳसृज्यते सऽउत्क्रामन्म्रियमाणः पाप्मनो विजहाति मृत्यो रूपाणि ॥८॥

तस्य वाऽएतस्य पुरुषस्य । द्वेऽएव स्थाने भवतऽइदं च परलोकस्थानं च संध्यं

"हाँ याज्ञवल्क्य, ऐसा ही है" ॥४॥

"हे याज्ञवल्क्य, सूर्य, चाँद और अग्नि के अस्त हो जाने पर इस पुरुष की कौन सी ज्योति है ?"

उसने कहा, "हे सम्राट्, वाक् । वाक् से ही वह बैठता, चलता और लौट आता है । हे सम्राट्, जब अपना हाथ भी नहीं दीखता, उस समय जिधर से आवाज़ आती है उधर को ही चलता है" । "हाँ याज्ञवल्क्य, ऐसा ही है" ॥५॥

"हे याज्ञवल्क्य, सूर्य और चाँद के छिप जाने और अग्नि तथा वाणी के शान्त हो जाने पर इस पुरुष में कौन सी ज्योति रहती है ?

"हे सम्राट्, आत्मज्योति । आत्मा की ज्योति के सहारे ही बैठता, चलता और फिरता है" ॥६॥

"वह आत्मा कौन सा है ?"

"जो यह विज्ञानमय पुरुष है, प्राणों में है । हृदय की ज्योति है । वह समान भाव से दोनों लोकों में चलता है । वह सोचता सा है और चलता सा है । वह स्वप्न द्वारा संसार से अतिक्रमण करता है ॥७॥

यही पुरुष उत्पन्न होकर शरीर में आकर पापों के सम्पर्क में आता है और यहाँ से उठकर मरने के पश्चात् मृत्यु रूप पापों से छूट जाता है ॥८॥

इस पुरुष के दो स्थान हैं । यह लोक और परलोक । तीसरा बीच का स्वप्न-

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तृतीयꣳ स्वप्नस्थानं तस्मिन्त्सन्ध्ये स्थाने तिष्ठन्नुभे स्थाने पश्यतीदं च परलोकस्थानं च ॥६॥

अथ यथाऽऽक्रमोऽयं परलोकस्थाने भवति। तमाक्रममाक्रम्योभयान्पाप्मनऽआनन्दांश्च पश्यति स यत्रायं प्रस्वपित्यस्य लोकस्य सर्वावतो मात्रामपादाय स्वयं विहृत्य स्वयं निर्माय स्वेन भासा स्वेन ज्योतिषा प्रस्वपित्यत्रायं पुरुषः स्वयं ज्योतिर्भवति ॥१०॥

न तत्र रथा न रथयोगा न पन्थानो भवन्ति। अथ रथान्रथयोगान्पथः सृजते न तत्रानन्दा मुदः प्रमुदो भवन्त्यथानन्दान्मुदः प्रमुदः सृजते न तत्र वेशान्ताः स्रवन्त्यः पुष्करिण्यो भवन्त्यथ वेशान्ताः स्रवन्तीः पुष्करिणीः सृजते स हि कर्ता ॥११॥

तदप्येते श्लोकाः। स्वप्नेन शारीरमभिप्रहृत्यासुप्तः सुप्तानभिचाकशीति।

स्थान है। इसी बीच के स्थान में स्थित होकर वह दोनों स्थानों को देखता है। इस लोक को भी और परलोक को भी ॥६॥

वह परलोक स्थान को क्रमशः जाता है। और जिस समय इन क्रमों को पार करता है, उस समय पापों और आनन्दों दोनों को देखता है। जब वह सोता है तो इस लोक की सब मात्राओं (तन्मात्राओं) को हटाकर स्वयं नष्ट करके स्वयं निर्माण करके अपनी ही कान्ति तथा अपनी ही ज्योति से सोता है। इस दशा में पुरुष स्वयंज्योति हो जाता है ॥१०॥

इस अवस्था में रथ, घोड़े, मार्ग कुछ भी नहीं होते, परन्तु वह रथों, घोड़ों और मार्गों को बनाता है। आनन्द मोद प्रमोद की सामग्री भी नहीं होती, परन्तु वह स्वयं आनन्द, मोद और प्रमोद को बनाता है। वहाँ तालाब, नदियां या झीलें भी नहीं होतीं, परन्तु वह तालाब, नदियों और झीलों को बनाता है। वही इन सब का कर्त्ता अर्थात् बनाने वाला होता है।

नोट—जागृत अवस्था में संसार की सभी चीज़ों से सम्पर्क होता है। स्वप्न अवस्था बीच की है। उसमें चीज़ों से सम्पर्क तो छूट जाता है परन्तु आत्मा स्वयं पुराने संस्कारों की सहायता से अपना एक और संसार रच लेता है ॥११॥

इसी विषय के ये श्लोक भी हैं :—

जब स्वप्न अवस्था में आता है तो शारीरिक चेष्टाओं को त्याग देता है। स्वयं सोता नहीं। परन्तु स्वप्न सम्बन्धी वासनाओं को देखता है अर्थात् उनका अनुभव करता है। और उन वासना रूपी बीज शक्तियों (शुक्र) को लाकर फिर इस स्थान को लौटता है। यह पुरुष ज्योतिर्मय और एक हंस अर्थात् अकेला विचरता है।

नोट—हंस हन् धातु से निकला हैं। (हन् हिंसागत्योः) हन् के दो अर्थ हैं हिंसा तथा गति। 'हंस' में हन् का अर्थ गति है। अकेला विचरे सो हंस। आत्मा को यहाँ

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शुक्रमादाय पुनरैति स्थानꣳ हिरण्मयः पौरुषऽएकहꣳसः ॥१२॥

प्राणेन रक्षन्नपरं कुलायं बहिष्कुलायादमृतश्चरित्वा । सऽईयतेऽअमृतो यत्रकामꣳ हिरण्मयः पौरुषऽएकहꣳसः ॥१३॥

स्वप्नान्तऽउच्चावचमीयमानो रूपाणि देवः कुरुते बहूनि । उतेव स्त्रीभिः सह मोदमानो जक्षदुतेवाऽपि भयानि पश्यन् ॥१४॥

आराममस्य पश्यन्ति । न तं कश्चन पश्यतीति तं नायतं बोधयेदित्याहुर्दुर्भिषज्यꣳ हास्मै भवति यमेष न प्रतिपद्यते ॥१५॥

अथो खल्वाहुः । जागरितदेशऽएवास्यैष यानि ह्येव जाग्रत्पश्यति तानि सुप्तऽइत्यत्रायं पुरुषः स्वयंजोतिर्भवतीत्येवमेवैतद्याज्ञवल्क्य सोऽहं भगवते सहस्रं ददाम्यतऽऊर्ध्वं विमोक्षायैव ब्रूहीति ॥१६॥

स वाऽएषऽएतस्मिन्त्स्वप्नान्ते । रत्वा चरित्वा दृष्ट्वैव पुण्यं च पापं च पुनः प्रतिन्यायं प्रतियोन्याद्रवति बुद्धान्तायैव स यदत्र किंचित्पश्यत्यनन्वागतस्तेन भव-

हंस इसलिये कहा कि स्वप्न अवस्था में वह शारीरिक चेष्टाओं को सर्वथा छोड़कर स्वयं अपनी बीज शक्ति से स्वप्न-संबन्धी चेष्टाओं को करता है । जैसे रथ नहीं हैं फिर भी कल्पनामय रथ बनाता है इत्यादि ॥१२॥

यह अमृत-आत्मा प्राण-शक्ति की सहायता से तो शरीर रूपी घोंसले की रक्षा करता रहता है । परन्तु स्वयं शारीरिक जगत् के बाहर विचरता है अर्थात् मानसिक या काल्पनिक जगत् बनाता है । यह ज्योतिर्मय एकहंस तथा अमर पुरुष अपनी इच्छा के अनुकूल विचरता है । अर्थात् जो मोद-प्रमोद चाहता है, उनकी कल्पना कर लेता है ॥१३॥

स्वप्न-अवस्था में डांवाडोल होकर बहुत से रूप बनाता है । कभी स्त्रियों के साथ आनन्द करता है कभी भयानक वस्तुओं को देखता है ॥१४॥

लोग उसके मोद-प्रमोद को तो देखते हैं । परन्तु कोई उसको नहीं देखता । कहावत भी है कि उस व्यापक का ज्ञान नहीं होता । जिसको इसका ज्ञान नहीं होता, उसके लिये यह एक कठिन समस्या अर्थात् दुर्भाग्य की बात है ॥१५॥

कुछ लोग ऐसा कहते हैं कि स्वप्न अवस्था जाग्रत अवस्था ही है, क्योंकि जिन चीज़ों को जागृत में देखता है उन्हीं को स्वप्न में । परन्तु यहाँ तो यह पुरुष अपनी ही ज्योति वाला होता है, अर्थात् वह शारीरिक जग्रत् का आश्रय नहीं लेता ।

जनक ने कहा, "ठीक है याज्ञवल्क्य ! मैं हज़ार गायें आपकी भेंट करता हूं । अब इससे आगे मोक्ष के लिये उपदेश कीजिये" ॥१६॥

(याज्ञवल्क्य बोले) "वही पुरुष इस स्वप्न के अन्त में पुण्य और पाप दोनों में रमकर, विचरकर और उनको देखकर फिर जागृत अवस्था को उल्टा लौटता हैं (होश

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त्यसङ्गो ह्ययं पुरुषऽइत्येवमेवैतद्याज्ञवल्क्य. सोऽहं भगवते सहस्रं ददाम्यतऽऊर्ध्वं विमोक्षायैव ब्रूहीति ॥१७॥

तद्यथा महामत्स्यः। उभे कूलेऽअनुसंचरति पूर्वं चापरं चैवमेवायं पुरुषऽएताऽउभावन्तावनुसंचरति स्वप्नान्तं च बुद्धान्तं च ॥१८॥

तद्यथाऽस्मिन्नाकाशे। श्येनो वा सुपर्णो वा विपरिपत्य श्रान्तः सꣳहत्य पक्षौ संल्लयायैव ध्रियतऽएवमेवायं पुरुषऽएतस्माऽअन्ताय धावति यत्र सुप्तो न कं चन कामं कामयते न कं चन स्वप्नं पश्यति ॥१९॥

ता वाऽअस्यैताः। हिता नाम नाड्यो यथा केशः सहस्रधा भिन्नस्तावताऽणिम्ना तिष्ठन्ति शुक्लस्य नीलस्य पिङ्गलस्य हरितस्य लोहितस्य पूर्णाऽअथ यत्रैनं घ्नन्तीव जिनन्तीव हस्तीव विच्छाययति गर्तमिव पतति यदेव जाग्रद्भयं पश्यति तदत्राविद्यया भयं मन्यतेऽथ यत्र राजेव देव—ऽइवाहमेवेदꣳ सर्वमस्मीति मन्यते सोऽस्य परमो लोकोऽथ यत्र सुप्तो न कं चन कामं कामयते न कं चन स्वप्न पश्यति ॥२०॥

में आता है)। वह इस अवस्था में जो कुछ देखता है, उससे लिप्त नहीं होता, क्योंकि यह पुरुष असंग अर्थात् निर्लेप है।" जनक ने कहा, "हे याज्ञवल्क्य, यह सब ठीक है। मैं आप को एक हज़ार गायें भेंट करता हूं। अब आप मोक्ष के लिये इससे आगे को उपदेश कीजिये" ॥१७॥

(याज्ञवल्क्य ने कहा), "जैसे बड़ी मछली नदी के दोनों तटों तक जाती है, इस तट तक भी और उस तट तक भी, इसी प्रकार यह पुरुष भी दोनों अवस्थाओं तक पहुंचता है स्वप्न तक भी और जागृत तक भी" ॥१८॥

जैसे चील या गरुड़ आकाश में घूमता हुआ थक जाता है और अपने पंखों को समेट कर घोंसले की ओर आता है, इसी प्रकार यह पुरुष भी (स्वप्न और जागृत अवस्थाओं में विचरता हुआ थककर) उस अवस्था तक पहुंच जाता है, जहां सो कर न कुछ कामना कर सकता है और न स्वप्न देख सकता है" ॥१९॥

"इसकी 'हिता' नामी नाड़ियां हैं जो बाल के हजारवें भाग के तुल्य बारीक हैं। इनमें सफ़ेद, नीला, पीला, हरा तथा लाल द्रव भरा है। इसीलिये जब वह (स्वप्न में) देखता है कि कोई लोग उसको मार रहे हैं या परास्त कर रहे हैं या हाथी उसको रोक रहा है या वह गड्ढे में गिर रहा है तो जैसा-जैसा भयानक दृश्य उसने जागृत में देखा था वैसा वैसा भय स्वप्न में भी मानता है। जिस अवस्था में वह ऐसा मानता है कि मैं राजा के समान हूं या देव के समान हूं या सब कुछ मैं ही हूं, तो यह उसका परमलोक है। जहां सो कर न कोई कामना करता है न स्वप्न देखता है" ॥२०॥

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तद्वाऽअस्यैतत् । आत्मकाममाप्तकाममकामꣳ रूपं तद्यथा प्रियया स्त्रिया सम्परिष्वक्तो न बाह्यं किं चन वेद नान्तरमेवमेवायꣳ शारीरऽआत्मा प्राज्ञेनात्मना सम्परिष्वक्तो न बाह्यं किं चन वेद नान्तरम् ॥२१॥

तद्वाऽअस्यैतत् । अतिच्छन्दोऽपहतपाप्माऽभयꣳ रूपमशोकान्तरमत्र पिताऽपिता भवति माताऽमाता लोकाऽअलोका देवाऽअदेवा वेदाऽअवेदा यज्ञाऽअयज्ञाऽअत्र स्तेनोऽस्तेनो भवति भ्रूणहाऽभ्रूणहा पौल्कसोऽपौल्कसश्चाण्डालोऽचाण्डालः श्रमणोऽश्रमणस्तापसोऽतापसोऽनन्वागतः पुण्येनान्वागतः पापेन तीर्णो हि तदा सर्वाञ्छोकान्हृदयस्य भवति ॥२२॥

यद्वै तन्न पश्यति । पश्यन्वै तद्द्रष्टव्यं न पश्यति न हि द्रष्टुर्दृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यत्पश्येत् ॥२३॥

यद्वै तन्न जिघ्रति । जिघ्रन्वै तद्घ्रातव्यं न जिघ्रति न हि घ्रातुर्घ्राणाद्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यज्जिघ्रेत् ॥ २४ ॥

यद्वै तन्न रसयति । विजानन्वै तद्रसं न रसयति न हि रसयितू रसाद्वि-

इसके तीन रूप हैं :—आत्मकामता, आप्तकामता और अकामता । जैसे प्रिय स्त्री से आलिंगन करके न किसी बाहर की चीज़ को देखता है न भीतर की । इसी प्रकार यह शरीर सम्बन्धी आत्मा प्रज्ञान रूपी आत्मा से आलिंगन करके न किसी बाहर की चीज़ को जानता है न भीतर की" ॥२१॥

यह उसका असली रूप है कामना रहित, पाप रहित और भय रहित । इस अवस्था में पिता पिता नही होता माता माता नहीं, लोक लोक नहीं, देव देव नहीं, वेद वेद नहीं, यज्ञ-यज्ञ नहीं, इस अवस्था में चोर-चोर नहीं, गर्भघातक-गर्भघातक नहीं, वर्ण-संकर वर्ण संकर नहीं, चाण्डाल चाण्डाल नहीं । श्रमण-श्रमण नहीं, तपस्वी-तपस्वी नहीं । न पुण्य में लिप्त, न पाप में लिप्त । उस समय हृदय के सभी शोकों से तर जाता है ॥२२॥

ऐसा तो नहीं है कि वह देखता न हो । देखता अवश्य है । देखने वाले की देखने की शक्ति तो मारी नहीं जाती । वह शक्ति तो नाशवाली नहीं । बात यह है कि उसके सिवाय कोई है तो नहीं जो उससे अलग हो और जिसे वह देख सके ॥२३॥

ऐसा तो है नहीं कि वह सूंघता न हो । सूंघता तो अवश्य है । सूंघने वाले की सूंघने की शक्ति तो मारी नहीं जाती । वह शक्ति तो नाश वाली नहीं है । बात यह है कि उसके सिवाय कोई और तो है नहीं जो उससे अलग हो और जिस को वह सूंघ सके ॥२४॥

ऐसा तो नहीं है कि वह चखता न हो । चखता तो अवश्य है । चखने वाले की

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परिलोपो विद्यतेऽविनाशित्वान्न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यद्रसयेत् ॥ २५ ॥

यद्वै तन्न वदति । वदन्वै तद्वक्तव्यं न वदति न हि वक्तुर्वक्तेर्वैपरिलोपो विद्यतेऽविनाशित्वान्न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यद्वदेत् ॥२६॥

यद्वै तन्न शृणोति । शृण्वन्वै तच्छ्रोतव्यं शृणोति न हि श्रोतुः श्रुतेर्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यच्छृणुयात् ॥ २७ ॥

यद्वै तन्न मनुते । मन्वानो वै तन्मन्तव्यं न मनुते न हि मन्तुर्मतेर्वैपरिलोपो विद्यतेऽविनाशित्वान्न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यन्मन्वीत ॥२८॥

यद्वै तन्न स्पृशति । स्पृशन्वै तत्स्प्रष्टव्यं न स्पृशति न हि स्प्रष्टुः स्पृष्टेर्विपरिलोपोऽविनाशित्वान्न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यत्स्पृशेत् ॥२९॥

यद्वै तन्न विजानाति । विजानन्वै तद्विज्ञेयं न विजानाति न हि विज्ञातुर्विज्ञाद्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यद्विजानीयात् ॥३०॥

शक्ति नहीं मारी जा सकती । वह शक्ति नाशवाली नही हैं । बात यह है कि उसके सिवाय दूसरा तो कोई होता नहीं जो उससे अलग हो और जिसको वह चख सके ॥२५॥

ऐसा तो है नहीं कि वह बोलता न हो । बोलता अवश्य है । बोलने वाले की बोलने की शक्ति मारी नहीं जाती । वह शक्ति नाश वाली नहीं है । बात यह है कि उससे अलग दूसरा कोई नहीं है जिससे वह बोल सके ॥२६॥

ऐसा तो हैं नहीं कि वह सुनता न हो । सुनता तो अवश्य है । सुनने वाले की सुनने की शक्ति नहीं मारी जा सकती । वह शक्ति नाश वाली नहीं है । बात यह है कि उसके सिवाय दूसरा तो कोई होता नहीं, जो उससे अलग हो और जिसको वह सुन सके ॥२७॥

ऐसा तो है नहीं कि वह सोचता न हो । सोचता अवश्य है । सोचने वाले की सोचने की शक्ति तो मारी नहीं जाती । वह शक्ति नाशवाली नहीं है । बात यह है कि उसके सिवाय दूसरा कोई होता नहीं, जो उसने अलग हो और जिसको वह सोच सके ॥२८॥

ऐसा तो नहीं कि वह छूता न हो । छूता तो अवश्य है । छूने वाले की छूने की शक्ति तो मारी नहीं जाती । यह शक्ति विनाश वाली नहीं है । बात यह है कि उसके सिवाय कोई ऐसा नही जो उससे अलग हो और जिसे वह छू सके ॥२९॥

ऐसा तो नहीं कि वह जानता न हो । जानता तो अवश्य है । ज्ञान वाले की जानने की शक्ति तो मारी नहीं जाती । वह शक्ति नाश वाली नहीं है । बात यह है कि उसके सिवाय कोई दूसरा उससे अलग नहीं है जिसको वह जान सके ॥३०॥

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सलिलऽएको द्रष्टाऽद्वैतो भवति । एष ब्रह्मलोकः सम्राडिति हैनमुवाचैषाऽस्य परमा सम्पदेषोऽस्य परमो लोकऽएषोऽस्य परमऽआनन्दऽएतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति ॥३१॥

स यो मनुष्याणाञ्छ राद्धः समृद्धो भवति । अन्येषामधिपतिः सर्वैर्मानुष्यकैः कामैः सम्पन्नतमः स मनुष्याणां परमऽआनन्दः ॥३२॥

अथ ये शतं मनुष्याणामानन्दाः । सऽएकः पितॄणां जितलोकानामानन्दः ॥ ३३ ॥

अथ ये शतं पितॄणां जितलोकानामानन्दाः । सऽएकः कर्मदेवानामानन्दो ये कर्मणा देवत्वमभिसम्पद्यन्ते ॥३४॥

अथ ये शतं कर्म देवानामानन्दाः । सऽएकऽआजानदेवानामानन्दो यश्च श्रोत्रियोऽवृजिनोऽकामहतः ॥३५॥

अथ ये शतमाजानदेवानामानन्दाः । सऽएको देवलोकऽआनन्दो यश्च श्रोत्रियोऽवृजिनोऽकामहतः ॥३६॥

अथ ये शतं देवलोकऽआनन्दाः । सऽएको गन्धर्वलोकऽआनन्दो यश्च श्रोत्रियोऽवृजिनोऽकामहतः ॥३७॥

अथ ये शत गन्धर्वलोकऽआनन्दाः । सऽएकः प्रजापतिलोकऽआनन्दो यश्च

यह द्रष्टा निर्मल जल के समान अद्वैत हो जाता है । हे सम्राट्, यह ब्रह्मलोक है । यही इसकी परम सम्पदा है । यही इसका परम लोक है । यही इसका परम आनन्द है । अन्य प्राणी इस आनन्द का एक छोटा सा अंश ही भोग सकते हैं ॥३१॥

मनुष्यों में जो सबसे अधिक वैभव वाला है, दूसरों का अधिपति है और मनुष्यों की सभी कामनाओं से पूर्ण है, वही मनुष्यों में परम आनन्द वाला कहलाता है ॥३२॥

मनुष्यों के जो सौगुने आनन्द हैं, उनके बराबर लोकों को जीतने वाले पितरों का एक आनन्द है ॥३३॥

लोकों को जीतने वाले पितरों के जो सौगुने आनन्द हैं, उनके बराबर कर्मठ देवों का एक आनन्द है । जो कर्म द्वारा देवत्व को प्राप्त होते हैं ॥३४॥

जो कर्मठ देवों का सौ गुना आनन्द है उसके बराबर ज्ञानी देवों का एक आनन्द है, उनका जो ज्ञान शील, पाप रहित और कामना रहित हैं ॥३५॥

जो ज्ञानशील देवों का सौ गुना आनन्द है, उसके बराबर देवलोक वालों का एक आनन्द है उसका जो ज्ञानशील वेदज्ञ और कामना-शून्य है ॥३६॥

जो देवलोक वालों का सौगुना आनन्द है उसके बराबर गन्धर्व लोक वालों का एक आनन्द है उसका जो ज्ञानशील, वेदज्ञ और कामना-शून्य है ॥३७॥

जो गन्धर्व लोक वालों का सौ गुना आनन्द है उसके बराबर प्रजापति लोक वालों

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श्रोत्रियोऽवृजिनोऽकामहतः ॥३८॥

अथ ये शतं प्रजापतिलोकऽआनन्दाः । सऽएको ब्रह्मलोकऽआनन्दो यश्च श्रोत्रियोऽवृजिनोऽकामहतऽएष ब्रह्मलोकः समृाडिति हैनमनुशशासैतदमृतꣳ सोऽहं भगवते सहस्रं दाम्यतऽऊर्ध्वं विमोक्षायैव ब्रूहीति ॥३९॥

स वाऽएषऽएतस्मिन्त्सम्प्रसादे । रत्वा चरित्वा दृष्ट्वैव पुण्यं च पापं च पुनः प्रतिन्यायं प्रतियोन्याद्रवति बुद्धान्तायैव स यदत्र किंचित्पश्यत्यनन्वागतस्तेन भवत्यसङ्गो ह्ययं पुरुषऽइत्येवमेवैतद्याज्ञवल्क्य सोऽहं भगवते सहस्रं ददाम्यत-ऽऊर्ध्वं विमोक्षायैव ब्रूहीति ॥४०॥

अत्र ह याज्ञवल्क्यो बिभयां चकार । मेधावी राजा सर्वेभ्यो माऽन्तेभ्यऽउद-रौत्सीदिति स यत्राणिमानं न्येति जरया वोपतपता वाऽणिमानं निगच्छति यथाऽऽम्रं वोदुम्बरं वा पिप्पलं वा बन्धनात्प्रमुच्येतैवमेवायꣳ शारीरऽआत्मैभ्योऽङ्गेभ्यः सम्प्रमुच्य पुनः प्रतिन्यायं प्रति योन्याद्रवति प्राणायैव ॥४१॥

तद्यथाऽनः सुसमाहितम् । उत्सर्जेद्यायादेवमेवायꣳ शारीरऽआत्मा प्राज्ञे-नात्मनाऽन्वारूढऽउत्सर्जेद्याति ॥४२॥

तद्यथा राजानमायन्तम् । उग्राः प्रत्येनसः सूतग्रामण्योऽन्नैः पानैराबसथैः प्रतिकल्पन्तेऽयमायात्ययमागच्छतीत्येवꣳ हैवंविदꣳ सर्वाणि भूतानि प्रतिकल्पन्त-ऽइदं ब्रह्मायमागच्छतीदमागच्छतीति ॥४३॥

का एक आनन्द है, उनका जो वेदज्ञ, ज्ञानशील और कामना रहित हैं ॥३८॥

जो प्रजापति लोक वालों का सौ गुना आनन्द है उसके बराबर ब्रह्मलोक का एक आनन्द है उसका जो वेदज्ञ, ज्ञानशील और कामना रहित है ॥३९॥

हे सम्राट्, यही ब्रह्मलोक है जिसकी मैंने व्याख्या की । यही अमृत है" । जनक बोले, 'हे याज्ञवल्क्य ! ठीक है । मैं हज़ार गायें आपकी भेंट करता हूँ । आप इससे आगे उपदेश दीजिये" ॥४०॥

अब तो याज्ञवल्क्य को डर लगा कि यह मेधावी राजा मुझे सभी स्थानों से हटा न दे । उसने कहा, "जब वह सूक्ष्म अवस्था को प्राप्त होता है, जब वह वृद्धावस्था से जीर्ण होकर सूक्ष्म अवस्था को प्राप्त होता है, तो जिस प्रकार आम या उदुम्बर या पिप्पली बन्धन से छूट जाती है, इसी प्रकार यह शरीरस्थ आत्मा इन अंगों से छूटकर फिर उलटे मार्ग प्राण के लिये पीछे लौटता है ॥४१॥

जैसे माल से भरी गाड़ी धसक-धसक कर चलती है, इसी प्रकार यह शरीरस्थ आत्मा प्रज्ञान-आत्मा से युक्त होकर धसकता हुआ सा चलता है ॥४२॥

जैसे आते हुये राजा को देखकर तीक्ष्णदोषी लोग अथवा रथवाले या ग्राम के लोग अन्न पान आदि से स्वागत करते हैं और कहते हैं, "देखो, ये आते है" । इसी प्रकार सब लोग ब्रह्म-ज्ञानी के लिये भी कहते हैं कि 'देखो' ये आ रहे हैं इत्यादि ! ॥४३॥

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तद्यथा राजानं प्रयियासन्तम् । उग्राः प्रत्येनसः सूतग्रामण्यऽउपसमाय-न्त्येवꣳ हैवंविदꣳ सर्वे प्राणाऽउपसमायन्ति यत्रैतदूर्ध्वोच्छ्वासो भवति ॥४४॥

ब्राह्मणम् ॥ १ [७. १] ॥

जैसे जाने की इच्छा करने वाले राजा के पास सब तीक्ष्णदोषी लोग अथवा रथ वाले या ग्राम के लोग उसके पास जा खड़े होते हैं, इसी प्रकार जिस समय यह आत्मा शरीर छोड़ता है तो सब प्राण उसके पास जा उपस्थित होते हैं ॥४४॥

आत्मनोऽङ्गेभ्यः संप्रमोक्षणस्योपपादनम्

अध्याय ७—ब्राह्मण २

स यत्रायꣳ शारीरऽआत्माबल्यं नीत्य । संमोहमिव न्येत्यथैनमेते प्राणा-ऽअभिसमायन्ति सऽएतास्तेजोमात्राः समभ्याददानो हृदयमेवान्ववक्रामति ॥१॥

स यत्रैष चाक्षुषः पुरुषः । पराङ्पर्यावर्ततेऽथारूपज्ञो भवत्येकीभवति न पश्यतीत्याहुरेकीभवति न जिघ्रतीत्याहुरेकीभवति न रसयतीत्याहुरेकीभवति न वदतीत्याहुरेकीभवति न शृणोतीत्याहुरेकीभवति न मनुतऽइत्याहुरेकीभवति न स्पृशतीत्याहुरेकीभवति न विजानातीत्याहुः ॥२॥

तस्य हैतस्य । हृदयस्याग्रं प्रद्योतते तेन प्रद्योतेनैषऽआत्मा निष्क्रामति चक्षुष्टो वा मूर्ध्नो वान्येभ्यो वा शरीरदेशेभ्यस्तमुत्क्रामन्तं प्राणोऽनूत्क्रामति

जब यह शरीरस्थ आत्मा निर्बलता को प्राप्त होकर मूर्छा में आ जाता है तो ये प्राण उसके पास आते हैं। वह आत्मा इन तेजस्वी प्राणों को लेकर हृदय में प्रवेश करता है ॥१॥

जब आंख वाला पुरुष (हृदय को) लौट आता है, तो रूप का ज्ञान नहीं होता। कहते हैं कि यह एकाग्र हो गया। इसे दिखाई नहीं पड़ता। यह एकाग्र हो गया सूंघता नहीं। एकाग्र हो गया चखता नहीं। एकाग्र हो गया बोलता नहीं; एकाग्र हो गया सुनता नहीं, एकाग्र हो गया विचारता नहीं, एकाग्र हो गया छूता नहीं, एकाग्र हो गया जानता नहीं ॥२॥

इसके हृदय का द्वार चमक उठता है। इसी चमकते हुये द्वार से आँख या सिर या अन्य अंगों में होकर आत्मा निकल जाता है। इसके निकलने पर प्राण निकलता है,

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प्राणमनूत्क्रामन्तꣳ सर्वे प्राणाऽअनूत्क्रामन्ति संज्ञानमेवान्ववक्रामति सऽएष ज्ञः सविज्ञानो भवति तं विद्याकर्मणी समन्वारभेते पूर्वप्रज्ञा च ॥३॥

तद्यथा तृणजलायुका । तृणस्यान्तं गत्वाऽऽत्मानमुपसꣳहरत्येवमेवायं पुरुषऽइदꣳ शरीरं निहत्याविद्यां गमयित्वाऽऽत्मानमुपसꣳहरति ॥४॥

तद्यथा पेशस्कारी । पेशसो मात्रामपादायान्यन्नवतरं कल्याणतरꣳ रूपं तनुतऽएवमेवाय पुरुषऽइदꣳ शरीरं निहत्याविद्यां गमयित्वाऽन्यन्नवतरꣳ रूपं तनुते पित्र्यं वा गान्धर्वं वा ब्राह्मं वा प्राजापत्यं वा दैवं वा मानुष वाऽन्येभ्यो वा भूतेभ्यः ॥५॥

स वाऽअयमात्मा । ब्रह्म विज्ञानमयो मनोमयो वाङ्मयः प्राणमयश्चक्षुर्मयः श्रोत्रमयऽआकाशमयो वायुमयस्तेजोमयऽआपोमयः पृथिवीमयः क्रोधमयोऽक्रोधमयो हर्षमयोऽहर्षमयो धर्ममयोऽधर्ममयः सर्वमयस्तद्यदेदमयोऽदोमयऽइति यथाकारी यथाचारी तथा भवति साधुकारी साधुर्भवति पापकारी पापो भवति पुण्यः पुण्येन कर्मणा भवति पापः पापेनेति ॥६॥

अथो खल्वाहुः । काममयऽएवायं पुरुषऽइति स यथाकामो भवति तथाक्रतुर्भवति यथाक्रतुर्भवति तत्कर्म कुरुते यत्कर्म कुरुते तदभिसम्पद्यतऽइति ॥७॥

फिर सब प्राण निकलते हैं । इसको ज्ञान हो जाता है । ज्ञान के साथ यह निकलता है, विद्या, कर्म और पूर्व-प्रज्ञा उसके साथ जाते हैं ॥३॥

जैसे जोंक तिनके के सिरे पर जाकर (दूसरे तिनके तक जाने के लिये) अपने अंगों को सिकोड़ लेती है, इसी प्रकार यह पुरुष इस शरीर को मारकर और अचेतन करके अपने आत्मा को सिकोड़ लेता है ॥४॥

जैसे सुनार सोने के टुकड़े को लेकर दूसरा अच्छा और मनोहर रूप बना देता है इसी प्रकार यह आत्मा भी इस शरीर को मारकर और अचेतन करके नया अच्छा रूप धारण करता है, पितर का, गन्धर्व का, ब्राह्मण का या प्रजापति का या देव का या मनुष्य का या किसी अन्य प्राणी का ॥५॥

यही आत्मा ब्रह्म है, विज्ञानमय, मनोमय, वाङ्मय, प्राणमय, चक्षुर्मय, श्रोत्रमय, आकाशमय, वायुमय, तेजोमय, जलमय, पृथिवीमय, क्रोधी, अक्रोधी, सुखी, दुःखी धर्मी, अधर्मी, । सब भावों वाला, ऐसा, वैसा, । जैसा करता है या आचरण करता है वैसा ही हो जाता है । अच्छा करे तो अच्छा होता है, बुरा करे तो बुरा होता है । पुण्य करने से पुण्य होता है और पाप करने से पापी ॥६॥

इसीलिये कहते हैं कि यह पुरुष कामना वाला है । जैसी इच्छा करता है वैसा ही आचरण करता है, जैसा आचरण करता है वैसा ही कर्म करता है, जैसा कर्म करता है वैसी गति को प्राप्त होता है ॥७॥

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तदेष श्लोको भवति । तदेव सक्तत्सह कर्मणैति लिङ्गं मनो यत्र निषक्तमस्य । प्राप्यान्तं कर्मणस्तस्य यत्किं चेह करोत्ययम् । तस्माल्लोकात्पुनरैत्यस्मै लोकाय कर्मणऽइति न कामयमानोऽथाकामायमानो योऽकामो निष्कामऽआत्मकामऽआप्तकामो भवति न तस्मात्प्राणाऽउत्क्रामन्त्यत्रव समवनीयन्ते ब्रह्मैव सन्ब्रह्माप्येति ॥८॥

तदेष श्लोको भवति । यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि स्थिताः । अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुतऽइति ॥९॥

तद्यथाऽहिर्निर्ल्वयनी । वल्मीके मृता प्रत्यस्ता शयीतैवमेवेदꣳ शरीरꣳ शेतेऽथायमनस्थिकोऽशरीरः प्राज्ञऽआत्मा ब्रह्मैव लोकऽएव सम्राडिति होवाच याज्ञवल्क्यः सोऽहं भगवते सहस्रं ददामीति होवाच जनको वैदेहः ॥१०॥

तदप्येते श्लोकाः । अणुः पन्था वितरः पुराणो माꣳ स्पृष्टोऽनुवित्तो मयैव । तेन धीराऽअपियन्ति ब्रह्मविदऽउत्क्रम्य स्वर्गं लोकमितो विमुक्ताः ॥११॥

तस्मिञ्च्छुक्लमुत नीलमाहुः पिङ्गलं हरितं लोहितं च । एष पन्था ब्रह्मणा

"इस विषय में श्लोक भी है कि "वह पुरुष सत् है, परन्तु वह कर्म के साथ सम्पर्क करके उस लिंग को प्राप्त होता है, जिसमें उसका मन लगा हुआ है । वह जो कुछ कर्म करता है उस कर्म के अन्त को प्राप्त करने के पश्चात् उस कर्म के कारण उस लोक से फिर इस लोक को आता है । यह हुई उस पुरुष की दशा जो कामना-युक्त है । परन्तु जो निष्काम है वह आप्त काम हो जाता है । (अर्थात् उसकी इच्छायें पूरी हो जाती हैं अब कुछ शेष नहीं रहता) । इसके प्राण इसको नहीं छोड़ते । वे उसी के साथ रहते हैं । वह ब्रह्म के समान होकर ब्रह्म को प्राप्त हो जाता है ॥८॥

"इसी आशय का एक और श्लोक है कि जो कुछ कामनायें पुरुष के हृदय में हैं, वे सब जब पूरी हो जाती हैं तो मर्त्य अमर्त्य हो जाता है और उसको ब्रह्म की प्राप्ति हो जाती हैं ॥९॥

जैसे साँप की ठंठरी मरने के पश्चात् बिल में पड़ी रहती है, इसी प्रकार यह शरीर भी पड़ा रहता है । हे सम्राट् ! शरीर नाशवान है, आत्मा ज्ञान वाला है । यह ब्रह्म है, यह प्रकाश है ।' याज्ञवल्क्य के इस उपदेश को सुनने के पश्चात् जनक वैदेह ने कहा, "महाराज ! मैं एक सहस्र गायें आपकी भेंट करता हूं" ॥१०॥

इस पर भी कुछ श्लोक हैं :—मुझको अब वह अदृश्य, विस्तृत और पुराना मार्ग मिल गया है, जिस पर चलकर ब्रह्मज्ञ धीर लोग इस लोक से मुक्त होकर स्वर्ग लोक को प्राप्त होते हैं ॥११॥

उस मार्ग में लोग बताते हैं कि सफ़ेद, नीला, पीला, हरा और लाल द्रव भरा है ।

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हानुवित्तस्तेनैति ब्रह्मवित्तैजसः पुण्यकृच्च ॥१२॥

अन्धं तमः प्रविशन्ति येऽसम्भूतिमुपासते । ततो भूय—ऽइव ते तमो यऽउ सम्भूत्याꣳ रताः ॥१३॥

असुर्या नाम ते लोकाः । अन्धेन तमसाऽऽवृताः तांस्ते प्रेत्यापिगच्छन्त्यविद्वाꣳसोऽबुधा जनाः ॥१४॥

तदेव सन्तस्तदु तद्ध्वामो न चेदवेदी महती विनष्टिः । ये तद्विदुरमृतास्ते भवन्त्यथेतरे दुःखमेवोपयन्ति ॥१५॥

आत्मानं चेद्विजानीयादयमस्मीति पुरुषः । किमिच्छन्कस्य कामाय शरीरमनुसंचरेत् ॥१६॥

यस्यानुवित्तः प्रतिबुद्धऽआत्माऽस्मिन्त्संदेहे गहने प्रविष्टः । स विश्वकृत्स हि सर्वस्य कर्ता तस्य लोकः सऽउ लोकऽएव ॥१७॥

यदैतमनुपश्यति । आत्मानं देवमञ्जसाऽईशानं भूतभव्यस्य न तदा विचिकित्सति ॥१८॥

यस्मिन्पञ्च पञ्चजनाःऽआकाशश्च प्रतिष्ठितः । तमेव मन्यऽआत्मानं

यह मार्ग ब्रह्म से व्याप्त है । इसको वही प्राप्त होता है जो ब्रह्म को जानता, तेजस्वी तथा पुण्यशील है ॥१२॥

जो असम्भूति (अर्थात् नाश) को चाहते हैं वे घोर अन्धकार को प्राप्त होते हैं । और जो सम्भूति अर्थात् लौकिक जन्म के उत्सुक हैं, वे तो उससे भी घोर अन्धकार को प्राप्त होते हैं ॥१३॥

जो अविद्वान् और अबोध लोग हैं, वे मरकर ऐसी अन्धकारमय योनियों को प्राप्त होते हैं जहाँ प्रकाश का नाम नहीं है ॥१४॥

उस प्रकार के होते हुये हम वैसे ही बन जाते हैं । यदि हम इसको नहीं समझते तो बहुत बड़ी हानि है । जो इस ज्ञान को समझते हैं वे अमर हो जाते हैं । जो ऐसा ज्ञान नहीं रखते वह दुःख पाते हैं ॥१५॥

आत्मा को जाने, कि यह पुरुष मैं हूँ । किस चीज़ की इच्छा की जाय । किसकी कामना के लिये शरीर को चलाया जाय ॥१६॥

इस संदेह-युक्त गहन शरीर में जिन ब्रह्म-तेज से प्रकाशित होकर आत्मा प्रविष्ट हुआ है, वही विश्व का बनाने वाला और सबका कर्त्ता है । उसी का प्रकाश (लोक) है । वह स्वयंप्रकाश है ॥१७॥

जिस पुरुष को भूत और वर्तमान के स्वामी इस आत्मा के दर्शन हो जाते हैं, उसको किसी प्रकार का शोक नहीं होता ॥१८॥

जिसके सहारे ये पाँच-भूतों वाले शरीर तथा आकाश ठहरे हुये हैं, मैं अमर तथा

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विद्वान्ब्रह्मामृतोऽमृतम् ॥१६॥

यस्मादर्वाक्संवत्सरोऽहोभिः परिवर्तते। तद्देवा ज्योतिषां ज्योतिरायुर्ह्यो-पासतेऽमृतम् ॥२०॥

प्राणस्य प्राणम्। उत चक्षुषश्चक्षुरुत श्रोत्रस्य श्रोत्रमन्नस्यान्नं मनसो ये मनो विदुः। ते निचिक्युर्ब्रह्म पुराणमग्र्यं मनसैवाप्तव्यं नेह नानाऽस्ति किं चन ॥२१॥

मृत्योः स मृत्युमाप्नोति यऽइह नानेव पश्यति। मनसैवानुद्रष्टव्यमेतदप्रमेयं ध्रुवम् ॥२२॥

विरजः परऽआकाशात्। अजऽआत्मा महान्ध्रुवः। तमेव धीरो विज्ञाय प्रजां कुर्वीत ब्राह्मणः।नानुध्यायाद्बहूञ्छब्दान्वाचोविग्लापनꣳ हि तदिति ॥२३॥

स वाऽअयमात्मा। सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः सर्वमिदं प्रशास्ति यदिदं किं च स न साधुना कर्मणा भूयान्नोऽएवासाधुना कनीयानेष भूता-धिपतिरेष लोकेश्वरऽएष लोकपालः स सेतुर्विधरणऽएषां लोकानामसम्भेदाय ॥२४॥

तमेत वेदानुवचनेन विविदिषन्ति। ब्रह्मचर्येण तपसा श्रद्धया यज्ञेनानाशकेन

विद्वान उसी को ब्रह्म और आत्मा मानता हूँ ॥१६॥

जिस के सहारे संवत्सर दिनों के साथ घूमता है, देवलोग उसी ज्योतियों की ज्योति को अमृत और जीवन समझकर उपासना करते हैं ॥२०॥

जो प्राण के प्राण, आँख की आँख, कान के कान, अन्न के अन्न और मन के मन को जानते हैं, वही लोग उस ब्रह्म को जानते हैं, जो पुराण अर्थात् नित्य, अग्र्य अर्थात् सब से बड़ा और मन के द्वारा ही जानने योग्य है। इस संसार में कोई बहुत्व नहीं है। (अर्थात् यह समस्त संसार परस्पर सम्बद्ध होने के कारण अलग-अलग नहीं हैं। एक ही ब्रह्म द्वारा शासित और नियमों के ऐक्य को सिद्ध करने वाला है) ॥२१॥

जो पुरुष इस संसार में बहुत्व देखता है, अर्थात् जिसको ये सब चीजें असम्बद्ध दिखाई पड़ती हैं वह मृत्यु से मृत्यु को प्राप्त होता है। इस अप्रमेय और ध्रुव (निश्चल) ब्रह्म को मन से ही देखना चाहिये ॥२२॥

उज्ज्वल, आकाश से बड़ा, अजन्मा और महा निश्चल जो आत्मा है विद्वान पुरुष उसी को ब्रह्म समझे। बहुत से शब्दों के पीछे न पड़े, क्योंकि बचन तो गड़बड़ में डालने वाले हैं ॥२३॥

यह वही आत्मा है। सबको वश में रखने वाला, सबका स्वामी, सबका अधिपति। यहाँ जो कुछ है वह सब उसी के शासन में है। वह न तो अच्छे कर्म से बढ़ता है न बुरे कर्म से कम होता है। यही प्राणियों का अधिपति लोकों का स्वामी, लोकपाल और सेतु है, वही लोकों को धारण करता है कि वह गिर न जायँ ॥२४॥

वेदों के अनुवचन से लोग उसको ब्रह्मचर्य, तप, श्रद्धा और नाश-रहित यज्ञ के

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चैतमेव विदित्वा मुनिर्भवत्येतमेव प्रव्राजिनो लोकमीप्सन्तः प्रव्रजन्ति ॥२५॥

एतद्धस्म वै तत्पूर्वे ब्राह्मणाः । अनूचाना विद्वाꣳसः प्रजां न कामयन्ते किं प्रजया करिष्यामो येषां नोऽयमात्माऽयं लोकऽइति ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति या ह्येव पुत्रैषणा सा वित्तैषणा या वित्तैषणा सा लोकैषणोभे ह्येते ऽएषणेऽएव भवतः ॥२६॥

सऽएष नेति नेत्यात्मा । अगृह्यो नहि गृह्यतेऽशीर्यो न हि शीर्यतेऽसङ्गो-ऽसितो न सज्यते न व्यथतेऽइत्यतः पापमकरवमित्यतः कल्याणमकरवमित्युभेऽउभे ह्येषऽएते तरत्यमृतः साध्वसाधुनी नैन कृताकृते तपतो नास्य केन चन कर्मणा लोको मीयते ॥२७॥

तदेतदृचाऽभ्युक्तम् । एष नित्यो महिमा ब्राह्मणस्य न कर्मणा वर्धते नो कनीयान् । तस्यैव स्यात्पदवित्तं विदित्वा न कर्मणा लिप्यते पापकेनेति तस्मादेवं विच्छ्रान्तो दान्तऽउपरतस्तितिक्षुः श्रद्धावित्तो भूत्वाऽऽत्मन्येवात्मानं पश्येत्सर्वमेनं पश्यति सर्वोऽस्यात्मा भवति सर्वंस्यात्मा भवति सर्वं पाप्मानं तरति नैनं पाप्मा

द्वारा जानने की इच्छा करते हैं। उसी को जानकर मुनि होता है। उसी के परमधाम के इच्छुक संन्यासी संन्यास लेते हैं ॥२५॥

इसी के लिये प्राचीन विद्वान् वेदज्ञ ब्राह्मण सन्तान की इच्छा नहीं करते थे (अर्थात् गृहस्थ आश्रम में प्रवेश नहीं करते थे)। उनका कहना था कि जिन हमारा यही आत्मा सहारा है, ऐसे हम लोग सन्तान उत्पन्न करके क्या करेंगे। ये लोग पुत्र की एषणा, धन की एषणा और लोक-कीर्ति की एषणा (इच्छा) से ऊपर उठकर भिक्षा-वृत्ति को धारण करते हैं। जो पुत्र-एषणा है वही धन की एषणा है, जो धन की एषणा वही लोक-कीर्ति की एषणा है, क्योंकि एषणा तो दोनों ही हैं ॥२६॥

वह आत्मा न ऐसा है न वैसा है। अगृह्य है। पकड़ा नहीं जा सकता। अशीर्य है। फाड़ा नही जा सकता। असंग है, बंधन रहित है, उसे किसी के साथ बांध नहीं सकते। न उसे कष्ट होता है। वह यह नहीं कहता कि मैंने यह पाप किया, यह पुण्य किया। वह तो इन दोनों से अतीत है। अमृत है। भला बुरा, पुण्य, पाप इसको ताप नहीं पहुँचाते। किसी कर्म से इसका पद क्षीण नहीं होता ॥२७॥

ऋचा में भी ऐसा ही कहा है, कि ब्रह्म की महिमा नित्य है, यह कर्म से न बढ़ती है न घटती है। उसी के परम पद रूपी धन को जानकर मनुष्य पाप कर्म में लिप्त नहीं होता। इसलिये इस प्रकार विश्रान्त होकर तथा दमन करके, सब कामनाओं को त्यागकर श्रद्धापूर्वक आत्मा में आत्मा को देखे। ऐसा पुरुष इस सब को देखता है। उस का यह सब जगत् आत्मा हो जाता है। वह इस सब जगत् का आत्मा हो जाता है। सब पाप को तर लेता है। पाप इसको नहीं तर पाता। यह सब पाप को जलाता है। पाप

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तरति सर्वं पाप्मानं तपति नैनं पाप्मा तपति विपापो विजरो विजिघत्सोऽपिपासो ब्राह्मणो भवति यऽएवं वेद ॥२८॥

स वाऽएष महानजऽआत्मा । अन्नादो वसुदानः स यो हैवमेतं महान्तमजमात्मानमन्नादं वसुदानं वेद विन्दते वसु ॥२९॥

स वाऽएष महानजऽआत्मा । अजरोऽमरोऽभयोऽमृतो ब्रह्माभय वै जनक प्राप्तोऽसीति होवाच याज्ञवल्क्यः सोऽहं भगवते विदेहान्ददामि मां चापि सह दास्यायेति ॥३०॥

स वाऽएष महानजऽआत्मा । अजरोऽमरोऽभयोऽमृतो ब्रह्माभयं वै ब्रह्माभयꣳ हि वै ब्रह्म भवति यऽएवं वेद ॥३१॥ ब्राह्मणम् ॥ २ [७. २.] ॥

इसको नहीं जला सकता । यह पापरहित, अजर, भूखरहित, प्यासरहित ब्राह्मण हो जाता है, जो इस रहस्य को समझता है ॥२८॥

वह यह महान्, अजन्मा आत्मा है । अन्न को खाने वाला, वसु का दान करने वाला, जो कोई इस महान् अज, अन्नाद और वसुदाता आत्मा को जानता है, वह सब धन (वसु) को प्राप्त करता है ॥२९॥

वह यह आत्मा महान्, अज, अजर, अमर, अभय, अमृत है । हे जनक, तुम भी ब्रह्म और अभय पद को प्राप्त हो गये ।" याज्ञवल्क्य ने जब यह कहा तो जनक बोले, "भगवन् मैं सब विदेह-देश को आपकी भेंट करता हूँ, और अपने को भी आपकी दासता में रखता हूँ" ॥३०॥

वही एक महान्, अज, अजर, अमर, अभय, अमृत आत्मा है । ब्रह्म अभय है । जो इस रहस्य को समझता है, वह भी अभय और ब्रह्म के समान हो जाता है ॥३१॥

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अध्याय ७—ब्राह्मण ३

अथ ह याज्ञवल्क्यस्य द्वे भार्ये बभूवतुः। मैत्रेयी च कात्यायनी च तयोर्ह मैत्रेयी ब्रह्मवादिनी बभूव स्त्रीप्रज्ञैव कात्यायनी सोऽन्यद्वृत्तमुपाकरिष्यमाणः ॥ १ ॥

याज्ञवल्क्यो मैत्रेयीति होवाच। प्रव्रजिष्यन्वाऽअरेऽहमस्मात्स्थानादस्मि हन्त तेऽनया कात्यायन्याऽन्तं करवाणीति ॥२॥

सा होवाच मैत्रेयी। यन्नु मऽइयं भगोः सर्वा पृथिवी वित्तेन पूर्णा स्यात्स्यां न्वहं तेनामृताऽऽहोऽ३ नेति नेति होवाच याज्ञवल्क्यो यथैवोपकरणवतां जीवितं तथैव ते जीवितꣳ स्यादमृतत्वस्य तु नाशाऽस्ति वित्तेनेति ॥३॥

सा होवाच मैत्रेयी। येनाहं नामृता स्यां किमहं तेन कुर्यां यदेव भगवान्वेद तदेव मे ब्रूहीति ॥४॥

स होवाच याज्ञवल्क्यः। प्रिया खलु नो भवती सती प्रियमवृनद्धन्त खलु भवति तेऽहं तद्वक्ष्यामि व्याख्यास्यामि तं वाचं तु मे व्याचक्षाणस्य निदिध्यासस्वेति ब्रवीतु भगवानिति ॥५॥

याज्ञवल्क्य की दो स्त्रियाँ थीं। एक मैत्रेयी, दूसरी कात्यायनी। उनमें मैत्रेयी ब्रह्मवादिनी थी। कात्यायनी साधारण स्त्रियों के समान बुद्धिवाली थी। अगले आश्रम अर्थात् वानप्रस्थ लेने की इच्छा करने वाला— ॥१॥

याज्ञवल्क्य बोला, "हे मैत्रेयी। मैं इस स्थान से जाने वाला अर्थात् संन्यासी होने वाला हूँ। इसलिये तेरे और कात्यायनी के बीच में बटवारा करदूं" ॥२॥

मैत्रेयी बोली, "भगवन्, यदि यह सब पृथिवी धन से पूर्ण हो जाय, तो क्या मैं इससे अमर हो जाऊंगी?" याज्ञवल्क्य ने उत्तर दिया, "नहीं तो। यह तो जीवन का सहारा मात्र हैं। इसी प्रकार तेरा भी जीवन चलेगा। धन से अमृत की आशा तो हो नहीं सकती" ॥३॥

मैत्रेयी बोली, "जिससे मैं अमर नहीं हो सकती, उसको लेकर मैं क्या करूंगी। आप (अमर होने के विषय में) जो कुछ जानते हों उसका उपदेश कीजिये ॥४॥

याज्ञवल्क्य ने कहा, "तू तो पहले से ही प्यारी है, और इस समय प्यारी बात कहती है। मैं अब तुझको बताता हूं। व्याख्या करता हूं। मैं जो व्याख्या करूं उस पर ध्यान दे"। उसने कहा, "महाराज! कहिये" ॥५॥

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स होवाच याज्ञवल्क्यः । न वाऽअरे पत्युःकामाय पतिःप्रियो भवत्यात्मनस्तु कामाय पतिः प्रियो भवति न वाऽअरे जायायै कामाय जाया प्रिया भवत्यात्मनस्तु कामाय जःया प्रिया भवति, न वाऽअरे पुत्राणां कामाय पुत्राः प्रिया भवन्त्यात्मनस्तु कामाय पुत्राः प्रिया भवन्ति, न वाऽअरे वित्तस्य कामाय वित्तं प्रियं भवत्यात्मनस्तु कामाय वित्तं प्रियं भवति, न वाऽअरे ब्रह्मणः कामाय ब्रह्म प्रियं भवत्यात्मनस्तु कामाय ब्रह्म प्रिय भवति, न वाऽअरे क्षत्रस्य कामाय क्षत्रं प्रियं भवत्यात्मनस्तु कामाय क्षत्रं प्रियं भवति, न वाऽअरे लोकानां कामाय लोकाः प्रिया भवन्त्यात्मनस्तु कामाय लोकाः प्रिया भवन्ति, न वाऽअरे देवानां कामाय देवाः प्रिया भवन्त्यात्मनस्तु कामाय देवाः प्रिया भवन्ति न वाऽअरे वेदानां कामाय वेदाः प्रिया भवन्त्यात्मनस्तु कामाय वेदाः प्रिया भवन्ति न वाऽअरे यज्ञानां कामाय यज्ञाः प्रिया भवन्त्यात्मनस्तु कामाय यज्ञाः प्रिया भवन्ति न वाऽअरे भूतानां कामाय भूतानि प्रियाणि भवन्त्यात्मनस्तु कामाय भूतानि प्रियाणि भवन्ति न वाऽअरे सर्वस्य कामाय सर्वं प्रियं भवत्यात्मनस्तु कामाय सर्वं प्रियं भवत्यात्मा न्वरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेय्यात्मनि वाऽअरे दृष्टे श्रुते मते विज्ञातऽइदꣳ सर्वं विदितम् ॥६॥

ब्रह्म तं परादात् । योऽन्यत्रात्मनो ब्रह्म वेद क्षत्रं तं परादात्, योऽन्यत्रात्मनः क्षत्रं वेद लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान्वेद देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद वेदास्तं परादुर्योऽन्यत्रात्मनो वेदान्वेद यज्ञास्तं परादुर्योऽन्यत्रात्मनो

वाज्ञवल्क्य ने कहा, "अरे पति के लिये पति प्यारा नहीं, आत्मा के लिये ही पति प्यारा होता है ।.....

देवों के लिये देव प्यारे नहीं होते आत्मा के लिये देव प्यारे होते हैं । वेदों के लिये वेद प्यारे नहीं होते आत्मा के लिये वेद प्यारे होते हैं । यज्ञों के लिये यज्ञ प्यारे नहीं होते आत्मा के लिये यज्ञ प्यारे होते हैं । प्राणियों के लिये प्राणी प्यारे नहीं होते आत्मा के लिये प्राणी प्यारे होते हैं । यह सब जगत् जगत् के लिये प्यारा नहीं होता आत्मा के लिये प्यारा होता है । आत्मा ही देखने योग्य, सुनने योग्य, विचारने योग्य और ध्यान करने योग्य है । हे मैत्रेयी ! आत्मा के ही देखने, सुनने, विचारने और जानने से यह सब जाना जाता है ॥६॥

जिसने आत्मा से अलग ब्राह्मण को समझा उसका ब्राह्मण ने तिरस्कार किया । जिसने आत्मा से अलग क्षत्रिय को समझा उसका क्षत्रिय ने तिरस्कार किया । जिसने लोकों को आत्मा से अलग समझा उसका लोकों ने तिरस्कार किया । देवों ने उसका तिरस्कार किया जिसने देवों को आत्मा से अलग समझा । वेदों ने उसका तिरस्कार किया जिसने वेदों को आत्मा से अलग समझा । यज्ञों ने उसका तिरस्कार किया जिसने यज्ञों को आत्मा से अलग समझा । भूतों ने उसका तिरस्कार किया जिसने भूतों को आत्मा से

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यज्ञान्वेद भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेदेदं ब्रह्म देदं क्षत्रमिमे लोकाऽइमे देवाऽइमे वेदाऽइमे यज्ञाऽइमानि भूतानीदꣳ सर्वं यदयमात्मा ॥७॥

स यथा दुन्दुभेर्हन्यमानस्य । न बाह्याञ्छब्दाञ्छक्नुयाद् ग्रहणाय दुन्दुभेस्तु ग्रहणेन दुन्दुभ्याघातस्य वा शब्दो गृहीतः ॥८॥

स यथा वीणायै वाद्यमानायै । न बाह्याञ्छब्दाञ्छक्नुयाद् ग्रहणाय वीणायै तु ग्रहणेन वीणावादस्य वा शब्दो गृहीतः ॥९॥

स यथा शखस्य ध्मायमानस्य । न बाह्याञ्छब्दाञ्छक्नुयाद् ग्रहणाय शंखस्य तु ग्रहणेन शंखध्मस्य वा शब्दो गृहीतः ॥१०॥

स यथाऽऽर्द्रेधाग्नेरभ्याहितस्य पृथग्धूमा विनिश्चरन्त्येवं वाऽअरेऽस्य महतो भूतस्य निःश्वसितमेतद्यद्ऋग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरसऽइतिहासः पुराणं विद्याऽउपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानि दत्तꣳ हुतमाशित पायितमयं च लोकः परश्च लोकः सर्वाणि च भूतान्यस्यैवैतानि सर्वाणि निश्वसितानि ॥११॥

स यथा सर्वासामपां समुद्रऽएकायनम् । एवं सर्वेषाꣳ स्पर्शानान्त्वगेकायनमेवं सर्वेषांꣳ गन्धानान् नासिकेऽएकायनमेवं सर्वेषाꣳ रसानान्न जिह्वैका-

अलग समझा। सब जगत् ने उसका तिरस्कार किया जिसने सब जगत् कोआत्मा से अलग समझा। यह जो आत्मा है वही ब्रह्म है, वही आत्मा है। वही ये लोक हैं, वही देव हैं, वही वेद हैं। वही यज्ञ हैं, वही भूत हैं। वही यह सब जगत् है ॥७॥

जैसे ढोल बजाने पर शब्द नहीं पकड़ा जा सकता, ढोल के ही पकड़ने से शब्द पकड़ा जाता है ॥८॥

जैसे वीणा बजाने पर शब्द नहीं पकड़ा जा सकता, केवल वीणा के पकड़ने पर ही शब्द पकड़ा जाता है ॥९॥

जैसे शंख के बजाने पर शब्द नहीं पकड़ा जा सकता, शंख के पकड़ने पर ही शब्द पकड़ा जाता हैं ॥१०॥

जैसे गीली लकड़ी के जलाने से धुंआ निकलता है। इसी प्रकार इसी महान् अस्तित्व के श्वास प्रश्वास हैं जो ये ऋग्वेद, यजुर्वेद, सामवेद, अथर्ववेद, इतिहास. पुराण, विद्या, उपनिषद, श्लोक, सूत्र, अनुव्याख्यान, व्याख्यान, दान दिया हुआ, हवन किया हुआ, खिलाया पिलाया हुआ, यह लोक, परलोक और सब भूत इसी के श्वास-प्रश्वास हैं ॥११॥

जैसे समुद्र सब जलों का एक मात्र घर है, जैसे सब स्पर्शों का त्वचा एक मात्र घर है, जैसे सब गन्धों का नाक एक मात्र घर है, जैसे सब रसों का जीभ एक मात्र घर

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यनमेवं सर्वेषां रूपाणाञ् चक्षुरेकायनमेवं सर्वेषाꣳ शब्दानाꣳ श्रोत्रमेकायनमेवं सर्वेषाꣳ संकल्पानां मनऽएकायनमेव सर्वेषां वेदानां हृदयमेकायनमेवं सर्वेषां कर्मणाꣳ हस्तावेकायनमेवंसर्वेषामध्वनां पादावेकायनमेव सर्वेषामानन्दानामुपस्थऽएकायनमेवं सर्वेषां विसर्गाणां पायुरेकायनंमेवं सर्वासां विद्यानां वागेकायनम् । ।।१२।।

स यथा सैन्धवघनः । अनन्तरो बाह्यः कृत्स्नो रसघनऽएव स्यादेवं वाऽअरऽइदं महद्भूतमनन्तमपारं कृत्स्नः प्रज्ञानघनऽएवैतेभ्यो भूतेभ्यः समुत्थाय तान्येवानुविनश्यति न प्रेत्य संज्ञाऽस्तीत्यरे ब्रवीमीति होवाच याज्ञवल्क्यः ।।१३।।

सा होवाच मैत्रेयी । अत्रैव मा भगवान्मोहान्तमापीपदन्न वाऽअहमिदं विजानामि न प्रेत्य संज्ञाऽस्तीति ।।१४।।

स होवाच याज्ञवल्क्यः । न वाऽअरेऽहं मोहं ब्रवीम्यविनाशी वाऽअरेऽयमात्मानुच्छित्तिधर्मा मात्रासꣳसर्गस्त्वस्य भवति ।।१५।।

यद्वै तन्न पश्यति । पश्यन्वै तद्द्रष्टव्यं न पश्यति, न हि दृष्टुर्दृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद् द्वितीयमस्ति, ततोऽन्यद्विभक्तं यत्पश्येत् ।।१६।।

है, जैसे सब रूपों का आँख एक मात्र घर है, जैसे सब शब्दों का कान एक मात्र घर हैं, जैसे सब संकल्पों का मन एक मात्र घर है, जैसे सब विद्याओं का हृदय एक मात्र घर है, जैसे सब कर्मों का हाथ एक मात्र घर हैं, जैसे सब आनन्दों का उपस्थ एक मात्र घर है, जैसे सब मल त्याग करने की क्रियाओं का पायु (गुदा) एक मात्र घर है, जैसे सब गतियों का पैर एक मात्र घर है, जैसे सब वेदों का वाणी एक मात्र घर है ।।१२।।

जैसे नमक जल में घुल जाता है और अलग नहीं दीख पड़ता, केवल जल ही दीखता है (यद्यपि चखने में नमक जल के सभी भागों में विद्यमान है) इसी प्रकार यह अनन्त, अपार, पूर्ण महद्भूत प्रज्ञानघन है । यह इन भूतों से ही उत्पन्न होकर उन्हीं के साथ नष्ट हो जाता है । मरने के पीछे यह संज्ञा नहीं रहती (अर्थात् मन की बोधनशक्ति नहीं रहती) । ऐसा मैं तुझसे कहता हूँ" याज्ञवल्क्य ने कहा ।।१३।।

मैत्रेयी बोली, "आप के इस वचन ने तो मुझे भ्रम में डाल दिया कि मरने के पश्चात् संज्ञा नहीं रहती । मैं इसको समझी नहीं" ।।१६।।

याज्ञवल्क्य ने उत्तर दिया, "मैं भ्रम की बात नहीं कहता । यह आत्मा तो अविनाशी है । यह अनुच्छित्तिधर्मा है (अर्थात् इसका उच्छेदन नहीं होता, यह काटा नहीं जा सकता । इसका तो शरीर से संसर्ग मात्र होता है ।।१५।।

जो निश्चय ही उसको नही देखता, देखता हुआ भी वह द्रष्टव्य (देखे जाने योग्य) को नहीं देखता । न द्रष्टा की दृष्टि से विपरिलोप या पार्थक्य होता है, अविनाशी होने के कारण । उसका कोई दूसरा भी नहीं है, जिससे अपने से भिन्न जो देखे ।।१६।।

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यद्वै तन्न जिघ्रति। जिघ्रन्वै तद् घ्रातव्यं न जिघ्रति, न हि घ्रातुर्घ्राणाद् विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद् द्वितीयमस्ति, ततोऽन्यद् विभक्तं यज्जिघ्रेत् ॥१७॥

यद्वै तन्न रसयति। विजानन्वै तद् रसं न रसयति न हि रसयितू रसाद् विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद् द्वितीयमस्ति, ततोऽन्यद्विभक्तं यद् रसयेत्। ॥१८॥

यद्वै तन्न वदति। वदन्वै तद् वक्तव्यं न वदति, न हि वक्तुर्वचो विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद् द्वितीयमस्ति, ततोऽन्यद्विभक्तं यद् वदेत्। ॥ १९ ॥

यद्वै तन्न शृणोति। शृण्वन् वै तच्छ्रोतव्यं न शृणोति. न हि श्रोतुः श्रुतेर्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद् द्वितीयमस्ति, ततोऽन्यद्विभक्तं यच्छृणयात् ॥२०॥

यद्वै तन्न मनुते। मन्वानो वै तन्मन्तव्यं न मनुते, न हि मन्तुर्मतेर्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद् द्वितीयमस्ति, ततोऽन्यद्विभक्तं यन्मन्वीत। ॥ २१ ॥

यद्वै तन्न स्पृशति। स्पृशन्वै तत् स्प्रष्टव्यं न स्पृशति, न हि स्प्रष्टु स्पृष्टे-

जो निश्चय ही उसको नहीं सूँघता। सूँघता हुआ भी वह घ्रातव्य (सूँघे जाने योग्य) को नहीं सूँघता। न सूँघने वाले का घ्राण से पार्थक्य होता है, अविनाशी होने के कारण। उसका कोई दूसरा भी नहीं है, जिससे अपने से भिन्न जो सूँघे ॥१७॥

जो निश्चय ही उसको नहीं चखता। जानता हुआ भी वह इसको नहीं चखता। न चखने वाले का रस से पार्थक्य ही होता है, अविनाशी होने के कारण। उसका कोई दूसरा भी नहीं है, जिससे अपने से भिन्न जो चखे ॥१८॥

जो निश्चय ही उसको नहीं कहता। कहता हुआ भी वह वक्तव्य (कहे जाने योग्य) को नहीं कहता। न वक्ता का वाणी से पार्थक्य ही होता है, अविनाशी होने के कारण। उसका कोई दूसरा भी नहीं है, जिससे अपने से भिन्न जो कहे ॥१९॥

जो निश्चय ही उसको नहीं सुनता। सुनता हुआ भी वह श्रोतव्य (सुने जाने योग्य) को नहीं सुनता। न श्रोता का श्रुति से पार्थक्य ही होता है, अविनाशी होने के कारण। उसका कोई दूसरा भी नहीं है, जिससे अपने से भिन्न जो सुने ॥२०॥

जो निश्चय ही उसको नहीं सोचता। सोचता हुआ भी वह मन्तव्य (सोचे जाने योग्य) का नहीं सोचता। न सोचने वाले का मति से पार्थक्य ही होता है, अविनाशी होने के कारण। उसका कोई दूसरा भी नहीं है, जिससे अपने से भिन्न जो सोचे ॥२१॥

जो निश्चय ही उसको नहीं छूता। छूना हुआ भी वह स्प्रष्टव्य (छूए जाने योग्य)

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विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद् द्वितीयमस्ति, ततोऽन्यद्विभक्तं यत् स्पृशेत् ॥२२॥

यद्वै तन्न विजानाति । विजानन्वै तद्विज्ञेयं न विजानाति, न हि विज्ञातुर्विज्ञानाद् विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद् द्वितीयमस्ति, ततोऽन्यद्विभक्तं यद् विजानीयात् । ॥२३॥

यत्र वाऽन्यदिव स्यात् । तत्रान्योऽन्यत्पश्येदन्योऽन्यज्जिघ्रेदन्योऽन्यद्रसयेदन्योऽन्यदभिवदेदन्योऽन्यच्छृणुयादऽन्योन्यन्वीतान्योऽन्यत्स्पृशदन्योऽन्यद्विजानीयात् ॥ २४ ॥

यत्र त्वस्य सर्वमात्मैवाभूत् । तत्केन कं पश्येत्तत्केन कं जिघ्रेत्तत्केन कꣳ रसयेत्तत्केन कमभिवदेत्तत्केन कꣳ शृणुयात्तत्केन कं मन्वीत तत्केन कꣳ स्पृशेत्तत्केन कं विजानीयाद्येनेदꣳ सर्वं विजानाति तं केन विजानीयाद्विज्ञातारमरे केन विजानीयादित्युक्तानुशासनाऽसि मैत्रेय्येतावदरे खल्वमृतत्वमिति होक्त्वा याज्ञवल्क्यः प्रवव्राज ॥२५॥

अथ वꣳशः । तदिदं वयꣳशौर्प्पणाय्याच्छौर्पणाय्यो गौतमाद्गौतमो वात्स्या-

को नहीं छूता । न छूने वाला स्पृष्टि (स्पर्श-ज्ञान) से पार्थक्य ही होता है, अविनाशी होने के कारण । उसका कोई दूसरा भी नहीं है । जिससे अपने से भिन्न जो छूवे ॥२२॥

जो निश्चय ही उसको नहीं जानता । जानता हुआ भी वह विज्ञेय (जाने जाने योग्य) को नहीं जानता । न विज्ञाता का विज्ञान से पार्थक्य ही होता है, अविनाशी होने के कारण । उसका कोई दूसरा भी नहीं है, जिससे अपने से जो भिन्न जो जाने ॥२३॥

जहाँ अन्य हो वहाँ अन्य अन्य को देखे, अन्य अन्य को सूँघे, अन्य अन्य को चक्खे, अन्य अन्य का कथन करे । अन्य-अन्य को सुने, अन्य-अन्य को सोचे, अन्य-अन्य को छुये, अन्य-अन्य को जाने ॥२४॥

जब सभी इसका आत्मा मात्र ही होवे, तो किससे किसको देखे, किससे किसको सूँघे, किससे किसको चक्खे, किससे किसका कथन करे, किससे किसको सुने, किससे किसको सोचे, किस से किसको छुये, किससे किसको जाने, जिस से इस सब को जानते हैं उसको किससे जाने, जानने वाले को किसके द्वारा जाने । हे मैत्रेयी ! यही अनुशासन मैंने तुमको दिया । यह सब तो अमृतत्व ही है ।" ऐसा कहकर याज्ञवल्क्य ने घर छोड़ दिया ॥२५॥

अब वंश कहते हैं ।

हम लोग शौर्प्पणाय्य से हैं ।

शौर्प्पणाय्य	गौतम से
गौतम	वात्स्य से
वात्स्य	वात्स्य पाराशर्य से

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द्वात्स्यो वात्स्याच्च पाराशर्याच्च पराशर्यः सांकृत्याच्च भारद्वाजाच्च भारद्वाजऽऔदवाहेश्च शाण्डिल्याच्च शाण्डिल्यो वैजवापाच्च गौतमाच्च गौतमो वैजवापायनाच्च वैष्टपुरेयाच्च वैष्टपुरेयः शाण्डिल्याच्च रौहिणायनाच्च रौहिणायनः शौनाकाच्च जैवन्तायनाच्च रैभ्याच्च रैभ्यः पौतिमाष्यायणाच्च कौण्डिन्यायनाच्च कौण्डिन्यायनः कौण्डिन्याभ्यां कौण्डिन्याऽऔर्णवाभेभ्यऽऔर्णवाभाः कौण्डिन्यात्कौण्डिन्यः कौण्डिन्यात्कौण्डिन्यः कौण्डिन्याच्चाग्निवेश्याश्च ॥२६॥

आग्निवेश्यः सैतवात् । सैतवः पाराशर्यात्पाराशर्यो जातूकर्ण्याज्जातूकर्ण्यो भारद्वाजाद्भारद्वाजो भारद्वाजाच्चासुरायणाच्च गौतमाच्च गौतमो भारद्वाजाद्भारद्वाजो वलाकाकौशिकाद्वलाकाकौशिकः काषायणात्काषायणः सौकरायणात्सौकरायणस्त्रैवणेस्त्रैवणिरौपजन्धनेरौपजन्धनिः सायकायनात्सायकायनः कौशिकायनेः कौशिकायनिर्घृतकौशिकाद्घृतकौशिकः पाराशर्यायणात्पाराशर्यायणः पाराशर्यात्पाराशर्यो जातूकर्ण्याज्जातूकर्ण्यो भारद्वाजाद्भारद्वाजो भारद्वाजाच्चा-

पाराशर्य	सांकृत्य भारद्वाज से
भारद्वाज	औदवाहि शाण्डिल्य से
शाण्डिल्य	वैजवाप गौतम से
गौतम	वैजपायन वैष्टपुरेय से
वैष्टपुरेय	शाण्डिल्य रौहिणायन से
रौहिणायन	शौनाक जैवन्तायन रैभ्य से
रैभ्य	पौतिमाष्यायण, कौण्डिन्यायन से
कौण्डिन्यायन	दो कौण्डिन्यों से ।
कौण्डिन्य लोग	और्णवाभों से
और्णवाभ लोग	कौण्डिन्य से
कौण्डिन्य	कौण्डिन्य से
कौण्डिन्य	कोण्डिन्य अग्निवेश्य से ॥२६॥
अग्निवेश्य	सैतव से ।
सैतव	पाराशर्य से
पाराशर्य	जातूकर्ण्य भारद्वाज से
भारद्वाज	भारद्वाज आसुरायण गौतम से
गौतम	भारद्वाज से
भारद्वाज	वलाका कौशिक से
वलाका कौशिक	काषायण से
काषायण	सौकरायण से
सौकरायण	त्रैवणि से

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सुरायणाच्च यास्काच्चासुरायणस्त्रैवणेस्त्रैवणिरौपजन्धनेरौपजन्धनिरासुरेरासुरिर्भारद्वाजाद्भारद्वाजऽआत्रेयात् ॥२७॥

आत्रेयो माण्टेः । माण्टिर्गौतमाद्गौतमो गौतमाद्गौतमो वात्स्याद्वात्स्यः शाण्डिल्याच्छाण्डिल्यः कैशोर्यात्काप्यात्कैशोर्यः काप्यः कुमारहारितात्कुमारहारितो गालवाद्गालवो विदर्भीकौण्डिन्याद्विदर्भीकौण्डिन्यो वत्सनपातो बाभ्रवाद्वात्सनपाद्बाभ्रवः पथः सौभरात्पन्थाः सौभरोऽयास्यादाङ्गिरसादयास्यऽआङ्गिरसऽआभूतेस्त्वाष्ट्रादाभूतिस्त्वाष्ट्रो विश्वरूपात्त्वाष्ट्राद्विश्वरूपस्त्वाष्ट्रोऽश्विभ्यामश्विनौ

त्रैवणि	औपजन्धनि से
औपजन्धनि	सायकायन से
सायकायन	कौशिकायनि से
कौशिकायनि	घृतकौशिक से ।
घृतकौशिक	पाराशर्यायण से
पाराशर्यायण	पाराशर्य से
पाराशर्य	जातूकर्ण्य से
जातूकर्ण्य	भारद्वाज से
भारद्वाज	भारद्वाज आसुरायण यास्क से
आसुरायण	त्रैवणि से
त्रैवणि	औपजन्धनि से
औपजन्धनि	आसुरि से
आसुरि	भारद्वाज से
भारद्वाज	आत्रेय से ॥२७॥
आत्रेय	माण्टि से
माण्टि	गौतम से
गौतम	गौतम से
गौतम	वात्स्य से
वात्स्य	शाण्डिल्य से
शाण्डिल्य	कैशोर्यकाप्य से
कैशोर्यकाप्य	कुमारहारित से ।
कुमारहारित	गालव से
गालव	विदर्भी कौण्डिन्य से
विदर्भी कौण्डिन्य	वत्सनपात् बाभ्रव से
वात्सनपात् बाभ्रव	पन्थासौभर से
पन्थासौभर	अयास्य आंगिरस से
अयास्य आंगिरस	आभूतित्वाष्ट्र से

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दधीचऽआथर्वणाद्ध्यङ्ङाथर्वणोऽथर्वणो दैवादथर्वा दैवो मृत्योः प्राध्वꣳ सनान्मृत्युः प्राध्वꣳसनः प्रध्वꣳसनात्प्रध्वꣳसनऽएकर्षेरेकार्षिर्विप्रजित्तेर्विप्रजित्तिर्व्यष्टेर्व्यष्टिः सनारोः सनारुः सनातनात्सनातनः सनगात्सनगः परमेष्ठिनः परमेष्ठी ब्रह्मणो ब्रह्म स्वयम्भु ब्रह्मणे नमः ॥२८॥

ब्राह्मणम् ॥ ३ [७. ३.] इति सप्तमोऽध्यायः समाप्तः [९८.] ॥

आभूतित्वाष्ट्र	विश्वरूपत्वाष्ट्र से
विश्वरूपत्वाष्ट्र	दो अश्विनों से
दो अश्विन्	दधीच आथर्वण से
दधीचआथर्वण	आथर्वणदैव से
अथर्वादैव	मृत्यु प्राध्वंसन से
मृत्युप्राध्वंसन	प्राध्वंसन से
प्राध्वंसन	एकर्षि से
एकर्षि	विप्रजित्ति से
विप्रजित्ति	व्यष्टि से
व्यष्टि	सनारु से
सनारु	सनातन से
सनातन	सनग ने
सनग	परमेष्ठी से
परमेष्ठी	ब्रह्म स्वयं से

नमस्कार हो ब्रह्म के लिये ॥२८॥

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अध्याय ८—ब्राह्मण १

पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यतऽओम् खं ब्रह्म खं पुराणं वायुरं खमिति ह स्माह कौरव्यायणीपुत्रो वेदोऽयं ब्राह्मणा विदुर्वेदैनेन यद्वेदितव्यम् ॥१॥ ब्राह्मणम् ॥ ४ [८.१] ॥ ॥

वह (ब्रह्म) पूर्ण है । यह (जगत्) भी पूर्ण है । पूर्ण (ब्रह्म) से पूर्ण (जगत्) उत्पन्न होता है । पूर्ण (ब्रह्म) में से पूर्ण (जगत्) को निकाल लेने के पश्चात् पूर्ण (ब्रह्म) ही बच रहता है । (अर्थात् पूर्ण ब्रह्म ने पूर्ण जगत् को बनाया और प्रलय के पश्चात् पूर्ण ब्रह्म शेष रहता है । तात्पर्य यह है कि जगत् के उत्पादन तथा प्रलय से ब्रह्म की पूर्णता में कुछ भेद नहीं पड़ता । न उसमें कमी या बढ़ती होती है) । उस ब्रह्म को 'ओउम्' और 'खं' (आकाश के समान व्यापक) कहते हैं । यह 'खं' नित्य है । कौरव्यायणी पुत्र कहा करते थे कि "वायुरं खं" अर्थात् आकाश वायु का स्थान है (या ब्रह्म जीवों की गति का आधार है) । यही वेद है । ऐसा विद्वान ब्राह्मण जानते हैं । इसी के द्वारा उस सबको जानना चाहिये जो जानने के योग्य है ।

अध्याय ८—ब्राह्मण २

त्रयाः प्राजापत्याः । प्रजापतौ पितरि ब्रह्मचर्यमूषुर्देवा मनुष्याऽअसुराः ॥ १ ॥

उषित्वा ब्रह्मचर्यं देवाऽऊचुः । ब्रवीतु नो भवानिति तेभ्यो हैतदक्षरमुवाच दऽइति व्यज्ञासिष्टाऽइति व्यज्ञासिष्मेति होचुर्दाम्यतेति नऽआत्थेत्योमिति होवाच व्यज्ञासिष्टेति ॥२॥ शतम् ७६०० ॥ ॥

प्रजापति की तीन सन्तान देव, मनुष्य और असुर पिता प्रजापति की सेवा में ब्रह्मचर्यव्रत के पालनार्थ उपस्थित हुये ॥१॥

ब्रह्मचर्यव्रत का पालन करने के पश्चात् देव बोले, "हमको उपदेश दीजिये" । उसने उनको एक 'द' अक्षर कह दिया "क्या तुम समझ गये ?"

"हाँ हम समझ गये । आपने हमको कहा है कि आत्म-दमन करो" । प्रजापति ने कहा, "ठीक है, तुम ठीक समझे" ॥२॥

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अथ हैनं मनुष्याऽऊचुः । ब्रवीतु नो भवानिति तेभ्यो हैतदेवाक्षरमुवाच दऽइति व्यज्ञासिष्मेति होचुर्दत्तेति नऽआत्थेत्योमिति होवाच व्यज्ञासिष्टेति ॥३॥

अथ हैनमसुराऽऊचुः । ब्रवीतु नो भवानिति तेभ्यो हैतदेवाक्षरमुवाच दऽइति व्यज्ञासिष्टा३ऽइति व्यज्ञासिष्मेति होचुर्दयध्वमिति नऽआत्थेत्योमिति होवाच व्यज्ञासिष्टेति तदेतदेवैषा दैवी वागनुवदति स्तनयित्नुर्ददऽइति दाम्यत दत्त दयध्वमिति तदेतत्त्रयꣳ शिक्षेद्दमं दानं दयामिति ॥ ४ ॥

ब्राह्मणम् ॥ ५ [८. २] ॥ ॥

अब मनुष्यों ने उससे कहा, "आप हमको उपदेश दीजिये" । प्रजापति ने उनको भी एक अक्षर 'द' कहा और पूछा, "क्या तुम समझ गये ?" उन्होंने कहा, 'हाँ समझ गये । आपका उपदेश है कि दान करो" । प्रजापति ने कहा, "हाँ ठीक है । तुम ठीक समझे" ॥३॥

अब असुरों ने उससे कहा, "आप हमको उपदेश दीजिये" । प्रजापति ने उनको भी केवल एक अक्षर 'द' कहकर पूछा, "क्या तुम समझ गये ?" उन्होंने उत्तर दिया, "हाँ, समझ गये । आपने कहा है कि दया किया करो" । प्रजापति ने कहा, "हाँ ठीक समझे" । यही दैवी वाणी बादल की गर्ज में भी 'द' 'द', 'द' करके गरजती है । अर्थात् आत्मदमन करो, दान करो, दया करो । इस तीन अक्षर वाली शिक्षा को मानना चाहिये- दम, दान और दया ॥४॥

योगिनोऽन्तकाले प्रार्थना

अध्याय ८—ब्राह्मण ३

वायुरनिलममृतं भस्मान्तꣳ शरीरम् । ओ३म् क्रतो स्मर क्लिबे स्मराग्ने नय सुपथा रायेऽअस्मान्विश्वानि देव वयुनानि विद्वान् युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नमऽउक्तिं विधेमेति ॥ १ ॥ ब्राह्मणम् ॥ ६ [८.३] ॥ ॥

वायु अर्थात् जीव (अनिलम्) अभौतिक और अमृत है । यह शरीर विनाशवान् है (भस्म है अन्त में जिसके ऐसा) । हे जीव ओइम् को याद कर । सामर्थ्य की प्राप्ति के लिये याद कर । किये हुये को याद कर ।

हे पूजनीय देव आप सब अवस्थाओं को जानते हैं, हमको धन की प्राप्ति के लिये अच्छे मार्ग पर चलाइये । और हम से दुष्ट पाप को दूर रखिये । आप को हम बहुत नम- स्कार करते हैं ।

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अध्याय ८--ब्राह्मण ४

एष प्रजापतिर्यद्धृदयम् । एतद्ब्रह्मैतत्सर्वं तदेतत्त्र्यक्षरꣳ हृदयमिति हृऽइत्येकमक्षरमभिहरन्त्यस्मै स्वाश्चान्ये च यऽएवं वेदꣳइत्येकमक्षरं ददन्त्यस्मै स्वाश्चान्ये च यऽएवं वेद यमित्येकमक्षरमेति स्वर्गं लोकं यऽएवं वेद ॥१॥

ब्राह्मणम् ॥ ७ [८. ४] ॥ ॥

यह जो हृदय है वही प्रजापति है। यही ब्रह्म है। यही सब कुछ है। इसमें तीन अक्षर हैं। ह्, द, य। एक अक्षर 'ह्' है, जो इसको जानता है, उसके लिये अपने और पराये सेवार्थ उपस्थित रहते हैं। 'द' दूसरा अक्षर है जो इसको जानता है उसके लिये अपने और पराये दान देते हैं। 'य' तीसरा अक्षर है, जो इसको जानता है वह स्वर्गलोक को जाता है।

अध्याय ८--ब्राह्मण ५

तद्वै तदेतदेव तदास । सत्यमेव स यो हैवमेतन्महद्यक्षंप्रथमजं वेद सत्यं ब्रह्मेति जयतीमाँल्लोकाञ्जितऽइन्वसावसद्यऽएवमेतन्महद्यक्षं प्रथमजं वेद सत्यं ब्रह्मेति सत्यꣳ ह्येव ब्रह्म ॥ १ ॥

ब्राह्मणम् ॥ ८ [८. ५] ॥ ॥

यही तत् या ब्रह्म है। यही सत्य है। जो इस बड़े, पूजनीय (यक्ष) सबसे बड़े सत्य ब्रह्म को जानता है, वह इन लोकों को जीत लेता है। उसका जो कोई शत्रु होता है उसको भी, क्योंकि यह सत्य ही ब्रह्म है।

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अध्याय ८—ब्राह्मण ६

आपऽएवेदमग्रऽआसुः। ताऽआपः सत्यमसृजन्त सत्यं ब्रह्म ब्रह्म प्रजापतिं प्रजापतिर्देवान् ॥१॥

ते देवाः सत्यमित्युपासते। तदेतत्त्र्यक्षरꣳ सत्यमिति सऽइत्येकमक्षरं तीत्येकमक्षरममित्येकमक्षरं प्रथमोत्तमेऽक्षरे सत्यं मध्यतोऽनृतं तदेनदनृतꣳ सत्येन परिगृहीतꣳ सत्यभूयमेव भवति नैवंविद्वाꣳसमनृतꣳ हिनस्ति ॥२॥

तद्यत्तत्सत्यम्। असौ सऽआदित्यो यऽएषऽएतस्मिन्मण्डले पुरुषो यश्चायं दक्षिणेऽक्षन्पुरुषस्तावेतावन्योऽन्यस्मिन्प्रतिष्ठितौ रश्मिभिर्वाऽएषोऽस्मिन्प्रतिष्ठितः प्राणैरयममुष्मिन्स यदोत्क्रमिष्यन्भवति शुद्धमेवैतन्मण्डलं पश्यति नैनमेते रश्मयः प्रत्यायन्ति ॥३॥

यऽएषऽएतस्मिन्मण्डले पुरुषः। तस्य भूरिति शिरऽएकꣳ शिरऽएकमेतदक्षरं भुवऽइति बाहू द्वौ बाहू द्वेऽएतेऽअक्षरे स्वरिति प्रतिष्ठा द्वे प्रतिष्ठे द्वेऽएतेऽअक्षरे तस्योपनिषदहरिति हन्ति पाप्मानं जहाति च यऽएवं वेद ॥४॥

पहले जल ही थे। इन जलों ने सत्य को उत्पन्न किया। सत्य ने ब्रह्म को, ब्रह्म ने प्रजापति को। प्रजापति ने देवों को ॥१॥

वे देव सत्य की ही उपासना करते हैं। इस सत्य में तीन अक्षर होते हैं, एक 'स', दूसरा 'ति' तीसरा 'अम्'। पहला और पिछला अक्षर तो 'सत्य' है और बीच का 'अनृत' है। इस प्रकार 'अनृत' सत्य से घिरा हुआ है। सत्य के सहारे ही झूठ बढ़ता है। जो इस रहस्य को जानता है, उसको झूठ सता नहीं सकता ॥२॥

यह जो (यत्) है वह सत्य है। यह आदित्य है जो इस मंडल में पुरुष हैं। और जो यह दाहिनी आँख में पुरुष है, ये दोनों एक दूसरे के सहारे ठहरे हुये हैं। यह आदित्य इस (आँख) में किरणों द्वारा प्रतिष्ठित है। और यह आँख का पुरुष उस (आदित्य) में प्राणों द्वारा। जब यह निकलने वाला होता है, तो इस शुद्ध मंडल को देखता है। ये किरणें उस तक वापिस नहीं आतीं ॥३॥

जो यह इस मंडल में पुरुष है उसका सिर 'भूः' है, सिर एक ही होता है और यह अक्षर भी एक ही है। उसके बाहू 'भुवः' हैं। बाहु दो होते हैं। इसमें भी दो अक्षर हैं, उसके प्रतिष्ठा अर्थात् पैर 'स्वर' हैं। क्योंकि पैर दो होते हैं। ये स्वर भी दो हैं। 'अहर्' (या दिन) इसका रहस्य है। जो इसको जानता है, वह पाप को छोड़ देता है ॥४॥

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अथ योऽयं दक्षिणेऽक्षन्पुरुषः । तस्य भूरिति शिरऽएकꣳ शिरऽएकमेतदक्षरं भुवऽइति बाहू द्वौ बाहू द्वेऽएतेऽअक्षरे स्वरिति प्रतिष्ठा द्वेऽएतेऽअक्षरे तस्योपनिषदहमिति हन्ति पाप्मानं जहाति च यऽएवं वेद ॥५॥ ब्राह्मणम् ॥ ९ [८. ६] ॥

यह जो दाहिनी आँख में पुरुष है, उसका सिर 'भू' है। सिर एक होता है। यह अक्षर भी एक है। भुजायें 'भुवः' है। भुजायें भी दो होती हैं और 'भुवः' में भी दो अक्षर हैं। पैर 'स्वः' हैं, पैर भी दो होते हैं और स्वः में भी दो अक्षर हैं। उसका रहस्य है अहम् (या ममत्व) जो इसको जानता है उसको पाप नहीं सताता ॥५॥

यहाँ 'अहर्' और 'अहम्' दोनों को 'ह' से निकाला है। आदित्य के साथ 'अहर्' (दिन) का सम्बन्ध है और दाहिनी आँख के पुरुष के साथ अहम् (मैं) का।

विद्युद्ब्रह्मेत्युपासनविधानम्

अध्याय ८—ब्राह्मण ७

विद्यद्ब्रह्मेत्याहुः । विदानाद्विद्युद्विद्यत्येनꣳ सर्वस्मात्पाप्मनो यऽएवं वेद विद्युद्ब्रह्मेति विद्युद्धयेव ब्रह्म ॥ १ ॥ ब्राह्मणम् ॥ १० ॥ [८. ७] ॥ ॥

कहते हैं कि ब्रह्म विद्युत् हैं। विद्युत् निकला है विदान से। जो फाड़ डाले वह विद्युत्।

जो इस रहस्य को जानता है वह सब पापों को फाड़ देता है। ब्रह्म विद्युत् है। ब्रह्म विद्युत् है ॥१॥

मनोमयस्य पुरुषस्य प्रतिपादनम्

अध्याय ८—ब्राह्मण ८

मनोमयोऽय पुरुषो । भाः सत्यस्तस्मिन्नन्तर्हृदये यथा व्रीहिर्वा यवो वैवमयमन्तरात्मन्पुरुषः सऽएष सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः सर्वमिदं प्रशास्ति यदिदं किं च यऽएवं वेद ॥१॥ ब्राह्मणम् ॥ ११ [८. ८] ॥ ॥

यह पुरुष मनोमय है। वह सत्य प्रकाश है। वह हृदय में है। जैसे चावल या जौ इसी प्रकार यह पुरुष शरीर के भीतर है। यह सब को वश में रखने वाला, सबका स्वामी सबका अधिपति है। जो इस रहस्य को समझता है, वह सब जगत् पर शासन करता है ॥१॥

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अध्याय ८—ब्राह्मण ९

वाचं धेनुमुपासीत । तस्याश्चत्वार स्तनाः स्वाहाकारो वषट्कारो हन्तकारः स्वधाकारस्तस्यै द्वौ स्तनौ देवाऽउपजीवन्ति स्वाहाकारं च वषट्कारं च हन्तकारं मनुष्याः स्वधाकारं पितरस्तस्याः प्राणऽऋषभो मनो वत्सः ॥ १ ॥

ब्राह्मणम् ॥ १२ [८. ९] ॥ ॥

वाणी रूपी गाय की उपासना करो । उसके चार थन हैं-स्वाहाकार, वषट्कार, हन्तकार और स्वधाकार । इस के दो थनों अर्थात् स्वाहाकार और वषट्कार से देव अपनी जीविका करते हैं, 'हन्तकार' से मनुष्य और स्वधाकार से पितर । इस वाणी रूपी गौ का बैल प्राण हैं और बछड़ा मन ॥१॥

वैश्वानराग्नेः ब्रह्मण उपासनम्

अध्याय ८—ब्राह्मण १०

अयमग्निर्वैश्वानरः । योऽयमन्तः पुरुषे येनेदमन्नं पच्यते यदिदमद्यते तस्यैष घोषो भवति यमेतत्कर्णावपिधाय शृणोति स यदोत्क्रमिष्यन्भवति नैतं घोषꣳ शृणोति ॥ १ [८. १०] ॥ ॥

यह जो पुरुष के भीतर अग्नि है वह वैश्वानर है । इससे अन्न पचता है । यह जो अन्न खाया जाता है, उसका घोष अर्थात् शब्द हो जाता है, जो कानों में पड़कर सुनाई देता है । जब पुरुष मरने वाला होता है, तो शब्द सुनाई नहीं देता ॥१॥

परमतपो निरूपणम्

अध्याय ८—ब्राह्मण ११

एतद्वै परमं तपः । यद्व्याहितस्तप्यते परमꣳ हैव लोकं जयति यऽएवं वेदैतद्वै परमं तपो यं प्रेतमरण्यꣳ हरन्ति परमꣳ हैव लोकं जयति यऽएवं वेदैतद्वै परमं तपो यं प्रेतमग्नावभ्यादधति परमꣳ हैव लोकं जयति यऽएवं वेद ॥१॥

ब्राह्मणम् ॥ १४ [८. ११] ॥ ॥

जो दुःख रोग से उत्पन्न होता है, वह बहुत बड़ा दुःख है । जो तत्व को समझता है वह इस लोक को जीत लेता है । यह विचार कर बड़ा दुःख होता है कि लोक मरने के पश्चात् लाश को ले जा रहे हैं । जो तत्व को समझता है वह इस लोक को जीत लेता है । यह विचार करके और भी दुःख होता है कि लोग लाश को आग में जला रहे हैं । जो तत्व को समझता है वह इस लोक को जीत लेता है ॥१॥

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अध्याय ८—ब्राह्मण १२

यदा वै पुरुषः। अस्माल्लोकात्प्रैति स वायुमागच्छति तस्मै स तत्र विजिहीते यथा रथचक्रस्य खं तेन सऽऊर्ध्वऽआक्रमते सऽआदित्यमागच्छति तस्मै स तत्र विजिहीते यथाडम्बरस्य खं तेन सऽउर्ध्वऽआक्रमते स चन्द्रमसमागच्छति तस्मै स तत्र विजिहीते यथा दुन्दुभेः खं तेन सऽऊर्ध्वऽआक्रमते स लोकमागच्छत्यशोकमहिमं तस्मिन्वसति शाश्वती समाः ॥१॥ ब्राह्मणम् ॥ १५ [८. १२.] ॥

जब पुरुष इस लोक से जाता है तो पहले वायु में जाता है। वायु उसके लिये उसी प्रकार स्थान छोड़ देता है जैसे रथ के पहिये के लिये। उस स्थान से ऊपर चढ़ कर वह सूर्य में जाता है, सूर्य उसको उसी प्रकार स्थान दे देता है जैसे नगाड़े को। उससे ऊपर चढ़कर वह चन्द्र में जाता है। चन्द्र उसको उसी प्रकार स्थान छोड़ देता है जैसे दुन्दुभी को। वहां से ऊपर चढ़कर वह उस लोक में पहुंचता है जो सर्वथा शोकरहित है। वहाँ वह अनन्त वर्षों तक रहता है ॥१॥

अध्याय ८—ब्राह्मण १३

अन्नं ब्रह्मेत्येकऽआहुः। तन्न तथा पूयति वाऽअन्नमृते प्राणात्प्राणो ब्रह्मेत्येकऽआहुस्तन्न तथा शुष्यति वै प्राणऽऋतेऽन्नादेते ह त्वेव देवतेऽएकधाभूयं भूत्वा परमतां गच्छतः ॥१॥

तद्ध स्माह प्रातृदः पितरम्। किꣳ स्विदेवैवं विदुषे साधु कुर्यात्किमेवास्माऽअसाधु कुर्यादिति स ह स्माह पाणिना मा प्रातृद कस्त्वेनयोरेकधाभूयं भूत्वा परमतां गच्छतीति ॥२॥

कुछ लोग कहते हैं कि अन्न ब्रह्म है। ऐसा नहीं है तो अन्न प्राण के बिना सड़ जाता है। कोई कहते हैं कि प्राण ब्रह्म है। ऐसा नहीं है प्राण तो अन्न के बिना सूख जाता है। ये दोनों देवता एक होकर उन्नति को प्राप्त होते हैं ॥१॥

प्रातृद ने अपने बाप से पूछा. "क्या तत्व जानने वाले के साथ मैं कोई भलाई कर सकता हूँ, या बुराई कर सकता हूं ?" बाप ने हाथ के इशारे से उत्तर दिया, "हे प्रातृद, ऐसा मत कहो, क्या कोई इन (अन्न और प्राण) के एक होने मात्र से परम पद पा सकता है ?" ॥२॥

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तस्माऽउ हैतदुवाच । वीत्यन्नं वै व्यन्ने हीमानि सर्वाणि भूतानि विष्टानि रमिति प्राणो वै रं प्राणे हीमानि सर्वाणि भूतानि रतानि सर्वाणि ह वाऽअस्मिन्भूतानि विशन्ते सर्वाणि भूतानि रमन्ते यऽएवं वेद ॥३॥

ब्राह्मणम् ॥ १६ [८. १३] ॥ ॥

(प्रातृद ने पूछा, 'तो किस प्रकार') पिता ने उत्तर दिया, 'वि' । 'वि' नाम है अन्न का । 'वि' अर्थात् अन्न के ही सब प्राणी आश्रित हैं । 'रम्' प्राण 'रम्' है । प्राण में ही ये सब प्राणी रमे हुये हैं । जो इस तत्व को समझता है, उसमें सब प्राणी प्रवेश करते हैं । उसमें सब प्राणी रमण करते हैं ॥३॥

प्राणो वा उक्थमिति प्रतिपादनम्

अध्याय ८—ब्राह्मण १४

उक्थम् । प्राणो वाऽउक्थ प्राणो हीदꣳ सर्वमुत्थापयत्युद्वास्माऽउक्थविद्वीरस्तिष्ठत्युक्थस्य सायुज्यꣳ सलोकतां जयति यऽएवं वेद ॥१॥

यजुः । प्राणो वै यजुः प्राणे हीमानि सर्वाणि भूतानि युज्यन्ते युज्यन्ते हास्मै सर्वाणि भूतानि श्रैष्ठ्याय यजुषः सायुज्यꣳ सलोकतां जयति यऽएवं वेद ॥२॥

साम । प्राणो वै साम प्राणे हीमानि सर्वाणि भूतानि सम्यञ्चि सम्यञ्चि हास्मिन्त्सर्वाणि भूतानि श्रैष्ठ्याय कल्पन्ते साम्नः सायुज्यꣳ सलोकतां जयति यऽएवं वेद ॥३॥

अब 'उक्थ' का वर्णन करते हैं । प्राण उक्थ है । प्राण ही इन सब को उठाये हुये हैं । जो तत्व को समझता है उसके 'उक्थ' का जानने वाला पुत्र उत्पन्न होता है । वह उक्थ के सायुज्य और सालोक्य को प्राप्त होता है ॥१॥

अब 'यजु' का वर्णन करते हैं । प्राण यजु है । प्राण में ही ये सब प्राणी 'युक्त' हैं । जो इस तत्व को समझता है, उसकी श्रेष्ठता के कारण सब प्राणी उससे मिले रहते हैं । वह यजु के सायुज्य और सालोक्य को प्राप्त हो जाता है ॥२॥

अब 'साम' का वर्णन करते हैं । प्राण साम है । प्राण के कारण ही सब प्राणी मिले हुये हैं । जो इस रहस्य को समझता है, उसकी श्रेष्ठता के कारण सब प्राणी उससे मिले रहते हैं । और वह साम के सायुज्य और सालोक्य को प्राप्त कर लेता है ॥३॥

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क्षत्रम्। प्राणो वै क्षत्रं प्राणो हि वै क्षत्रं त्रायते हैनं प्राणः क्षणितोः प्रक्षत्रमात्रमाप्नोति क्षत्रस्य सायुज्यꣳ सलोकतां जयति यऽएवं वेद ॥४॥

ब्राह्मणम् ॥ १७ [८. १४] ॥ षष्ठः प्रपाठकः। कण्डिकासंख्या १२९ ॥ ॥

अब 'क्षत्र' का वर्णन करते हैं। प्राण 'क्षत्र' है। क्योंकि यह प्राण (क्षणितः) शस्त्र से शरीर को बचाता है। जो इस तत्व को समझता है, वह क्षत्र की प्राप्ति करता है और क्षत्र के सायुज्य और सालोक्य को पा जाता है ॥४॥

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गायत्री-ब्रह्मोपासनम्

अध्याय ८—ब्राह्मण १५

भूमिरन्तरिक्षं द्यौरिति। अष्टावक्षराण्यष्टाक्षरꣳ ह वाऽएकं गायत्र्यै पदमेतदु हास्याऽएतत्स यावदेषु लोकेषु तावद्ध जयति योऽस्याऽएतदे पवंद वेद ॥ १ ॥

ऋचो यजूꣳषि सामानीति। अष्टावक्षराण्यष्टाक्षरꣳ ह वाऽएकं गायत्र्यै पदमेतदु हैवास्याऽएतत्स यावतीयं त्रयी विद्या तावद्ध जयति योऽस्याऽएतदेवं पदं वेद ॥ २ ॥

प्राणोऽपानो व्यानऽइति। अष्टावक्षराण्यष्टाक्षरꣳ ह वाऽएकं गायत्र्यै पदमेतदु हैवास्याऽएतत्स यावदिदं प्राणि तावद्ध जयति योऽस्याऽएतदेवं पदं वेद ॥३॥

अथास्याऽएतदेव। तुरीयं दर्शतं पदं परोरजा यऽएष तपति यद्वै चतुर्थं

भूमि, अन्तरिक्ष, द्यौः ये आठ अक्षर हुये। गायत्री के पद में भी आठ अक्षर होते हैं। गायत्री के पद में भी भूमि, अन्तरिक्ष और द्यौः लोक के गुण हैं। जो गायत्री के इस पद को समझता है, वह इन लोकों को जीत लेता है ॥१॥

ऋक्, यजुः साम ये आठ अक्षर हुये। गायत्री के पद में भी आठ अक्षर होते हैं। गायत्री के पद में भी वह सब कुछ है जो त्रयी विद्या अर्थात् ऋक् यजु और साम में है। जो गायत्री के इस पद को समझता है वह इन सब को जीत लेता हैं ॥२॥

प्राण अपान और व्यान ये आठ अक्षर हुये। गायत्री के एक पद में भी आठ पद होते हैं। गायत्री के इस पद मे वे सब गुण हैं, जो प्राण अपान और व्यान में हैं। जो गायत्री के इस पद को समझता है, वह सब प्राणियों को जीत लेता है ॥३॥

गायत्री का चौथा पद 'दर्शत' है। यह परोरजा है, क्योंकि यह सब के ऊपर प्रकाश

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तत्तरीयं दर्शतं पदमिति ददृशऽइव ह्येष परोरजाऽइति सर्वमु ह्येष रजऽउपर्युपरि तपत्येवꣳ हैव श्रिया यशसा तपति योऽस्याऽएतदेवं पदं वेद ॥४॥

सैषा गायत्र्येतस्मिंस्तुरीये । दर्शते पदे परोरजसि प्रतिष्ठिता तद्वै तत्सत्ये प्रतिष्ठिता चक्षुर्वै सत्यं चक्षुर्हि वै मत्यं तस्माद्यदिदानीं द्वौ विवदमानावेयाताम्महमद्राक्षमहमश्रौषमिति यऽएव ब्रूयादहमद्राक्षमिति तस्माऽएव श्रद्दध्यात् ॥ ५ ॥

तद्वै तत्सत्यं बले प्रतिष्ठितम् । प्राणो वै बलं तत्प्राणे प्रतिष्ठितं तस्मादाहुर्बलꣳ सत्यादोजीयऽइत्येवम्वेषा गायत्र्यध्यात्मं प्रतिष्ठिता ॥६॥

सा हैषा गयांस्तत्रे । प्राणा वै गयास्तत्प्राणांस्तत्रे तद्यद्गयांस्तत्रे तस्माद्गायत्री नाम स यामेवामूमन्वाहैषैव सा स यस्माऽअन्वाह तस्य प्राणांस्त्रायते ॥ ७ ॥

ताꣳ हैके । सावित्रीमनुष्टुभमन्वाहुर्वागनुष्टुबेतद्वाचमनुब्रूमऽइति न तथा कुर्याद्गायत्रीमेवानुब्रूयाद्यदि ह वाऽअपि बह्विव प्रतिगृह्णाति न हैव तद्गायत्र्याऽएकं चन पदं प्रति ॥८॥

स यऽइमांस्त्रींल्लोकान् । पूर्णान्प्रतिगृह्णीयात्सोऽस्याऽएतत्प्रथमं पदमाप्नुयादथ यात्रतीयं त्रयी विद्या यस्तावत्प्रतिगृह्णीयात्सोऽस्याऽएतद्द्वितीयं पदमाप्नया-

की किरणें डालता है । जो गायत्री के इस पद को समझता है, वह श्री और यश के साथ प्रकाशित होता है ॥४॥

यह गायत्री इस चतुर्थ दर्शत परोरज पद में प्रतिष्ठित है । यह पद सत्य में प्रतिष्ठित है । चक्षु सत्य है । चक्षु ही सत्य है । इसीलिये जब दो मनुष्यों में झगड़ा होता है कि यह सच्चा है कि यह सच्चा, तो जो यह कहे कि मैंने आंख से देखा है वही सच्चा माना जाता है । जो कहे कि मैंने सुना है उसको इतना सच्चा नहीं मानते ॥५॥

वह सत्य बल के ऊपर प्रतिष्ठित है । प्राण ही बल है । बल प्राण पर प्रतिष्ठित है । इसीलिये कहते हैं कि बल सत्य से अधिक ओज वाला है । इस प्रकार गायत्री अध्यात्म पर प्रतिष्ठित है ॥६॥

गायत्री इसीलिये कहते हैं कि वह "गयों" का 'त्राण' (रक्षा) करती है । 'गय' कहते हैं प्राण को । वह प्राणों की रक्षा करती है । आचार्य जिस सावित्री का उपदेश करता है वह यही गायत्री है । यह उसके प्राणों की रक्षा करती है, जिसको सिखाई जाती है ॥७॥

कुछ लोग गायत्री को अनुष्टुभ बताते हैं । वाक् अनुष्टुभ हैं । गायत्री भी तो वाणी ही है । परन्तु ऐसा न करे । गायत्री को सावित्री ही कहे । यदि किसी को बहुत बड़ी सम्पत्ति भी मिल जाय, तो भी वह गायत्री के एक पद के बराबर नहीं है ॥८॥

यदि किसी के पास तीन लोकों की सम्पत्ति आ जाय, तो भी उसको गायत्री के

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दथ यावदिदं प्राणि यस्तावत्प्रतिगृह्णीयात्सोऽस्याऽएतत्तृतीयं पदमाप्नुयादथास्याऽएतदेव तुरीयं दर्शतं पदं परोरजा यऽएष तपति नैव केन चनाप्यं कुतऽउऽएतावत्प्रतिगृह्णीयात् ॥९॥

तस्याऽउपस्थानम् । गायत्र्यस्येकपदी द्विपदी त्रिपदी चतुष्पद्यपदसि न हि पद्यसे नमस्ते तुरीयाय दर्शताय पदाय परोरजसेऽसावदो मा प्रापदिति यं द्विष्यादसाबस्मै कामो मा समर्धीति वा न हैवास्मै स कामः समृध्यते यस्माऽएवमुपतिष्ठतेऽहमदः प्रापमिति वा ॥१०॥

एतद्ध व तज्जनको वैदेहः । बुडिलमाश्वतराश्विमुवाच यन्नु हो तद्गायत्रीविदब्रूथाऽअथ कथꣳ हस्तीभूतो वहसीति मुखꣳ ह्यस्याः समृाण्न विदां चक्रेति होवाच ॥११॥

तस्याऽअग्निरेव मुखम् । यदि ह वाऽअपि बह्विवाग्नावभ्यादधति सर्वमेव तत्संदहत्येवꣳ हैवैवंविद्यद्यपि बह्विव पापं करोति सर्वमेव तत्सम्प्साय शुद्धः पूतोऽजरोऽमृतः सम्भवति ॥१२॥

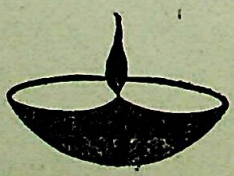
ब्राह्मणम् ॥ १ [८. १५.[॥ इतिअष्टमोऽध्यायः समाप्तः [९९] ॥

पहले पद से अधिक नहीं मिलेगा। जितनी त्रयी विद्या है, वह सब प्राप्त हो जाय तो गायत्री के दूसरे पद से अधिक नहीं। जितना प्राणी वर्ग है, वह सब मिल जाय तो मानों गायत्री का तीसरा पद मिल गया। उसका चौथा पद 'दर्शत', 'परोरजा' किसी से प्राप्य नहीं है। इतना तो कोई प्राप्त कर ही नहीं सकता ॥९॥

गायत्री की प्रशंसा (उपस्थान) में यह मंत्र है :—हे गायत्री, तू एक पदी है, द्विपदी है, त्रिपदी है, चार-पदी है। तू (पूर्णरीत्या) प्राप्त नहीं होती (अपत् है)। तेरे चौथे, दर्शत, परोरजा पद के लिये नमस्कार हो। यदि इस तत्व को जानने वाला किसी के साथ द्वेष करे और चाहे कि इसकी कामना पूरी न हो या कहे कि 'इसकी कामना मुझको प्राप्त हो' तो उसकी कामना पूरी न होवे ॥१०॥

जनक ने आश्वतराश्वि बुडिल से कहा, "यदि तू कहता है कि मैं गायत्री जानता हूं, तो हाथी होकर भार क्यों ढोता है ?" उसने उत्तर दिया, 'हे राजाओं के राजा ! मैंने गायत्री के मुख को नहीं जाना" ॥११॥

अग्नि ही उसका मुख है। जैसे जलती हुई आग में जितनी लकड़ी डाली जाती है, वह सब भस्म हो जाती है, इसी प्रकार इस रहस्य के समझने वाले ने चाहे कितने ही पाप क्यों न किये हों, उन सब को भस्म कर के वह शुद्ध पवित्र निकल आता है ॥१२॥



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अध्याय ६—ब्राह्मण १

श्वेतकेतुर्ह वाऽआरुणेयः। पञ्चालानां परिषदमाजगाम सऽआजगाम जैवलं प्रवाहणं परिचारयमाणं तमुदीक्ष्याभ्युवाद कुमारा३ऽइति स भो३ऽइति प्रतिशुश्रावानुशिष्टो न्वसि पित्रेत्योमिति होवाच ॥१॥

वेत्थ यथेमाः प्रजाः। प्रयत्यो पिप्रतिपद्यान्ता३ऽइति नेति होवाच वेत्थ यथेमं लोकं पुनरापद्यान्ता३ऽइति नेति हैवोवाच वेत्थ यथाऽसौ लोकऽएवं बहुभिः पुनः पुनः प्रयद्भिर्न सम्पूर्यता३ऽइति नेति हैवोवाच ॥२॥

वेत्थ यतिथ्यामाहुत्याꣳ हुतायाम् । आपः पुरुषवाचो भूत्वा समुत्थाय वदन्ती३ऽइति नेति हैवोवाच वेत्थो देवयानस्य वा पथः प्रतिपदं पितृयाणस्य वा यत्कृत्वा देवयानं वा पन्थानं प्रतिपद्यते पितृयाणं वा ॥३॥

आरुणेय श्वेत केतु पंचालों की परिषद में आया। वह जैवल प्रवाहण के पास आया, जब वह राजपुरुषों के बीच में बैठा था। उसको देखकर राजा ने कहा, "हे कुमार!"। वह बोला, "भगवन्" "क्या तेरे बाप ने तुझे कुछ पढ़ाया है?"

उसने उत्तर दिया "हां" ॥१॥

"क्या तू जानता है कि ये प्रजायें मरकर जो भिन्न २ गतियों को प्राप्त होती हैं। यह किस प्रकार?"

उसने उत्तर दिया, "नहीं"।

"क्या तू जानता है कि फिर ये इस लोक में कैसे आती है?"

उसने उत्तर दिया "नहीं"।

"क्या तू जानता है कि बहुत से जो इस लोक को त्याग देते हैं, फिर क्यों यहाँ नहां लौटते?"

उसने उत्तर दिया, "नहीं" ॥२॥

"क्या तू जानता है कि किस आहुति के देने पर जल पुरुष की वाणी होकर उठते और बोलते हैं?

उसने उत्तर दिया "नहीं"।

"क्या तू जानता है कि देवयान का मार्ग कौन सा है और पितृयाण का कौन-सा? अर्थात् क्या करके लोग देवयान के मार्ग को जाते हैं और क्या करके पितृयान के मार्ग को?" ॥३॥

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अपि हि नऽऋषेर्वचः श्रुतम् । द्वे सृतीऽअशृण्वं पितृणामहं देवानामुत मर्त्यानाम् । ताभ्यामिदं विश्वमेजत्समेति यदन्तरा पितरं मातरं चेति नाहमतऽएकं चन वेदेति होवाच ॥४॥

अथ हैनं वसत्योपमन्त्रयां चक्रे । अनादृत्य वसति कुमारः प्रदुद्राव सऽआज-गाम पितरं तꣳ होवाचेति वाव किल नो भवान्पुराऽनुशिष्टानवोचऽइति कथꣳ सुमेधऽइति पञ्च मा प्रश्नान्राजन्यबन्धुः प्राक्षीत्ततो नैकं चन वेदेति होवाच कतमे तऽइतीमऽइति ह प्रतीकान्युदाजहार ॥५॥

स होवाच । तथा नस्त्वं तात जानीथा यथा यदहं किं च वेद सर्वमहं तत्तभ्यमवोचं प्रेहि तु तत्र प्रतीत्य ब्रह्मचर्यं वत्स्यावऽइति भवानेव गच्छत्विति ॥६॥

सऽआजगाम गौतमः । यत्र प्रवाहणस्य जैवलेरास तस्माऽआसनमाहार्योद-कमाहारयां चकाराथ हास्माऽअर्घं चकार ॥७॥

स होवाच । वरं भवते गौतमाय दद्मऽइति स होवाच प्रतिज्ञातो मऽएष

हमने ऋषि का वचन सुना है कि—

"मैंने दो मार्गों को सुना है पितरों के मार्ग को और देवों के मार्ग को । इन दोनों में से एक को इस विश्व के लोग जाते हैं । इन दोनों में इतना ही अन्तर है जितना पिता में और माता में ।"

उसने उत्तर दिया, "इनमें से मैं एक को भी नहीं जानता" ॥४॥

अब उसने उसको बैठने को कहा, परन्तु वह कुमार बैठने का विचार न करके वहां से चल दिया और पिता के पास आया और बोला, "आपने तो मुझे कहा था कि तुम पढ़ गये ?"

"हे सुबोध ! क्या हुआ ?"

"राजाओं के साथी ने मुझ से पांच प्रश्न किये और मुझसे एक का भी उत्तर नहीं आया ।"

"कौन से ?"

"ये" । इस प्रकार उसने एक एक करके सब प्रश्न गिना दिये ॥५॥

उसने उत्तर दिया, "हे प्यारे ! निश्चय जानो कि मैं जो कुछ जानता था वह सब तुमको पढ़ा दिया, अब चलो हम दोनों चलें और ब्रह्मचर्य व्रत करें"

"आप ही जावें" ॥६॥

गौतम वहां आया जहाँ प्रवाहण जैवल रहा करता था । उसने उसको आसन दिया और जल दिया और सत्कार करके ॥७॥

कहा, 'हे गौतम ! हम आपके लिये वर देते हैं" ।

उसने उत्तर दिया, "मुझे यह आपका प्रतिज्ञात वर स्वीकार आप ने कुमार से

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वरो यां तु कुमारस्यान्ते वाचमभाषथास्तां मे ब्रूहीति ॥८॥

स होवाच । दैवेषु वै गोतम तद्वरेषु मानुषाणां ब्रूहीति ॥९॥

स होवाच । विज्ञायते हास्ति हिरण्यस्यापात्तं गोऽअश्वानां दासीनां प्रवराणां परिधानानां मा नो भवान्बहोरनन्तस्यापर्यन्तस्याभ्यवदान्यो भूदिति स वै गौतम तीर्थेनेच्छासाऽइत्युपैम्यहं भवन्तमिति वाचा ह स्मैव पूर्वऽउपयन्ति ॥१०॥

स होपायनकीर्ताऽउवास । तथा नस्त्वं गौतम माऽपराधास्तव च पितामहा यथेयं विद्येतः पूर्वं न कस्मिंश्चन ब्राह्मणऽउवास तां त्वहं तुभ्यं वक्ष्यामि को हि त्वैव ब्रुवन्तमर्हति प्रत्याख्यातुमिति ॥११॥

असौ वै लोकोऽग्निर्गौतम । तस्मादित्यऽएव समिद्रश्मयो धूमोऽहरर्चिश्चन्द्रमाऽअङ्गारा नक्षत्राणि विष्फुलिङ्गास्तस्मिन्नेतस्मिन्नग्नौ देवाः श्रद्धां जुह्वति तस्याऽआहुतेः सोमो राजा सम्भवति ॥१२॥

पर्जन्यो वाऽअग्निर्गौतम । तस्य संवत्सरऽएव समिदभ्राणि धूमो विद्युदर्चिरशनिरङ्गारा ह्रादुनयो विष्फुलिङ्गास्तस्मिन्नेतस्मिन्नग्नौ देवाः सोमं जुह्वति तस्याऽआहुतेर्वृष्टिः सम्भवति ॥१३॥

जो प्रश्न पूछे थे उनको मुझे बताइये" ॥८॥

"उसने उत्तर दिया, "यह तो देवों की बात है कुछ मनुष्य सम्बन्धी वर मांगो" ॥९॥

उसने कहा, "आपको तो मालूम है कि मेरे पास बहुत सोना, गायें, घोड़े, दासियां, नौकर और कपड़े हैं । आप हम को वह वर दीजिये जो अनन्त और अपर्यन्त है" ।

"हे गौतम, तुम तीर्थ द्वारा (नियम द्वारा) इसकी इच्छा रखते हो ?" "हां, भगवन्, मैं नियम पूर्वक शिष्य होकर आप के पास उपस्थित हुआ हूं ।" इसी वाणी से पहले के लोग भी अपने गुरुओं के पास जाते थे ॥१०॥

वह वहां नियम पूर्वक रहा । (तब प्रवाहण जैवल ने कहा) गौतम ! तुम हमको अपराधी न ठहराओ । जैसे तुम्हारे पितामह ने नहीं ठहराया । यह विद्या इससे पूर्व किसी ब्राह्मण के पास नहीं रही । परन्तु मैं तुम को इस विद्या का उपदेश करता हूँ, क्योंकि तुम जैसे प्रार्थना करने वाले को कौन इन्कार कर सकता है ?" ॥११॥

"हे गौतम ! वह लोक अग्नि है । आदित्य उसकी समिधा हैं । किरणें धुंआ हैं । दिन लौ है । चन्द्रमा अंगारा है । नक्षत्र चिनगारियां हैं । इस अग्नि में देव श्रद्धा की आहुति देते हैं । इस आहुति से सोम राजा उत्पन्न होता है" ॥१२॥

'हे गौतम ! वर्षा अग्नि है । संवत्सर उसकी समिधा है । बादल धुंआ हैं । बिजली लौ है । अशनि (चमक) अंगारा है । गरज चिनगारियां हैं । इस अग्नि में देव सोम की आहुति देते है । उस आहुति से वृष्टि होती है" ॥१३॥

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अयं वै लोकोऽग्निर्गौतम । तस्य पृथिव्येव समिद्वायुर्धूमो रात्रिरर्चिर्दिशोऽङ्गाराऽवान्तरदिशो विष्फुलिङ्गास्तस्मिन्नेतस्मिन्नग्नौ देवा वृष्टिं जुह्वति तस्याऽआहुतेरन्नꣳ सम्भवति ॥१४॥

पुरुषो वाऽअग्निर्गौतम । तस्य व्यात्तमेव समित्प्राणो धूमो वाग्र्चिश्चक्षुरङ्गाराः श्रोत्रं विष्फुलिङ्गास्तस्मिन्नेतस्मिन्नग्नौ देवाऽअन्नं जुह्वति तस्याऽआहुते रेतः सम्भवति ॥१५॥

योषा वाऽअग्निर्गौतम । तस्याऽउपस्थऽएव समिल्लोमानि धूमो योनिरर्चिर्यदन्तः करोति तेऽङ्गाराऽअभिनन्दा विष्फुलिङ्गास्तस्तिमन्नेतस्मिन्नग्नौ देवा रेतो जुह्वति तस्याऽआहुतेः पुरुषः सम्भवति स जायते स जीवति यावज्जीवत्यथ यदा म्रियतेऽथैनमग्नये हरन्ति ॥१६॥

तस्याग्निरेवाग्निर्भवति । समित्समिद्धूमो धूमोऽर्चिरङ्गाराऽअङ्गारा विष्फुलिङ्गा विष्फुलिङ्गास्तस्मिन्नेतस्मिन्नग्नौ देवाः पुरुषं जुह्वति तस्याऽआहुतेः पुरुषो भास्वरवर्णः सम्भवति ॥१७॥

ते यऽएवमेतद्विदुः । ये चामीऽअरण्ये श्रद्धाꣳ सत्यमुपासते तेऽर्चिरभिसम्भवन्त्यर्चिषोऽहरह्नऽआपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्षण्मासानुदङ्ङादित्यऽएति मासेभ्यो देवलोकं देवलोकादादित्यमादित्याद्वैद्युतं तान्वैद्युतात्पुरुषो मानसऽएत्य ब्रह्म-

"हे गौतम ! यह लोक अग्नि है । पृथिवी इसकी समिधा है। वायु धुंआ है । रात लौ है । दिशायें अंगारा हैं । उपदिशायें चिनगारियां हैं । इस अग्नि में देवलोक वृष्टि की आहुति देते हैं । इस आहुति से अन्न उत्पन्न होता है" ॥१४॥

"हे गौतम ! यह पुरुष ही अग्नि है । इसका मुंह समिधा है । प्राण धुआं है । वाक् लौ हैं । आंख अंगारा है । कान चिनगारियां हैं । इस अग्नि में देव अन्न की आहुति देते हैं । इस आहुति से वीर्य उत्पन्न होता है" ॥१५॥

हे गौतम ? स्त्री अग्नि है । उसकी उपस्थइन्द्रिय समिधा है । लोम धुआं है । योनि लौ है । । सहवास अंगारा है । और आनन्द चिनगारियां हैं । इस अग्नि में देव वीर्य की आहुति से पुरुष उत्पन्न होता है । वह जन्मता है और जब तक आयु है जीता है । जब वह मरता है तो उसको अग्नि तक ले जाते हैं ॥१६॥

उस की आग आग हो जाती है, समिधा समिधा, धूंआ धूंआ, लौ लौ, अंगारा अंगारा, चिनगारियां चिनगारियां, इस अग्नि में देव लोग पुरुष की आहुति देते हैं । इस आहुति से प्रकाशवान् पुरुष उत्पन्न होता है ॥१७॥

जो इस रहस्य को समझते हैं और जो वन में श्रद्धा तथा सत्य की उपासना करते हैं, वे अर्चि अर्थात् लौ को प्राप्त करते हैं । लौ से दिन को, दिन से शुक्ल पक्ष को, शुक्ल पक्ष से उन छः मासों को, जब सूर्य उत्तरायण को जाता है । उन महीनों से देवलोक को,

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लोकान्गमयति ते तेषु ब्रह्मलोकेषु पराः परावतो वसन्ति तषामिह न पुनरावृत्तिरस्ति ॥१८॥

अथ ये यज्ञन दानेन। तपमा लोकं जयन्ति ते धूममभिसम्भवन्ति धूमाद्रात्रिꣳ रात्रेरपक्षीयमाणपक्षमपक्षीयमाणपक्षाद्यान्षण्मासान्दक्षिणाऽऽदित्यऽएति मासेभ्यः पितृलोकं पितृलोकाच्चन्द्रं ते चन्द्रं प्राप्यान्नं भवन्ति तांस्तत्र देवा यथा सोमꣳ राजानमाप्यायस्वापक्षीयस्वेत्येवमेनांस्तत्र भक्षयन्ति तेषां यदा तत्पर्यवैत्यथेममेवाकाशमभिनिष्पद्यन्तऽआकाशाद्वायुं वायोर्वृष्टिं वृष्टेः पृथिवीं ते पृथिवीं प्राप्यान्नं भवन्ति तऽएवमेवानुपरिवर्तन्तेऽथ यऽएनौ पन्थानौ न विदुस्ते कीटा पतङ्गा यदिदं दन्दशूकम् ॥१६॥ ब्राह्मणम् ॥२॥ [६. १.[॥ ॥

देवलोक से आदित्य को, आदित्य से विद्युत्-लोक को। मानस पुरुष विद्युत्-लोक से इन को ब्रह्म-लोकों को ले जाता है। वे महान लोग उन ब्रह्मलोकों में बहुत काल तक रहते हैं, उनकी पुनरावृत्ति नहीं होती ॥१८॥

जो यज्ञ, दान और तप से लोक को जीतते हैं, वे धूयें को प्राप्त होते हैं, धूंए से रात को, रात से कृष्णपक्ष को। कृष्णपक्ष से उन महीनों को, जब सूर्य दक्षिणायन होता है। इन महीनों से पितृलोक को। पितृलोक से चन्द्रलोक को। वे चन्द्र को प्राप्त करके अन्न हो जाते हैं। उनका वहां देव उसी प्रकार भक्षण करते हैं, जैसे सोम पान करने वाले सोम का भक्षण करते हुये कहते जाते हैं "बढ़ो। घटो"। जब वहां उनका कर्म क्षीण हो जाता है, तो वे आकाश को प्राप्त होते हैं। आकाश से वायु को, वायु से वृष्टि को, वृष्टि से पृथिवी को, पृथिवी को प्राप्त करके वे अन्न हो जाते हैं, फिर वह बार-बार चक्कर लगाते हैं। जो इन दोनों मार्गों को नहीं जानते, वे कीट पतंग और मच्छर आदि हो जाते हैं ॥१६॥

ज्येष्ठत्व-श्रेष्ठत्व-गुणविशिष्ट-प्राणोपासनम्

अध्याय ६—ब्राह्मण २

यो ह वै ज्येष्ठं च श्रेष्ठं च वेद। ज्येष्ठश्च श्रेष्ठश्च स्वानां भवति प्राणो व ज्येष्ठश्च श्रेष्ठश्च ज्येष्टश्च श्रेष्ठश्च स्वानां भवत्यपि च येषां बुभूषति यऽएवं वेद ॥१॥

जो ज्येष्ठ और श्रेष्ठ को जानता है, वह अपने लोगों के मध्य में ज्येष्ठ और श्रेष्ठ हो जाता है। प्राण ही ज्येष्ठ और श्रेष्ठ है। जो इस प्रकार ज्येष्ठ और श्रेष्ठ को जानता है वह अपनों के बीच में या उनके बीच में भी, जिनको वह चाहे, ज्येष्ठ और श्रेष्ठ हो जाता है ॥१॥

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यो ह वै वसिष्ठां वेद । वसिष्ठः स्वानां भवति वाग्वै वसिष्ठा वसिष्ठः स्वानां भवति यऽएव वेद ॥२॥

यो ह वै प्रतिष्ठां वेद । प्रतितिष्ठति समे प्रतितिष्ठति दुर्गे चक्षुर्वै प्रतिष्ठा चक्षुषा हि समे च दुर्गे च प्रतितिष्ठति प्रतितिष्ठति समे प्रतितिष्ठति दुर्गे यऽएवं वेद ॥३॥

यो ह वै सम्पदं वेद । सँ हास्मै पद्यते यं कामं कामयते श्रोत्रं वै सम्पच्छ्रोत्रे हीमे सर्वे वेदाऽभिसम्पन्नाः सँ हास्मै पद्यते यं कामं कामयते यऽएवं वेद ॥४॥

यो ह वाऽआयतनं वेद । आयतनँ स्वानां भवत्यायतनं जनानां मनो वाऽआयतनमायतनँ स्वानां भवत्यायतनं जननां यऽएवं वेद ॥५॥

यो ह वै प्रजापतिं वेद । प्रजायते प्रजया पशुभी रेतो वै प्रजापतिः प्रजायते प्रजया पशुभिर्यऽएवं वेद ॥६॥

ते हेमे प्राणाः । अहँ श्रेयसे विवदमाना ब्रह्म जग्मुः को नो वसिष्ठऽइति तद्धोवाच यस्मिन्वऽउत्क्रान्तऽइदँ शरीरं पापीयो मन्यते स वो वसिष्ठऽइति ॥७॥

जो वसिष्ठ को जानता है, वह अपनों के बीच में वसिष्ठ हो जाता है । वाक् वसिष्ठ है । जो इस तत्व को समझता है, वह अपने लोगों के बीच में वसिष्ठ हो जाता है ॥२॥

जो प्रतिष्ठा को जानता है, वह प्रतिष्ठा पाता है, । सम अर्थात् चौरस भूमि में भी और दुर्ग अर्थात् ऊंची नीची भूमि में भी । आंख प्रतिष्ठा है । आंख से ही चौरस पर भी और नीचे ऊंचे पर भी स्थित होते हैं। जो इस तत्व को जानता है वह चौरस पर भी स्थित होता है और ऊंचे नीचे पर भी ॥३॥

जो संपत् को जानता है उसको जो वह चाहता है मिल जाता है । कान ही संपत् हैं । क्योंकि कान में ही सब वेद सुरक्षित हैं । जो इस तत्व को जानता है, वह जो चाहता है उसको वही मिल जाता है ॥४॥

जो आयतन को जानता है, वह अपने लोगों में आयतन को पा लेता है । मनुष्यों का आयतन मन है । जो इस रहस्य को समझता है वह अपना आयतन होता है और लोगों का भी ॥५॥

जो प्रजापति को जानता है उसके सन्तान और पशु होते हैं । वीर्य ही प्रजापति है । जो इस तत्व को जानता है, उसके सन्तान और पशु होते हैं ॥६॥

"ये प्राण 'मैं बड़ा हूं' इस विषय में झगड़ा करते हुये ब्रह्म के पास गये । "हम में कौन श्रेष्ठ है ?"

(ब्रह्म ने उत्तर दिया) "तुम में से जिस के निकल जाने पर शरीर को सबसे अधिक हानि होती है, वही तुम में सबसे श्रेष्ठ है" ॥७॥

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वाग्घोच्चक्राम । सा संवत्सरं प्रोष्यागत्योवाच कथमशकत मदृते जीवितुमिति ते होचुर्यथा कडाऽअवदन्तो वाचा प्राणन्तः प्राणेन पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेण विद्वाँऽसो मनसा प्रजायमाना रेतसैवमजीविष्मेति प्रविवेश ह वाक् ॥८॥

चक्षुर्होच्चक्राम । तत्संवत्सरं प्रोष्यागत्योवाच कथमशकत मदृते जीवितुमिति ते होचुर्यथाऽन्धाऽअपश्यन्तश्चक्षुषा प्राणन्तः प्राणेन वदन्तो वाचा शृण्वन्तः श्रोत्रेण विद्वाँऽसो मनसा प्रजायमाना रेतसैवमजीविष्मेति प्रविवेश ह चक्षुः ॥९॥

श्रोत्रँ होच्चक्राम । तत्संवत्सरं प्रोष्यागत्योवाच कथमशकत मदृते जीवितुमिति ते होचुर्यथा बधिराऽअशृण्वन्तः श्रोत्रेण प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषा विद्वाँऽसो मनसा प्रजायमाना रेतसैवमजीविष्मेति प्रविवेश ह श्रोत्रम् ॥१०॥

मनो होच्चक्राम । तत्संवत्सरं प्रोष्यागत्योवाच कथमशकत मदृते जीवितुमिति ते होचुर्यथा मुग्धाऽअविद्वाँऽसो मनसा प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेण प्रजायमाना रेतसैवमजीविष्मेति प्रविवेश ह मनः ॥११॥

रेतो होच्चक्राम । तत्संवत्सरं प्रोष्यागत्योवाच कथमशकत मदृते जीवितुमिति ते होचुर्यथा क्लीबाऽअप्रजायमाना रेतसा प्राणन्तः प्राणेन वदन्तो वाचा

वाणी निकल गई । वह साल भर बाहर रहकर फिर आई और बोली, "बिना मेरे तुम कैसे जीते रहे ?" वे बोले, जैसे गूंगे लोग वाणी से न बोलते हुये प्राण से सांस लेते, आंख से देखते, कान से सुनते, बुद्धि से जानते, वीर्य से सन्तान उत्पन्न करते हैं, ऐसे ही हम भी जीते रहे" । तब वाणी शरीर में प्रविष्ट हो गई ॥८॥

अब आँख निकल गई । और साल भर बाहर रहकर आई और बोली, "तुम मेरे बिना कैसे जीवित रहे ?" । उन्होंने कहा, "जैसे अन्धे लोग आँखों से न देखकर, प्राण से साँस लेते, वाणी से बोलते, कान से सुनते, बुद्धि से जानते, वीर्य से सन्तानोत्पत्ति करते हैं, ऐसे ही हम भी जीवित रहे" । आंख शरीर में प्रविष्ट हो गई ॥९॥

अब कान चला और वर्षभर बाहर रहकर लौटा और बोला, "तुम मेरे बिना कैसे जी सके" ? उन्होंने उत्तर दिया, "जैसे बहरे लोग कान से न सुनते हुये भी, प्राण से सांस लेते, वाणी से बोलते, आँख से देखते, बुद्धि से जानते, वीर्य से सन्तान-उत्पत्ति करते हैं इसी प्रकार हम भी जीवित रहे" । कान शरीर में प्रविष्ट हो गया ॥१०॥

अब मन चल दिया । और साल भर बाहर रहकर आया और कहने लगा, "मेरे बिना तुम कैसे जीते रहे ?" वे बोले, "जैसे मूढ़ लोग बुद्धि से न जानते हुये भी प्राण से साँस लेते, वाणी से बोलते, आँख से देखते, कान से सुनते, वीर्य से सन्तानोत्पत्ति करते हैं, इसी प्रकार हम भी जीवित रहे" । मन शरीर में प्रविष्ट हो गया ॥११॥

अब वीर्य चल दिया और साल भर बाहर रहकर लौटा और पूछने लगा, "मेरे बिना कैसे जीते रहे ?" उन्होंने कहा, "जैसे नपुंसक लोग वीर्य से सन्तान उत्पन्न न करते

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पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेण विद्वाꣳसो मनसैवमजीविष्मेति प्रविवेश ह रेतः ॥१२॥

अथ ह प्राणऽउत्क्रमिष्यन् । यथा महासुहयः सैन्धवः पड्वीशशङ्कून्त्संवृहेदेवꣳ हैवमान्प्राणान्त्संववर्ह ते होचुर्मा भगवऽउत्क्रमीर्न वै शक्ष्यामस्त्वदृते जीवितुमिति तस्य वै मे बलिं कुरुतेति तथेति ॥१३॥

सा ह वागुवाच । यद्वाऽअहं वसिष्ठाऽस्मि त्वं तद्वसिष्ठोऽसीति चक्षुर्यद्वाऽअहं प्रतिष्ठाऽस्मि त्व तत्प्रतिष्ठोऽसीति श्रोत्रं यद्वाऽअहꣳ सम्पदस्मि त्वं तत्सम्पदसीति मनो यद्वाऽअहमायतनमस्मि त्वं तदायतनमसीति रेतो यद्वाऽअहं प्रजातिरस्मि त्वं तत्प्रजातिरसीति तस्यो मे किमन्नं किं वासऽइति यदिदं किं चाश्वभ्यऽआकीटपतङ्गेभ्यस्तत्तेऽन्नमापो वासऽइति न ह वाऽअस्यानन्नं जग्धं भवति नानन्नं प्रतिगृहीतं यऽएवमेतदनस्यान्नं वेद ॥१४॥

तद्विद्वाꣳसः श्रोत्रियाः । अशिष्यन्तऽआचामन्त्यशित्वाऽऽचामन्त्येतमेव तदनमनग्नं कुर्वन्तो मन्यन्ते तस्मादेवंविदशिष्यन्नाचामेदशित्वाऽऽचामेदेतमेव तदेनमनग्नं कुरुते ॥१५॥

ब्राह्मणम् ॥ ३ [९. २[॥ ॥

हुये भी प्राण से साँस लेते, वाणी से बोलते, आँख से देखते, कान से सुनते, बुद्धि से जानते हैं, उसी प्रकार हम भी जीवित रहें"।

वीर्य भी शरीर में प्रविष्ट हो गया ॥१२॥

अब प्राण ने निकलने की इच्छा की। जैसे सिन्धु देश के अच्छे घोड़े अपने सुमों को टप-टपाते हैं, इसी प्रकार सब इन्द्रियाँ हिल उठीं। और बोलीं, "भगवन् आप न जावें। आपके बिना हम जी नहीं सकते।"

"यदि मैं ऐसा हूं तो मुझे भेंट दो"।

"अच्छा" ॥१३॥

वाणी बोली, "मैं इसलिये वसिष्ट हूं कि आप वसिष्ठ हैं"। आँख बोली, "मैं इसलिये प्रतिष्ठित हूं कि आप प्रतिष्ठित हैं"। काम बोला, "मैं इसलिये सम्पत् हूं कि आप सम्पत् हैं।" मन बोला, "मैं इसलिये आयतन हूं कि आप आयतन हैं", वीर्य बोला, "मैं इसलिये प्रजापति हूं कि आप प्रजापति हैं"। प्राण ने कहा, "तो मेरा क्या अन्न है, क्या स्थान है?" उन्होंने उत्तर दिया, "ये सब घोड़ों से लेकर क्रिमि, कीट, पतंग तक सब आपके अन्न हैं। जल आपका स्थान हैं"। जो इस रहस्य को जानता है, वह अखाद्य को नहीं खाता, और न ऐसी चीज ग्रहण करता है जो लेने की न हो ॥१४॥

इसलिये विद्वान श्रोत्रिय लोग खाने से पूर्व आचमन करते हैं। और खाकर भी आचमन करते हैं। और समझते हैं कि हमने नग्न (नंगे) को अनग्न कर दिया। इसलिये तत्त्व के जानने वाले को चाहिये कि खाने से पहले आचमन करे। खाकर भी आचमन करे। इस प्रकार वह नग्न को अनग्न करता है ॥१५॥

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अध्याय ६—ब्राह्मण ३

स यः कामयेत । महत्प्राप्नुयामित्युदगयनऽआपूर्यमाणपक्षे पुण्याहे द्वादशाहमुपसद्व्रती भूत्वौदुम्बरे कꣳसे चमसे वा सर्वौषधं फलानीति सम्भृत्य परिसमुह्यपरिलिख्याग्निमुपसमाधायावृताऽऽज्यꣳ संस्कृत्य पुꣳसा नक्षत्रेण मन्थꣳ संनीय जुहोति ॥१॥

यावन्तो देवास्त्वयि जातवेदः । तिर्यञ्चो घ्नन्ति पुरुषस्यकामान् । तेभ्योऽहं भागधेयं जुहोमि ते मा तृप्ताः कामैस्तर्पयन्तु स्वाहा ॥२॥

या तिरश्ची निपद्यसेऽहं विधरणीऽइति । तां त्वा घृतस्य धारया यजे सꣳराधनीमहꣳ स्वाहा । प्रजापते च त्वदेतान्यन्यऽइति तृतीयां जुहोति ॥३॥

ज्येष्ठाय स्वाहा श्रेष्ठाय स्वाहेति । अग्नौ हुत्वा मन्थे सꣳस्रवमवनयति प्राणाय स्वाहा वसिष्ठायै स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति वाचे स्वाहा प्रतिष्ठायै स्वाहेत्यग्नौ हुत्वा मन्थे संꣳस्रवमवनयति चक्षुषे स्वाहा सम्पदे स्वा-

जिसकी इच्छा हो कि उसको बहुत्व की प्राप्ति हो, उसको चाहिए कि जब सूर्य उत्तरायण हो तो शुक्ल पक्ष के किसी शुभ दिन उपसद व्रत के बारहवें दिन उदुम्बर के या कांसे के प्याले में सब ओषधियां और फल मिलाकर, स्थान को लीप कर, अग्न्याधान करके घृत को शुद्ध करके पुंलिंग नाम वाले नक्षत्र में यह आहुति दे ॥१॥

"हे जातवेद अग्नि ! जितने कुटिल देव तेरे आश्रित हैं और मनुष्य की कामनाओं में बाधा डाला करते हैं, उनके लिए मैं यह भाग देता हूं। वे तृप्त होकर हमारी कामनाओं को तृप्त करें। स्वाहा" ॥२॥

"जो देवता कुटिल है और अपने को समझती है कि मैं ही संसार की पोषक हूं (विधरणी) हूँ और जो तेरे आश्रित है उस कामनाओं को पूर्ण करने वाली के लिए मैं आहुति देता हूं। स्वाहा।" तीसरी आहुति इस मन्त्र से देता है :—

प्रजापते न त्वदेतान्यन्य...॥३॥

ज्येष्ठाय स्वाहा। श्रेष्ठाय स्वाहा।

इन आहुतियों को देकर शेष घी मन्थ में डाल देता है।

प्राणाय स्वाहा।

वसिष्ठायै स्वाहा।

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हेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति श्रोत्राय स्वाहाऽयतनाय स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति मनसे स्वाहा प्रजात्यै स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति रेतसे स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति ॥४॥

भूताय स्वाहेति । अग्नौ हुत्वा मन्थे सꣳस्रवमवनयति भविष्यते स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति विश्वाय स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति सर्वाय स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति ॥५॥

पृथिव्यै स्वाहेति । अग्नौ हुत्वा मन्थे सꣳस्रवमवनयति अन्तरिक्षाय स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति दिवे स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति दिग्भ्यः स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति ब्रह्मणे स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति क्षत्राय स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति ॥६॥

इनसे अग्नि में आहुति देकर शेष मन्थ में डाल देता है ।
वाचे स्वाहा । प्रतिष्ठायै स्वाहा ।
इनसे अग्नि में आहुति देकर शेष मन्थ में डाल देता है ।
चक्षुष स्वाहा । सम्पदे स्वाहा ।
इनसे अग्नि में आहुति देकर शेष मन्थ में डाल देता है ।
श्रोत्राय स्वाहा । आयतनाय स्वाहा ।
इनसे अग्नि में आहुति देकर शेष मन्थ में डाल देता है ।
मनसे स्वाहा । प्रजात्यै स्वाहा ।
इनसे अग्नि में आहुति देकर शेष मन्थ में डाल देता है ।
रेतसे स्वाहा ।
इनसे अग्नि में आहुति देकर शेष मन्थ में डाल देता है ॥४॥

भूताय स्वाहा...(पूर्ववत्)
भविष्यते स्वाहा—इत्यादि
विश्वाय स्याहा इत्यादि
सर्वाय स्वाहा इत्यादि ॥५॥

पृथिव्यै स्वाहा.....
अन्तरिक्षाय स्वाहा...
दिवे स्वाहा .....
दिग्भ्यः स्वाहा.....
ब्रह्मणे स्वाहा.....
क्षत्राय स्वाहा...॥६॥

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भूः स्वाहेति । अग्नौ हुत्वा मन्थे सꣳस्रवमवनयति भुवः स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति स्वः स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति भूर्भुवः स्वः स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति ॥७॥

अग्नये स्वाहेति । अग्नौ हुत्वा मन्थे सꣳस्रवमवनयति सोमाय स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति तेजसे स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति श्रियै स्वाहेत्यग्नौहुत्वा मन्थे सꣳस्रवमवन यति लक्ष्म्यै स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति सवित्रे स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति सरस्वत्यै स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति विश्वेभ्यो देवेभ्यः स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति प्रजापतये स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति ॥८॥

भूः स्वाहा.....
भुवः स्वाहा.....
स्वः स्वाहा.....
भूर्भुवः स्वः स्वाहा.....॥७॥
अग्नये स्वाहा.....
सोमाय स्वाहा.....
तेजसे स्वाहा.....
श्रियै स्वाहा.....
लक्ष्म्यै स्वाहा.....
सवित्रे स्वाहा.....
सरस्वत्यै स्वाहा.....
विश्वेभ्यो देवेभ्यः स्वाहा.....
प्रजापतये स्वाहा.....
इनसे अग्नि में आहुति देकर शेष मन्थ में डाल देता है ॥८॥
अब उस (औषधि आदि) साकल्य को छूता है ।
तू चलने वाला है ।
तू जलने वाला है ।
तू पूर्ण है ।
तू निश्चल है ।
तू एकसार है ।
तू बुलाया गया है ।
तू बुलाया जाने वाला है ।
तू गाया हुआ है । (तेरी स्तुति की गई है)
तू गाया जाने वाला है ।

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अथैनमभिमृशति । भ्रमसि ज्वलदसि पूर्णमसि प्रस्तब्धमस्येकसभमसि हिङ्कृतमसि हिङ्क्रियमाणमस्युद्गीथमस्युद्गीयमानमसि श्रावितमसि प्रत्याश्रावित ॥९॥

मस्यार्द्रं संदीप्तमसि विभूरसि प्रभूरसि ज्योतिरस्यन्नमसि निधनमसि संवर्गोऽसीति

अथैनमुद्यच्छति । आमोऽस्याम॰ हि ते मयि स हि राजेशानोऽधिपतिः स मा राजेशानोऽधिपतिं करोत्विति ॥१०॥

अथैनमाचामति । तत्सवितुर्वरेण्यम् । मधु वाताऽऋतायते मधु क्षरन्ति सिन्धवः माध्वीर्नः सन्त्वोषधीः ॥ भूः स्वाहा ॥११॥

भर्गो देवस्य धीमहि । मधु नक्तमुतोषसो मधुमत्पार्थिव॰ रजः मधु द्यौरस्तु नः पिता ॥ भुवः स्वाहा ॥१२॥

तू सुनाया गया है ।

तू सुनाया जाने वाला है ।

तू बादल में चमकने वाला है ।

तू विभू है ।

तू ज्योति है ।

तू अन्न है ।

तू मृत्यु है ।

तू संवर्ग (ज्ञान) है ॥९॥

अब इसको उठाता है:—

तू समझता है । हम तुझको बड़ा समझते हैं । वह राजा है स्वामी है अधिपति हैं । वह राजा और स्वामी मुझको अधिपति करे ॥१०॥

अब इसको चखता है:—

तत्सवितुर्वरेण्यम् । वायु मधु बहाती है । नदियां मधु बहाती हैं । ओषधियां हमारे लिए मधु हों । भूः स्वाहा ॥११॥

भर्गो देवस्य धीमहि ।

हमारे लिए रात मधु हो । उषा मधु हो । पुथिवी मधु हो । अन्तरिक्ष मधु हो । पिता द्यौलोक मधु हो । भुवः स्वाहा ॥१२॥

धियो यो नः प्रचोदयात् ।

हमारे लिए अन्न मधु हो । वनस्पति मधु हो । हमारे लिए सूर्य मधु हो । गायें मधु हों । स्वः स्वाहा । पूरी सावित्री हो गई । पूरी मधुमती हो गई । पूरी व्याहृतियाँ हो गईं ।

अहमेवेद॰ सर्वं भूयासं भुर्भुवः स्वः स्वाहा ।

"मैं यह सब हो जाऊं.....इत्यादि ।

यह कहकर उसे खाकर हाथ धोकर पूर्व की ओर मुख करके जंघा से अग्नि को छूता है ॥१३॥

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धियो यो नः प्रचोदयात्। मधुमान्नो वनस्पतिर्मधुमाँ२।।ऽअस्तु सूर्य। माध्वीर्गावो भवन्तु नः स्वः स्वाहेति सर्वां च सावित्रीमन्वाह सर्वांश्च मधुमतो सर्वांश्च व्याहृतीरहमेवेदꣳ सर्वं भूयासं भूर्भुवः स्वः स्वाहेत्यन्ततऽआचम्य प्रक्षाल्य पाणी जघनेनाग्निं प्राक्त्रिशराः संविशति ।।१३।।

प्रातरादित्यमुपतिष्ठते । दिशामेकपुण्डरीकमस्यहं मनुष्याणामेकपुण्डरीकं भूयासमिति यथेतमेत्य जघनेनाग्निमासीनो वꣳशं जपति ।।१४।।

तꣳ हैतमुद्दालकऽआरुणिः। वाजसनेयाय याज्ञवल्क्यायान्तेवासिनऽउक्त्वोवाचाऽपि यऽएनꣳ शुष्के स्थाणौ निषिञ्चेज्जायेरञ्छाखाः प्ररोहेयुः पलाशानीति ।। १५ ।।

एतमु हैव वाजसनेयो याज्ञवल्क्यः। मधुकाय पैङ्ग्यायान्तेवासिनऽउक्त्वोवाचाऽपि य एतꣳ शुष्के स्थाणौ निषिञ्चेत् जायेरञ्छाखाः प्ररोहेयुः पलाशानीति ।। १६ ।।

एतमु हैव मधुकः। पैङ्ग्यश्चूडाय भागवित्तयेऽन्तेवासिनऽउक्त्वोवाचाऽपि यऽएनꣳ शुष्के स्थाणौ निषिञ्चेज्जायेरञ्छाखाः प्ररोहेयुः पलाशानीति ।। १७।।

एतमु हैव चूडो भागवित्तिः। जानकयऽआयस्थूणायान्तेवासिनऽउक्त्वोवाचाऽपि य एनꣳशुष्के स्थाणौ निषिञ्चेज्जायेरञ्छाखाः प्ररोहेयुः पलाशानीति ।।१८।

एतमु हैव जानकिरायस्थूणः। सत्यकामाय जाबालायान्तेवासिनऽउक्त्वोवाचाऽपि यऽएनꣳ शुष्के स्थाणौ निषिञ्चेज्जायेरञ्छाखाः प्ररोहेयुः पलाशानीति ।। १९ ।।

एतमु हैव सत्यकामो जाबालः। अन्तेवासिभ्यऽउक्त्वोवाचाऽपि यऽएनꣳशुष्के

प्रातःकाल आदित्य की स्तुति करता है। "तू दिशाओं में कमल है। मैं मनुष्यों में कमल हो जाऊं"।

फिर पूर्व के समान जांघ से अग्नि के पास बैठता है और वंश का जाप करता है ।।१४।।

आरुणि उद्दालक ने अपने शिष्य वाजसनेय याज्ञवल्क्य से कहा, "जो कोई इसको सूखे पेड़ पर डाल देगा, उसमें शाखा और पत्ते निकल आयेंगे" ।।१५।।

वाजसनेय याज्ञवल्क्य ने अपने शिष्य मधुक पैङ्ग्य से कहा, "जो कोई इत्यादि..." ।।१६।।

मधुक पैङ्ग्य ने अपने शिष्य चूडभागवित्ति से कहा, "....." ।।१७।।

चूडभागवित्ति ने अपने शिष्य जानकि आयस्थूण से कहा, "....." ।।१८।।

जानकि आयस्थूण ने अपने शिष्य सत्यकाम जाबाल से कहा, "....." ।।१९।।

सत्यकाम जाबाल ने शिष्यों से कहा, "जो कोई इसको सूखे पेड़ पर डाल देगा, उसमें

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स्थाणौ निषिञ्चेज्जायेरञ्छाखाः प्ररोहेयुः पलाशानीति तमेतं नापुत्राय वाऽनन्तेवासिने वा ब्रूयात् ॥२०॥

चतुरौदुम्बरो भवति । औदुम्बरश्चमसऽऔदुम्बर स्रुवऽऔदुम्बरऽइध्मऽऔदुम्बर्याऽउपमन्थन्यौ ॥२१॥

दश ग्राम्याणि धान्यानि भवन्ति । व्रीहियवास्तिलमाषाऽअणुप्रियंगवो गोधूमाश्च मसूराश्च खल्वाश्च खलकुलाश्च तान्त्सार्धं पिष्ट्वा दध्ना मधुना घृतेनोपसिञ्चत्याज्यस्य जुहोति ॥२२॥ ॥४॥ [९. ३] ॥ ॥

शाखा और पत्ते निकल आयेंगे । इसकी शिक्षा किसी ऐसे को न दे जो शिष्य या पुत्र न हो" ॥२०॥

चारों चीजें उदुम्बर की हों । उम्दुम्बर का चमचा, उदुम्बर का स्रुवा, उदुम्बर की समिधायें, उदुम्बर के दोनों उपमन्थ ॥२१॥

दस ग्राम्य अन्न हों :—चांवल, जौ, तिल, उर्द, अणु प्रियङ्गव (?...) गेहूं, मसूर, खल्व, खलकुल । इनको साथ पीस कर दही, शहद, घी मिला कर इनकी आहुति देता है ॥२२॥

पुत्रमन्थाख्यं आचार्यपरम्परोपदेशश्च

अध्याय ९—ब्राह्मण ४

एषां वै भूतानां पृथिवी रसः । पृथिव्याऽआपोऽपामोषधयऽओषधीनां पुष्पाणि पुष्पाणां फलानि फलानां पुरुषः पुरुषस्य रेतः ॥१॥

स ह प्रजापतिरीक्षां चक्रे । हन्तास्मै प्रतिष्ठां कल्पयानीति स स्त्रियꣳ ससृजे ताꣳ सृष्ट्वाधऽउपास्त तस्मात्स्त्रियमधऽउपासीत श्रीर्ह्येषा सऽएतं प्राञ्चं ग्रावाणमात्मनऽएव समुद्पारयत्तेनैनामभ्यसृजत् ॥२॥

इन भूतों का रस (गति = end) पृथिवी है । पृथिवी का जल, जल का ओषधियाँ । ओषधियों का फूल, फूलों का फल, फलों का पुरुष, पुरुष का वीर्य ॥१॥

प्रजापति ने चाहा कि इस (वीर्य) के लिये प्रतिष्ठा (ठहरने का स्थान) बनाऊं । उसने स्त्री बनाई, उसको बनाकर उसने मैथुन किया । इसलिये स्त्री के साथ मैथुन करते हैं । यह श्री है । उसने इस निकले हुये अपने कठोर अङ्ग को बढ़ाया और इसके द्वारा उस में गर्भ स्थापित किया ॥२॥

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तस्या वेदिरुपस्थो । लोमानि बर्हिश्चर्माधिषवणे समिद्धो मध्यतस्तौ मुष्कौ स यावान्ह वै वाजपेयेन यजमानस्य लोको भवति तावानस्य लोको भवति यऽएवं विद्वानधोपहासं चरत्या स स्त्रीणाꣳ सुकृतं वृङ्क्तेऽथ यऽइदमविद्वानधोपहासं चरत्याऽस्य स्त्रियः सुकृतं वृञ्जते ॥३॥

एतद्ध स्म वै तद्विद्वानुद्दालकऽआरुणिराह । एतद्ध स्म वै तद्विद्वान्नाको मौद्गल्यऽआहैतद्ध स्म वै तद्विद्वान्कुमारहारितऽआह बहवो मर्या ब्राह्मणायना निरिन्द्रिया वि सुकृतोऽस्माल्लोकात्प्रयन्ति यऽइदमविद्वाꣳसोऽधोपहासं चरन्तीति ॥ ४ ॥

बहु वाऽइदꣳ सुप्तस्य वा जाग्रतो वा रेतः स्कन्दति । तदभिमृशेदनु वा मन्त्रयेत यन्मेऽद्य रेतः पृथिवीमस्कान्त्सीद्यदोषधीरप्यसरद्यदपः । इदमहं तद्रेतऽआददे । पुनर्मा मैत्विन्द्रियं पुनस्तेजः पुनर्भगः । पुनरग्नयो धिष्ण्या यथा स्थानं कल्पन्तानामित्यमिकाङ्गुष्ठाभ्यामादायान्तरेण स्तनौ वा भ्रुवौ वा निमृञ्ज्यात् ॥५॥

अथ यद्युदकऽआत्मानं पश्येत् । तदभिमन्त्रयेत मयि तेजऽइन्द्रियं यशो द्रविणꣳ सकृतमिति ॥६॥

श्रीर्ह वाऽएषा स्त्रीणाम् । यन्मलोद्वासास्तस्मान्मलोद्वाससं यशस्विनीमभि-

उसकी उपस्थ वेदि है । लोम बर्हि हैं । उसका चमड़ा सोम निचोड़ने का चर्म है । उसके मुष्क (दो अण्डकोश) बीच में जलने वाली अग्नि है । जितना बड़ा वाजपेय यज्ञ में यजमान का लोक है, उतना ही उसका भी लोक है जो इस रहस्य को समझ कर मैथुन करता है और स्त्रियों के सुकृत का हरण करता है । परन्तु जो इसको न समझकर मैथुन करता है, स्त्रियाँ उसके सुकृत को हर लेती हैं ॥३॥

यही जानकर उद्दालक आरुणि ने कहा था । यही जानकर नाक मौद्गल्य ने भी कहा था । यही समझकर कुमार हारित ने कहा था कि बहुत से मरणशील ब्राह्मणवंशीय लोग नपुंसक होकर अपने सुकृत को नष्ट करके इस लोक से चल बसते हैं, जोंकि तत्व को न समझ कर मैथुन करते हैं ॥४॥

सोते में या जागते में थोड़ा बहुत वीर्य जो क्षीण हो जाय तो उसे छुये या (बिना छुये ही) यह मंत्र बोले कि 'आज जो मेरा वीर्य पृथिवी में गिरा हो या ओषधियों में या जल में, उसको मैं फिर लेता हूँ । यह फ़िर मेरे पास आवे । फिर बल, तथा तेज दे । फिर अग्नियों और धिष्ण्या अपना-अपना स्थान लेवें" ऐसा कहकर अनामिका और अंगूठा से लेकर उसको छाती तथा भौंओं के बीच में लगा लेवे ॥५॥

यदि जल में अपने को देखे तो यह मंत्र बोले :—"मुझमें तेज, बल, यश, धन और पुण्य हो" ॥६॥

स्त्रियों की शोभा बढ़ जाती है, जब वे रजस्वला होने के पश्चात् मैले कपड़े हटाती हैं । अतः मैले कपड़ों के पश्चात् यशवाली स्त्री के समीप जावे । यदि वह उसकी

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क्रम्योपमन्त्रयेत सा चेदस्मै न दद्यात्काममेनामपक्रीणीयात्सा चेदस्मै नैव दद्यात्काममेनां यष्ट्या वा पाणिना वोपहत्यातिक्रामेदिन्द्रियेण ते यशसा यशऽआददऽइत्ययशाऽएव भवति ॥७॥

स यामिच्छेत् । कामयेत मेति तस्यामर्थं निष्ठाप्य मुखेन मुखꣳ सन्धायोपस्थमस्याऽअभिमृश्य जपेदङ्गादङ्गात्सम्भवसि हृदयादधि जायसे । स त्वमङ्गकषायोऽसि दिग्धविद्धामिव मादयेति ॥८॥

अथ यामिच्छेत् । न गर्भं दधीतेति तस्यामर्थं निष्ठाप्य मुखेन मुखꣳ संधायाभिप्राण्यापान्यादिन्द्रियेण ते रेतसा रेतऽआददऽइत्यरेताऽएव भवति ॥ ९ ॥ शतम् ७७०० ॥

अथ यामिच्छेत् । गर्भं दधीतेति तस्यामर्थं निष्ठाप्य मुखेन मुखꣳ संधायापान्याभिप्राण्यादिन्द्रियेण ते रेतसा रेतऽआदधामीति गर्भिण्येव भवति ॥१०॥

अथ यस्य जायायै जारः स्यात् । तं चेद्द्विष्यादामपात्रेऽग्निमुपसमाधाय प्रतिलोमꣳ शरबर्हिस्तीर्त्वा तस्मिन्नेतास्तिस्रः शरभृष्टीः प्रतिलोमाः सर्पिषाऽक्त्वा जुहुयान्मम समिद्धेऽहौषीराशापराकाशौ तऽआददेऽसाविति नाम गृह्णाति मम समिद्धेऽहौषीः पुत्रपशूंस्तऽआददेऽसाविति नाम गृह्णाति मम समिद्धेऽहौषीः प्राणापानौ

इच्छा पूर्ण न करती हो तो उसको लालच दे । यदि तब भी वह राजी न हो तो लकड़ी या थप्पड़ से मारे और कहे कि बल से मैं तेरा यश छीनता हूँ" इस प्रकार वह यश-शून्य (परास्त) हो जाती है ॥७॥

वह जिस स्त्री को चाहे कि वह इसके साथ रमण करे, उसके मुख से मुख मिलाकर उसके उपस्थ को छूकर जपे "तू अंग-अंग से उत्पन्न होता है । तू हृदय से उत्पन्न होता है । तू अंगों का रस है । इस स्त्री को इस प्रकार मद-युक्त करे, जैसे इसका हृदय बींध लिया गया हो ॥८॥

जिसको चाहे कि इसके गर्भ न रहे उससे संपर्क मुखसे मुख मिलाकर पहले प्राण वायु को और फिर अपान वायु को खींचे और कहे, "बल और वीर्य द्वारा मैं तेरा वीर्य लेता हूँ", इस प्रकार वह गर्भ धारण नहीं करती ॥९॥

जिसके चाहे कि गर्भ रह जाय उससे संपर्क करके मुख से मुख मिलाकर पहले अपान वायु को और फिर प्राण वायु को खींचे और कहे, "कि बल और वीर्य से तेरे वीर्य के द्वारा वीर्य स्थापित करता हूँ" । इस प्रकार वह गर्भिणी हो जाती है ॥१०॥

जिस किसी की स्त्री का कोई जार हो और वह उससे द्वेष करता हो तो कच्चे बर्तन में अग्नि का आधान करके कुशों को उल्टा रखके उसमें तीन कुशों को उल्टी ओर से घी लगाकर आहुति दे कि "हे अमुक नामी पुरुष, तूने मेरी अग्नि में आहुति दी है । अतः मैं तेरी आशा और समृद्धि का अपहरण करता हूँ" ।

"हे अमुक पुरुष, तूने मेरी अग्नि में आहुति दी है, अतः मैं तेरे पुत्र और पशुओं का

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तऽआददेऽसाविति नाम गृह्णाति स वाऽएष निरिन्द्रियो विसुकृदस्माल्लोक त्प्रैति यमेवंविद्ब्राह्मणः शपति तस्मादेवंविच्छ्रोत्रियस्य जायायाऽउपहासं नेच्छेद्युत ह्येवं-वित्परो भवति ॥११॥

अथ यस्य जायामार्तवं विन्देत् । त्र्यहं कꣳसे न पिबेदहतवासा नेनां वृषलो न वृषल्युपहन्यात्त्रिरात्रान्तऽआप्लूय व्रीहीनवघातयेत् ॥१२॥

स यऽइच्छेत् । पुत्रो मे गौरो जायेत वेदमनुब्रुवीत सर्वमायुरियादिति क्षीरौ-दनं पाचयित्वा सर्पिष्मन्तमश्नीयातामीश्वरौ जनयितवै ॥१३॥

अथ यऽइच्छेत् । पुत्रो मे कपिलः पिङ्गलो जायेत द्वौ वेदावनुब्रवीत सव-मायुरियादिति दध्योदनं पाचयित्वा० ॥१४॥

अथ यऽइच्छेत् । पुत्रो मे श्यामो लोहिताक्षो जायेत त्रीन्वेदाननुब्रवीत सर्व-मायुरियादित्युदौदनं पाचयित्वा० ॥१५॥

अथ यऽइच्छेत् । दुहिता मे पण्डिता जायेत सर्वमायुरियादिति तिलौदनं पाचयित्वा० ॥१६॥

अपहरण करता हूँ" । "हे अमुक पुरुष, तूने मेरी अग्नि में आहुति दी है, अतः मैं तेरे प्राण और अपान का अपहरण करता हूँ" । उस जार का नाम लेता जाय । यह मनुष्य नपुंसक और पुण्य-शून्य होकर इस लोक से चल देगा, यदि कोई तत्व का जानने वाला श्रोत्रिय यह शाप दे तो । इसलिए कभी किसी श्रोत्रिय की स्त्री से उपहास न करे । क्योंकि तत्व का समझने वाला बड़ा होता है ॥११॥

यदि किसी की स्त्री ऋतु काल में हो तो तीन दिन तक कांसे के बर्तन में न पिए और न नए कपड़े पहने । उसको कोई पुरुष या नीच स्त्री न छुये । तीन दिन पीछे वह नहावे और धानों को छरे ॥१२॥

यदि वह चाहे कि मेरे गोरा लड़का उत्पन्न हो, एक वेद को पढ़े और पूरी आयु का हो, तो दूध, चावल पकवाकर घी के साथ वे दोनों खावें । उनके ऐसा ही पुत्र होगा ॥१३॥

यदि वह चाहे कि मेरे कपिल और पिङ्गल लड़का हो और दो वेदों को पढ़े तथा पूरी आयु वाला हो तो दही चाँवल पकवाकर घी मिलाकर दोनों खावें । उनके ऐसा ही पुत्र होगा ॥१४॥

यदि वह चाहे कि मेरा लड़का सांवला और रक्त-नेत्र हो और तीन वेदों को पढ़ने वाला हो तथा पूरी आयु तक जीये तो पानी में चावल पकवाकर घी मिलाकर खावें । उनके ऐसा ही पुत्र होगा ॥१५॥

यदि चाहे कि मेरे ऐसी लड़की हो, जो पण्डिता हो और पूरी आयु जीये तो तिल और चांवल पकवाकर घी मिला कर खावें । उनके ऐसी ही पुत्री होगी ॥१६॥

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अथ यऽइच्छेत् । पुत्रो मे पण्डितो विजिगीथः समितिंगमः शुश्रूषितां वाचं भाषिता जायेत सर्वान्वेदानुब्रवीत सर्वमायुरियादिति माꣳसौदनं पाचयित्वा सर्पिष्मन्तमश्नीयातामीश्वरौ जनयितवाऽऔक्षेण वाऽऽर्षभेण वा ॥१७॥

अथाभिप्रातरेव । स्थालीपाकावृताऽऽज्यं चेष्टित्वा स्थालीपाकस्योपघातं जुहोत्यग्नये स्वाहाऽनुमतये स्वाहा देवाय सवित्रे सत्यप्रसवाय स्वाहेति हुत्वोद्धृत्य प्राश्नाति प्राश्येतरस्याः प्रयच्छति पक्षाल्य पाणीऽउदपात्रं पूरयित्वा तेनैनां त्रिरभ्युक्षत्युत्तिष्ठातो विश्वावसोऽन्यामिच्छ प्रपर्व्यम् । सं जायां पत्या सहेति ॥१८॥

अथैनामाभिपद्यते । अमोऽहमस्मि सा त्वꣳ सा त्वमस्मोऽअहम् । सामाहमस्मिऽऋक्त्वं द्यौरहं पृथिवी त्वम् । तावेहि सꣳरभावहै सह रेतो दधावहै । पुꣳसे पुत्राय वित्तयऽइति ॥१९॥

अथास्याऽऊरू विहापयति । विजिह्रोथां द्यावापृथिवीऽइति तस्यामर्थं निष्ठाप्य

यदि चाहे कि मेरे ऐसा पुत्र उत्पन्न हो जो पण्डित हो, कीर्तिवाला हो, सभाओं में उसका मान हो, वह अच्छी वाणी बोलता हो, सब वेदों को जानने वाला हो, पूरी आयु का हो' तो माँस-चांवल पकवाकर घी मिलाकर खावे । तो ऐसे ही पुत्र के उत्पन्न करने में समर्थ होंगे । मांस बैल का हो या वृषभ का ॥१७॥

अब प्रातःकाल ही स्थालीपाक के समान घी बनाकर स्थाली पाक में से लेकर एक आहुति देता है, "अग्नये स्वाहा, अनुमतये स्वाहा, देवाय स्वाह, सवित्रे सत्यप्रसवाय स्वाहा ।

आहुति देकर उसको लेता और खाता है । खाकर स्त्री को देता है । हाथ धोकर पात्र में जल भरकर तीन बार उसके ऊपर छिड़कता है ।

"हे विश्वावसु (यज्ञ) उठ और अन्य स्त्री को उसके पति के साथ ग्रहण कर" ॥ १८ ॥

अब उसके पास जाता है । "मैं यह हूँ । तू वह है । तू वह है । मैं यह हूँ । मैं साम हूँ, तू ऋक् है । मैं द्यौ हूँ तू पृथिवी है । आओ हम तुम दोनों मिलें । पुत्र की उत्पत्ति के लिये अपने वीर्यों को मिलावें" ॥१९॥

तब उसके जंघों को फैलाता है यह कहकर कि द्यौ और पृथिवी फैल जावे' । उससे संपर्क करके मुख से मुख मिलाकर उसको ऊपर से नीचे की ओर (अनुलोम रीति से) छूता है । इस मंत्रको बोलकर :—

'विष्णु योनि बनावे, त्वष्टा रूप बनावे ।
प्रजापति सींचे, धाता गर्भ धारण करावे" ।

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मुखेन मुखꣳ संधाय त्रिरेनामनुलोमामनुमार्ष्टि विष्णुर्योनिं कल्पयतु त्वष्टा रूपाणि पिꣳशतु । आसिञ्चतु प्रजापतिर्धाता गर्भं दधातु ते ।। गर्भं धेहि सिनीवालि गर्भं धेहि पृथुष्टुके । गर्भं तेऽअश्विनौ देवावाधत्तां पुष्करस्रजौ ।।२०।।

हिरण्ययेऽअरणी । याभ्यां निर्मन्थतामश्विनौ देवौ तं ते गर्भं दधामहे दशमे मासि सूतवे ।। यथाऽग्निगर्भा पृथिवी यथा द्यौरिन्द्रेण गर्भिणी । वायुर्दिशां यथा गर्भऽएवं गर्भं दधामि तेऽसाविति नाम गृह्णाति ।।२१।।

सोष्यन्तीमद्भिरभ्युक्षति । यथा वातः पुष्करिणीꣳ समिङ्गयति सर्वतः । एवा ते गर्भऽएजतु सहावैतु जरायुणा ।। इन्द्रस्यायं व्रजः कृतः सार्गडः सपरिश्रयः । तमिन्द्र निर्जहि गर्भेण सावरꣳ सहेति ।।२२।।

जातेऽग्निमुपसमाधाय । अङ्कऽआधाय कꣳसे पृषदाज्यमानीय पृषदाज्यस्योपघातं जुहोत्यस्मिन्त्सहस्रं पुष्यासमेधमानः स्वगृहेऽअस्योपसद्यां मा छैत्सीत्प्रजया च पशुभिश्च स्वाहा मयि प्राणांस्त्वयि मनसा जुहोमि स्वाहा ।।२३।।

यत्कर्मणात्यरीरिचम् । यद्वा न्यूनमिहाकरम् । अग्निष्टत्स्विष्टकृद्विद्वान्त्स्विष्टꣳ सुहुतं करोतु स्वाहेति ।।२४।।

हे सिनीवालि, गर्भ धारण कर ! हे भारी केशों वाली गर्भ धारण कर । दोनों अश्विन देव जो कमल की माला वाले हैं गर्भ धारण करावें" ।

(नोट :—शायद दो अश्विन् दो अण्डकोश हैं । और पुष्करसृजौ का अर्थ है वीर्य धारण करने वाले ।) ।।२०।।

जिन सुनहरी दो अरुणियों से दोनों अश्विन अग्नि मन्थन करते हैं, उस तुझ में हम गर्भ धारण कराते हैं । जिससे कि दसवें मास में बच्चा उत्पन्न हो, जैसे अग्नि पृथिवी में, इन्द्र द्यौ में, वायु दिशा में गर्भ धारण कराते हैं, इसी प्रकार मैं तुझमें गर्भ धारण करता हूँ" (यहाँ नाम ले) ।।२१।।

जब प्रसवकाल हो तो उस पर जल के छींटे दे :—जैसे वायु झील में लहरें उत्पन्न करता है, उसी प्रकार सब ओर से तेरा गर्भ जरायु के साथ चलायमान हो । इन्द्र का यह व्रज चारों ओर से घिरा और सुरक्षित है । हे इन्द्र उसको बाहर निकाल, पुत्र सहित!" ।।२२।।

जब बच्चा उत्पन्न हो तो अग्नि को प्रज्वलित करके गोद में लेकर कांसे के बर्तन में भी घी लेकर कई बार आहुति देता है, "मैं इस घर में इस लड़के के द्वारा बढ़कर हजारों का पालक हो सकूं, इस लड़के को पाकर मैं सन्तान रहित और पशु रहित न होऊं । स्वाहा । तुझमें मन से प्राणों की आहुति देता हूँ—'स्वाहा' ।।२३।।

जो कर्म हम से (भूल से) बढ़ गया हो या कम हो, गया हो हे सब को जानने वाली पुण्यशील अग्नि तू उसको कल्याण कारण और ठीक प्रकार से आहुति दिया हुआ बना दे" ।।२४।।

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अथास्यायुष्यं करोति। दक्षिणं कर्णमभिनिधाय वाग्वागिति त्रिरथास्य नामधेयं करोति वेदोऽसीति तदस्यैतद्गुह्यमेव नाम स्यादथ दधि मधु घृतꣳ सꣳ सृज्यानन्तर्हितेन जातरूपेण प्राशयति भूस्त्वयि दधामि भुवस्त्वयि दधामि स्वस्त्वयि दधामि भूर्भुवः स्वः सर्वं त्वयि दधामीति ॥२५॥

अथैनमभिमृशति। अश्मा भव परशुर्भव हिरण्यमस्तृतं भवऽआत्मा वै पुत्रनामासि स जीव शरदः शतमिति ॥२६॥

अथास्य मातरमभिमन्त्रयते। इडासि मैत्रावरुणी वीरे वीरमजीजनथाः सा त्वं वीरवती भव याऽस्मान्वीरवतोऽकरदिति ॥२७॥

अथैनं मात्रे प्रदाय स्तनं प्रयच्छति। यस्ते स्तनः शशयो यो मयोभूर्यो रत्नधा वसुविद्यः सुदत्रः। येन विश्वा पुष्यसि वार्याणि सरस्वति तमिह धातवेऽकरिति ॥ २८ ॥

तं वाऽएतमाहुः। अनिपिता बताभूरतिपितामहो बताभूः परमां बत काष्ठां प्राप श्रिया यशसा ब्रह्मवर्चसेन यऽएवविदो ब्राह्मणस्य पुत्रो जायतऽइति ॥२९॥

अब इसको दीर्घ आयु के लिये आशीर्वाद देता है। दाहिने कान को खोलकर तीन बार कहता है 'वाक्, वाक्, वाक्' फिर उसका नाम रखता है। "तू वेद है"। यह 'वेद' इसका रहस्यपूर्ण नाम है। अब दही, शहद, घी मिलाकर शुद्ध सोने के टुकड़े से चटाता है :—

भूस्त्वयि दधामि
भुवस्त्वयि दधामि
स्वस्त्वयि दधामि
भूर्भुवः स्वस्त्वयि दधामि ॥२५॥

अब इसको छूता है। पत्थर हो, परशु हो। शुद्ध सोना हो। तू पुत्र वस्तुतः मेरा आत्मा है सौ वर्ष जीता रह" ॥२६॥

अब इसकी माता का स्पर्श करता है। "तू मित्रावरुणी इडा है। तूने वीर में वीर को उत्पन्न किया है। सो तू वीरवती हो तूने हमको वीर-युक्त किया है ॥२७॥

अब बच्चे को माँ को दे कर स्तन देता है। यह जो तेरा सफल, सुखकारक, रत्नवाला, धनयुक्त, दानशील स्तन है, जिससे तू सब का पालन करती है, हे सरस्वती ! तू इस बच्चे को सब प्रकार पुष्ट कर ॥२८॥

लोग इसके विषय में कहें, "तू बाप से बढ़कर हो, बाबा से बढ़कर हो। तेरी प्रतिष्ठा बहुत हो; श्री, यश, ब्रह्मतेज।" जो ब्राह्मण इस रहस्य को समझता है, उसके ऐसा ही पुत्र उत्पन्न होता है ॥२९॥

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अथ वंशः। तदिदं वयं भारद्वाजीपुत्राद्भारद्वाजीपुत्रो वात्सीमाण्डवीपुत्राद्वात्सीमाण्डवीपुत्रः पाराशरीपुत्रात्पाराशरीपुत्रो गार्गीपुत्राद्गार्गीपुत्रः पाराशरीकौण्डिनीपुत्रात्पाराशरीकौण्डिनीपुत्रो गार्गीपुत्राद्गार्गीपुत्रो गार्गिपुत्राद्गर्गीपुत्रो बाडेयीपुत्राद्बाडेयीपुत्रो मौषिकीपुत्रान्मौषिकीपुत्रो हारिकर्णीपुत्राद्धारिकर्णीपुत्रो भारद्वाजीपुत्राद्भारद्वाजीपुत्रः पैङ्गीपुत्रात्पैङ्गीपुत्रः शौनकीपुत्राच्छौनकीपुत्रः।३०।

काश्यपीबालाक्यामीठरीपुत्रात्काश्यपीबालाक्यामाठरीपुत्रः कौत्सीपुत्रात्कौत्सीपुत्रो बौधीपुत्राद्बौधीपुत्रो शालङ्कायनीपुत्राच्छालङ्कायनीपुत्रोवार्षगणीपुत्राद्वार्षगणीपुत्रो गौतमीपुत्राद्गौतमीपुत्रऽआत्रेयीपुत्रादात्रेयीपुत्रो गौतमीपुत्राद्गौतमीपुत्रो वात्सीपुत्राद्वात्सीपुत्रो भारद्वाजीपुत्राद्भारद्वाजीपुत्रः पाराशरीपुत्रात्पाराशरीपुत्रो

अब वंशावली दी जाती है :—

हम हुए हैं	भारद्वाजीपुत्र से
भारद्वाजीपुत्र हुए हैं	वात्सी माण्डवीपुत्र से
वात्सी माण्डवीपुत्र हुए हैं	पाराशरीपुत्र से
पाराशरीपुत्र हुए हैं	गार्गिपुत्र से
गार्गीपुत्र हुए हैं	पाराशरी कौण्डिनीपुत्र से
पाराशरीकौण्डिनीपुत्र हुए है	गार्गीपुत्र से
गार्गीपुत्र हुए हैं	गर्गीपुत्र से
गर्गीपुत्र हुए हैं	बाडेयीपुत्र से
बाडियीपुत्र हुए हैं	मौषिकीपुत्र से
मौषिकीपुत्र हुए हैं	हारिकर्णीपुत्र से
हारिकर्णीपुत्र हुए हैं	भारद्वाजीपुत्र से
भारद्वाजीपुत्र हुए हैं	पैङ्गीपुत्र से
पैङ्गीपुत्र हुए हैं	शौनकीपुत्र से
शोनकीपुत्र हुए हैं	..... ॥३०॥
.....	काश्यपी बालाक्यामाठमारीपुत्र से
काश्यपीबालाक्यामाठरीपुत्र हुए	कौत्सीपुत्र से
कौत्सीपुत्र हुए हैं	बौधीपुत्र से
बौधीपुत्र हुए हैं	शालंकायनीपुत्र से
शालंकायनीपुत्र हुए हैं	वार्षगणीपुत्र से
वार्षगणीपुत्र हुए हैं	गौतमीपुत्र से
गौतमीपुत्र हुए हैं	आत्रेयीपुत्र से
आत्रेयीपुत्र हुए हैं	गौतमीपुत्र से
गौतमीपुत्र हुए हैं	वात्सीपुत्र से
वात्सीपुत्र हुए हैं	भारद्वाजीपुत्र से

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वार्कारुणीपुत्राद्वार्कारुणीपुत्रऽआर्तभागीपुत्रादार्तभागीपुत्रः शौङ्गीपुत्राच्छौङ्गीपुत्रः सांकृतीपुत्रात्सांकृतीपुत्रः ॥३१॥

आलम्बीपुत्रात्। आलम्बीपुत्रऽआलम्बायनीपुत्रादलाम्बायनीपुत्रो जायन्तीपुत्राज्जायन्तीपुत्रो माण्डूकायनीपुत्रान्माण्डूकायनीपुत्रो माण्डूकीपुत्रान्माण्डूकीपुत्रः शाण्डिलीपुत्राच्छाण्डिलीपुत्रो राथीतरीपुत्राद्राथीतरीपुत्रः क्रौञ्चिकीपुत्राभ्यां क्रौञ्चिकीपुत्रौ वैदभृतीपुत्राद्वैदभृतीपुत्रो भालुकीपुत्राद्भालुकीपुत्रः प्राचीनयोगीपुत्रात्प्राचीनयोगीपुत्रः सांजीवीपुत्रात्सांजीवीपुत्रः कार्शकियीपुत्रात्कार्शकियीपुत्रः ॥ ३२ ॥

प्राश्नीपुत्रात्। आसुरिवासिनः प्राश्नीपुत्रऽआसुरायणादासुरायणऽआसुरेरासुरिर्याज्ञवल्क्याद्याज्ञवल्क्यऽउद्दालकादुद्दालकोऽरुणादरुणऽउपवेशेरुपवेशिः कुश्रेः

भारद्वाजीपुत्र हुए हैं — पाराशरीपुत्र से
पाराशरीपुत्र हुए हैं — वार्कारुणीपुत्र से
वार्कारुणीपुत्र हुए हैं — आर्तभागीपुत्र से
आर्तभागीपुत्र हुए हैं — शौंगीपुत्र से
शौंगीपुत्र हुए हैं — सांकृतीपुत्र से
सांकृतीपुत्र हुए हैं — .....॥३१॥
.....
आलम्बीपुत्र से
आलम्बीपुत्र हुए हैं — आलाम्बायनीपुत्र से
आलम्बायनीपुत्र हुए हैं — जायन्तीपुत्र से
जायन्तीपुत्र हुए हैं — माण्डूकायनीपुत्र से
माण्डूकायनीपुत्र हुए हैं — माण्डूकीपुत्र से
माण्डूकीपुत्र हुए हैं — शाण्डिलीपुत्र से
शाण्डिलीपुत्र हुए हैं — राथीतरीपुत्र से
राथीतरीपुत्र हुए हैं — दो क्रौञ्चिकी पुत्रों से
दो क्रौञ्चिकीपुत्र हुए हैं — वेदभृतीपुत्र से
वेदभृतरीपुत्र हुए हैं — भालुकीपुत्र से
भालुकीपुत्र हुए हैं — प्राचीनयोगीपुत्र
प्राचीनयोगीपुत्र हुए हैं — सांजीवीपुत्र से
सांजीवीपुत्र हुए हैं — कार्शकियीपुत्र से
कार्शकियीपुत्र हुए हैं — .....॥३२॥
प्राश्नीपुत्र से
प्राश्नीपुत्र हुए हैं — आसुरायण से
आसुरायण हुए हैं — आसुरि से

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कुश्रिर्वाजश्रवसो वाजश्रवा जिह्वावतो बाध्योगाज्जिह्वावान्बाध्योगोऽसिताद्वार्षगणादसितो वार्षगणो हरितात्कश्यपाद्धरितः कश्यपः शिल्पात्कश्यपाच्छिल्पः कश्यपः कश्यपान्नैध्रुवेः कश्यपो नैध्रुविर्वाचो वागम्भिण्याऽम्भिण्यादित्यादादित्यानीमानि शुक्लानि यजूंष्यृषि वाजसनेयेन याज्ञवल्क्येनाख्यायन्ते ॥ ३३ ॥ ब्राह्मणम् ॥ ५ ॥

[६. ४] ॥ सप्तमः प्रपाठकः ॥ कण्डिकासंख्या १०१ ॥ इति नवमोऽध्यायः समाप्तः [१०१] ॥ अस्मिन्काण्डे कण्डिकासंख्या ७६६ ॥

इति माध्यन्दिनीये शतपथब्राह्मणे उपनिषन्नाम चतुर्दशं काण्डं समाप्तम् ॥ १४ ॥

समाप्तञ्चेदं माध्यन्दिनीयं शतपथब्राह्मणम्

आसुरि हुए हैं	याज्ञवल्क्य से
याज्ञयल्क्य हुए हैं	उद्दालक से
उद्दालक हुए हैं	अरुण से
अरुण हुए हैं	उपवेशि से
उपवेशि हुए हैं	कुश्रि से
कुश्रि हुए हैं	वाजश्रवा से
वाजश्रवा हुए हैं	जिह्वावान् बाध्योग से
जिह्वावान् बाध्योग हुए हैं	असित वार्षण से
असित वार्षगण हुए हैं	हरित कश्यप से
हरित कश्यप हुए हैं	शिल्प कश्यप से
शिल्प कश्यप हुए हैं	कश्यपनैध्रुवि से
कश्यपनैध्रुवि हुए हैं	वाक् से
वाक् हुए हैं	अम्भिणी से।
अम्भिणी हुए हैं	आदित्य से।

ये शुक्ल यजु मंत्र वाजसनेय याज्ञल्क्य ने कहे हैं ॥३३॥

माध्यन्दिनीय शतपथब्राह्मण की श्रीमत् पं० गंगाप्रसाद उपाध्यायकृत "रत्न कुमारी दीपिका" भाषा व्याख्या का उपनिषन्नाम चतुर्दशकाण्ड समाप्त हुआ।

माध्यन्दिनीय शतपथब्राह्मण की "रत्नकुमारी दीपिका" भाषा व्याख्या भी समाप्त हुई।

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चतुर्दश-काण्ड

प्रपाठक	कण्डिका-संख्या
प्रथम [१४.२.१]	१३२
द्वितीय [१४.३.२]	१२२
तृतीय [१४.४.४]	१०१
चतुर्थ [१४.६.२]	१०४
पंचम [१४.६.११]	१०७
षष्ठ [१४.८.१४]	१२९
सप्तम [१४.९.४]	१०१
	७९६
पूर्व के काण्डों का योग	६८२९
पूर्णयोग	७६२५

मुद्रक—पद्मश्री प्रकाशन एण्ड प्रिंटर्स, १२—चमेलियन रोड, दिल्ली।

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